

Emily Drew

Akron Ohio

Aug 23, 1882

PRIVATE

COMMUNICATIONS,

BF
1815
W7
P7
1845
V.2

GIVEN TO

JOHN WROE,

VOLUME II.

Wakefield:

PRINTED BY JOHN WROE, KING-STREET,
FOR THE TRUSTEES OF THE PEOPLE WHO HAVE
SURNAMED THEMSELVES ISRAELITES.

1846.

PRIVATE

COMMUNICATIONS

GIVEN TO

JOHN WROE

VOLUME II

CONTENTS

THE BIRTH OF THE NATION

THE BIRTH OF THE NATION

THE BIRTH OF THE NATION

1866

PRIVATE
COMMUNICATIONS,
1831.

Meeting, Wakefield, 14th of 1st Month, 1831.

STOP thou out of the city till the indictment be removed, for within that city dwell thieves, whoremongers and murderers, and gods that are given over to be worshipped by man, but my Spirit shall overthrow them. But the evil is not over in that place: he that is out of that place let him not enter it, and he that is in it let him flee out of it.* Taken from the mouth of John Wroe by James Shand.

Sandal, 18th of 1st Month, 1831. Four o' Clock in the morning.

THE words of the Lord came unto me this morning at one o'clock, saying, Yaakov, rise and take an iron staff in thy right hand, and left hand, and set thou up a battery; it shall have three rods in the bottom, and two at the top; and it shall stand as an iron city for six days, which shall be six whole weeks.

Now, son of man, prophesy, and say, Thus saith the God of Israel, thou shalt set up an iron battery at six of these city gates, six batteries shall there be, and thou

* In the latter end of the 2nd Month, the jury having acquitted John Wroe of the charges in the indictment made against him by his servants—he re-entered Ashton, and preached to the public, and the conduct of such as had professed to be his friends but were now turned to be his opposers proved the truth of this communication, that the evil was not over in that place.

705
 shalt lay siege : thou shalt set one point against the city of Ashton, and thou shalt lay siege thirty-nine days, and on the fortieth day I will turn the corner of the city, till every stone be blown down, so that there is not left one stone upon another in that bloody city ; for in it they slew a man, for the life of my servant ; and the name of the city shall be called Blood. So that Israel shall worship three and thirty days in that city in blood, and I will build another city without blood, with four horns, as the horns of a unicorn, and out of these horns shall grow twelve branches, whose swiftness shall be greater than the stag on the mountains, or the wings of an eagle, stronger than the elephant, fiercer than the lion, whose dwellings shall be in the top of the mountains. And the heavens shall drop down new wine ; the high hills shall give their increase, when I have gathered them. But until that day they must stand and feed in the midst of the Gentiles, a stiffnecked and rebellious house. And he who has not entered into my covenant feedeth not on my Spirit ; his body must die in that rebellious house. And he that has denied my Spirit after he believed it, his soul and body shall be hid from this planet, and from that city which I will build, which is the body of the new creation. For your present bodies is that bloody city which I must remove ; but him that refuseth I refuse, he shall not enter into my city which I have prepared. Taken from the mouth of John Wroe, by James Shand.

mark
 9

Sandal 1st of 2nd Month, 1831.

THE Spirit of the Lord is upon me, to answer the females' inquiry, Let all flesh be silent before me, as touching evil works ; for if they will forsake them, and turn unto me, I will turn unto them, by my Spirit ; for I will give them fresh books and a new law within their heart, and my Spirit shall sit upon Israel both by day and by night ; so Israel shall say that it is my Spirit that sits upon them, so that they will fulfill law and gospel, so the natural man shall cease boasting, and the

spiritual man shall perform the work. I see Jew and Gentile amongst them, the Jew says he will do nothing but what given to him, and the Gentile says he will not turn back to the law: tell the house of Israel, neither of those are a partaker of my kingdom. Has he that made the Sabbath not a right to alter the Sabbath? let them ask one another what day and what hour it was that I bid them watch, while I went yonder to pray? he that keeps either of these Sabbaths shall preserve his soul alive, but he that seeks my Spirit to keep both shall gain both soul and body, for eternity: but he that only seeks one despiseth my Image.

Little children of three years old shall cry, Woe! Woe! Woe! against them, and even the world shall see that my Spirit is upon little children, till they say, They are drunk, with either wine, beer, or spirits.

My name is mercy, and I will shew it to the end of the third generation, Israel will love one another, and shew kindness one to another, and will bury one another's works, and remember them no more: the wings that is given to Israel is love, and every one that dwells under them shall overcome. This is the emblem: as the love of a young man overcomes a virgin, so shall my Spirit overcome all the bones of the house of Israel. I will shew Israel another emblem, as the lovely wife will say, I can do nothing till I see my husband, so shall Israel say I can do nothing till I see the rest of my bones.

And the things concerning those that are fallen shall remain as a dead letter, because of their abomination, which is set up for desolation; but their wicked end shall stand as their fall, to stand as a sign against them. Taken from the mouth of John Wroe, by me James Shand.

Sandal, near Wakefield, 16th of 2nd month, 1831.

THE Spirit of the Lord fell upon me, and I heard these words, saying. Yaakov Asriel, hear, and hearken, and understand the words I now give thee. Has thou be-

holden the shepherds' dogs of the number four, which they have sent out to squander the sheep that has the city mark on? thou faintest, and strugglest to get free of gathering these sheep that they have squandered. Now I will tell thee what I will do unto these shepherds' dogs, I will cause a dead sleep to fall upon them, and I will cause these sheep to be hungry, which they have chased round the mountain with their dogs, and I will rise up as a lion to assist thee, and thou shalt go and gather together these sheep, for they shall be hungry, and the shepherds shall not be able to feed them, till the sheep flee from Ashton to other places to be fed; for distress and anguish shall come on every side, and I will plead with that place with death and a grievous fever. And James Rusher shall be a sign and example for them, because of their dogs, for they seek to destroy up my house, and eat up my people.

As I live, saith the Lord, a dearth shall come over seven nations, and these years has been the shadow of the substance that I will bring over the face of the whole earth, but one nation. At that day it shall be said, Where are those that has lifted up their hands against the Lord's servant, and the anointed ones? others shall say, Their bodies are in the bowels of the earth. As I live, saith the Lord, I will certainly bring a plague upon that place where they dwell, that I may have mercy upon their offsprings. Taken from the mouth of John Wroe by James Shand.

Sheffield, 6th of 3rd Month, 1831.

IF Israel will walk in my commands according to my word, I will bless them on every side, and the day shall come that they shall shine as the sun in the firmament. The city is built—the foundation is laid, the substance cannot come unless the shadow be removed; for my people have worshipped the four houses, and the sanctuary, and they have been their gods. But I will destroy all gods that are made by the hands of man. And they have looked on the number four as being four

gods and have worshipped them and not me. I will now build four houses within four men, and twelve houses within twelve men, and Israel shall know that it is I that have done it. Taken from the mouth of John Wroe by Robert Blackwell.

Wakefield, 24th of 3rd month, 1831.

FROM two o'clock till five this morning, I heard these words, and now the Spirit is upon me, Speak, thou son of man, to the house of Israel; that if the house of Israel will walk in my commands, and obey my laws, I will let them know that their foe is my foe, and that he was my enemy before he was their's,—that he must work his time. As the womb of a woman travails to bring forth her child, so must Satan, that wickedness may be delivered up into the hands of corruption; so that he will come forth in the heart of man, with all sorts of lying wonders, shewing forth the very same things, and saying all is right, and that they all must come to him.

Though Ward said, that it is I that should come, has Israel not been warned of this character many years? ought they not to have been prepared? I tell thee, they are prepared, and will fight my battle. I will bring thee before him, and my word shall put him to flight, and he shall eat the things that he had prepared for Israel to eat; for my word has attracted many that are not of the house of Israel; they are amongst my sheep.

And this shall be the command to John Stanley and his son: the north gate, where he is commanded to ride black horses, he and his tribes that is with him; I command them to prepare me a waggon, and four black horses, which has not been marred by man; and they shall put the press, which is as the ark of my covenant—they shall put it into a waggon, and all the things pertaining thereto; and it shall be drawn by those horses, on the fourth month, on the fourth day of the same month; they shall go out of the east gate when

the sun is rising upon the ground. There shall be twenty-four of the choicest instruments, twenty-four players; and nothing but the songs shall be sung, during that journey, and my prayer when they begin to travel and when they end, in the Hebrew language. And they shall travel by way of Huddersfield. Wakefield—they shall rest all night in that town, and at the rising of the sun they shall go out of that town. They shall use my prayer in the midst of the streets, they shall sing one of the songs. They shall play through every village and town, and they shall gather themselves together from different bodies, and meet them at various places, till they arrive at Sheffield, there it shall rest till I make known. Every man shall bear his own expences, that is able, but the expences of the waggon and the horses shall be paid out of the general treasury of the house of Israel. And if there be any that is poor, let every brother assist his brother, with a morsel of bread; but those who have it in their power—let them prepare for themselves. Let this word be sent to all places round the ball, that whoso will come may come, that the shadow may disappear, and the substance take possession. For I command the three tribes of the north gate to prepare and make ready, and the nine tribes to assist them; for I now swear to the whole house of Israel, that I will honor Ephraim with that honor which I had before the world was, so there shall be none like this, before nor after it, for I will make the vallies ring, and turn the old world upside down. Taken from the mouth of John Wroe by James Shand.

Wakefield, 24th of 3rd Month, 1831.

As the wind rustleth, and no man knoweth from whence it cometh, so shall the Spirit come on the house of Israel, and the people of the world shall not know; but Israel shall know, for they are not of the world, for the graft of me shall bring them to birth. For I will

gather all Israel together, as the bones of a man are knitted to make a man, so shall the whole house of Israel be knitted to make one Eve, a bride of me. And because of her being in seven parts before she is fastened thou hast to bear the reproach; but woe to them that have reproached thee, for in three years I will plead thy cause before many nations, and my word shall be more than a conqueror. But before then the messenger will suffer loss, and woe unto them that suffer not with him. For my messenger that I sent to Israel shall have no resting place, till my Spirit has taken possession of their bodies, by the new birth. So now hear, and hearken, O Israel! who is like unto thee? or who shall I compare with thee? But the robbers have robbed Israel, because Israel had not arrived to strength, for the light to shine upon it. Taken from the mouth of John Wroe, by James Shand.

Wakefield, 27th of 3rd Month, 1831.

THE Spirit of the Lord is upon me, and the Spirit shall answer Sibley's letter. Though he rebelled against my word, and refused to walk in my command, I said unto my servant Yaakov, the day shall come that he should be an instrument in my hand, and withstand them all. The committee at Ashton inquires whether he will be permitted to look into the writings: I answer them by my Spirit being upon thee, Yaakov: for this end have I kept him back, and for this purpose have I raised him up; let the few in London receive him as a brother, and let him see the writings, and let him publish, for the time is come that my children shall publish in the papers, and the opposite party shall publish, and the aliens shall stand and see the battle. And while they are carrying meat to the armies, the widow's children are starving for temporal food; and they shall beg of the man that is carrying the food to the armies, and he refuseth; but the little one shall be hid as under a bushel, and the enemy shall pass by. For the heads of the house of Israel have already sought thy life, and

their armour bearers have watched their motion ; for as the army watched the fogleman, so have they watched the number four,—they are seeking daily to eat up mine house ; but as they seek to eat up my house, so shall my word eat them up. For I will cause my servant as though he was asleep, till they have advertized, for they must bring out the old meat, as they said it was good for nothing, and I will make them eat it as manna from heaven. For I will give every man space to repent, but unto them that refuse me I refuse them, till they do repent, for I call unto all the world for Israel to come out, shorn or not shorn, till my word be expounded unto them, but unto those that say, the Spirit that is gathering Israel, is of Satan, they shall not feed on that that I am giving to my servant Yaakov. Let the committee at London send this unto Gravesend, that it may be reserved. For Sibley's letter shall be seen in the papers : and let my children preserve the papers, and let the things that the papers contain be entered into a book, and preserved for a witness against the rebellious of the house of Israel ; for as I had opened a wide field for the Gentiles, so will I now open a wide field for the house of Israel ; he that says he believes that my Spirit that is visiting Yaakov, the same shall hear my word, and the sieves shall prove him, whether he believes my word or not, all committees may receive those that has not departed from the visitation, and those that is amongst the world that knew not the visitation, if they believe, but those that has been in the work, and have denied it, shall not be received in again, till I the Lord make known. Taken from the mouth of John Wroe, by James Shand.

Sheffield, 1st of 4th Month, 1831.

LAST night, or early this morning, I had a vision, and I saw a large number of cattle in a field ; and the keeper of the cattle was gone on a journey ; and I saw four men and four women, and they had an animal with

them, which appeared different to all other animals ; its head and face were as it were as the head and face of a man ; and when it walked upon its four, its body appeared as that of a beast ; but when it walked upon its hinder part, its appearance was like that of a man. It had a tail, as though it were the tail of a lion, or something larger. These four men and four women turned this animal in among the animals. I saw thousands of spectators gathered together, to see this battle, and of all the shouts and laughter, it exceeded all I ever heard. This animal galloped among the animals, it grinded with its teeth, and tore with its claws, and every one that was struck with its tail was wounded, and their wound was unto death, incurable. These four men and four women, being standing alone, well pleased, sent to the shepherd, that he must come, for his master's cattle were all slain ! the shepherd returned with sorrow afraid of his master. When the shepherd returned the beast which had done the damage left the cattle ; passing by the four in a rage, he struck them with his tail, but the good that they had received before overcame the stroke, so they still bare with the beast. The shepherd asked these four persons why they had done it ? These four men and women said they had not done it, for they said thou left the gate open, and the fences were down, and thinkest thou to bring this burden upon us ? I saw the shepherd in great agonies, and afraid of his master, for they laughed at the shepherd, and said, Thou has done, for thy master will employ thee no more. I saw thousands and tens of thousands join them, and this beast became a man ; and behold I came to myself, and I said to myself, Have I been asleep, or how have I been, and how can I have been asleep, seeing my eyes have been open, and I have conversed with the people ? But while musing in my mind of what I had seen, the Spirit of the Lord fell upon me, as though it was in me, and heard a voice saying unto me, I will now shew thee the vision, and shew thee the interpretation thereof:—It is for three hours, and many minutes ; the hours I will shew thee, but the minutes must be prolonged, till the

people be prepared, till these be sorted out that establish their own righteousness. They gather themselves together as committees, and as great men, as the house of Israel; and they say, Let us consult together, and take advice, for we see such and such evils in the house of Israel, let us try to stop them, and let us make a law to bind the enemy. They then write a petition, and they call me, Most Holy and Righteous Father, their everlasting counsellor, and Prince. Thou receivest this at their hands thou bringest it before me, and I know their hearts, and the depth of the wicked one, and their craft, that their fine language may be seen, and be honoured among their brethren. I grant them their petition.

I will now tell the house of Israel what they are like: they are like a man that is the shepherd of many cattle, and they said, We will increase our number, they are all with young, and we know not the time when they gendered together, we will now speak unto our keepers, we will give them a medicine to help them to deliver their young, that our flock may increase. So the committees brought forth their medicine, which was the law, which their masters had prepared. When the cattle delivered up their young, they were all dead, not one living calf amongst them. So, I tell thee, is the wisdom of the heads of the house of Israel; they make laws, they plan plans, and establish acts, that their righteousness may be seen one of another; and they tempt me to grant them those things which they understand not. Now I will shew thee Israel, and their seed, and their followers; when I send my word unto them, or laws, and they do not understand the meaning of it, they will come unto thee, my servant, and they will say, There is such a law, we do not understand the meaning of it, we hope the Lord will give us power to reign over them, and not them over us: Though we have been a servant unto them, and served them, yet we believe a time will come when they will serve us. We will not tempt the Lord for his Laws before we be prepared; this shall be the language of all committees, and of all the heads of Israel.

These will grow as the willows by the water course ; their linen shall be fairer than the lily in the valley ; the smell of them as the new creation ; not one barren, neither one that bringeth forth a dead carcase ; the fruit in their womb is as the substance of a tree. If the stars can be numbered by man in the fallen state, or the sands, or the dust can be counted, they shall then count the seed of the new creation.

O, Yaakov ! whom I surname Jacob, I will enter into a new covenant with thee, and I will establish my firm decree, which I will not alter, nor depart from, so long as thy body is on the earth. I must now explain to thee and the whole house of Israel ; while it is in blood it dwelleth on the earth, and is the old world. But when the Spirit is on them they seek the new one, which is not of blood ; or if the Spirit shine on them, or attract them, they seek the new world, or the millennium ; I tell thee they are like those that seek the word by the way side : when perils and persecution come, they are as snow then upon the fire ; they are as a man leaving his house clean swept and garnished ; through persecution, and their own honour, they wander through dry places, seeking water but finding none ; they meet with those before they entered into their house they had left swept and garnished, and they turned back and told them all things which they had to eat and drink in that house, their latter end was greater than their beginning, because they fell therein.

And for the vision thou saw, and the cattle thou saw, they are the children of the house of Israel, and the four men and four women which thou saw, are the men that were ordered to ride the four chariots,—chariots which appeared as fire to the old world, though they were coming out from between two mountains of brass ; these four riders were called the heads of the house of Israel, which refused to ride these chariots, and to go and deliver the little books, which the children were to eat, which were to be sweet in their mouths, and as gall in their bellies, through the old world.

Now the shepherd of the sheep gave a command unto them that they should look into the book, and

that they should prepare the treasury, that the pastures of the cattle might be paid for, and they were to redeem themselves the first; one says, If I was sold up I cannot do it; another says, I will stop awhile and see it means in another way; another says, We have entered our property more than we have, and how can we pay that which we have not? and another says in the midst of the people, How is it that the people have not paid theirs? The treasurer says, It is demanded of you the first,, and then of the people. They often gathered themselves together, and refused the chariots, and they knew the shepherd were commanded to leave their flock: they went to see the shepherd that they might consult him, as touching their property, and the treasury; the shepherd left them, and went with the man who was sent with him, and the man was returned, who had gotten the heart of the wild beast, as though he roared in the forest, and the serpent's sting in his tail. The number four being weary, and hearing tell of this, made application to him. And every one that he has struck with his tail, their wound shall be unto death; but those who are trampled under his feet, these shall be brought back, and made living stones, and in the resurrection they shall be swift witnesses.

Now, Yaakov, whose surname is Jacob, I demand of thee to go forth and to take pitch, and tar, and a barbers razor, and fire from the coal of the altar, and thou shall burn the mark out of their linen; for where the mark is burned out thou shalt cover it all over with pitch and with tar. And every beard which is struck with the tail of the beast, and stung with the sting, thou shall cut off and dab their faces with pitch and with tar, so that the mark in the clothing appear no more, and that the beard appear no more, for Israel. And those who are not struck with the tail, and stung with the sting unto death, these shall hear my word by thee, and my word shall live in them, and their fruit will be unto me and not unto themselves. For the spirit which sat upon William Twigg must have one chief head with all the fashions of the world, and yet claim the mark of Israel. Lindsay—my word slew him by

thee, and shall slay his followers : and now I make known unto the whole house of Israel, if they will hearken unto my word they shall now see the spirit sit upon Ward, who calls himself Shiloh ; yet for all this, my word shall destroy both him and his followers, for he knoweth not the day of his visitation, neither do they that follow him. Taken from the mouth of John Wroe, by me Robert Blackwell.

Meeting, Sheffield, 1st of 4th Month, 1831.

THE Spirit of the Lord is upon me, to cause these words to be written, Let all my children appear in their best clothing, when my ark reacheth this town ; for he that goeth out to meet it meeteth me. Where it resteth—that place shall be the head of the seven churches, and a remnant out of the six churches shall flow to it, and there shall my treasure be both temporal and spiritual. But for all this the world shall neither see nor understand, and this world shall rise up and condemn thee : they shall seek thee and hunt thee as though they hunted a fox in the woods,* it shall appear in the newspapers, because they are mocked in the seeking of thee. As they have mocked my word, my word shall mock them. But be thou aware of those that refuse to ride in the chariots, they are they that shall seek thy life when thou enters into this land England, the people shall tremble at thee coming, and the whole newspapers shall be alarmed, till the readers of the newspapers shall say, Is there anything about the cursed people ? Because I will send thee into many countries, and my word shall kindle a fire in every city, and shall set every man at work, and Satan shall go forth in all his instruments, and shall watch thee and my children, for I will set all his bounds ; for I will make thee to prophecy, I will make Satan fulfil it, and they shall say, Though it appear foolish we cannot stand against the

* He was hunted by the creditors of the Shop company in the latter end of 1831, and beginning of 1832.

word; though he appears foolish, we cannot stand before him. Many things has appeared against this man, The kings, the heads of the land are seeking thee, and thou must flee out of this land England, that thy dwelling place may be in the woods, yet for all this Israel shall seek thee, and shall find my word by thee. Taken from the mouth of John Wroe by John Shaw.

Wakefield, 6th of 4th Month, 1831.

THE twelve are like a man that would run away into another country, for fear of the reproach, and they say, "We would go, but no one will give us anything for our estate, and if we leave it we loose all, and if we tarry we must bear the burden, let us consult what we must do." Now I tell thee this is to the very chiefest of them. And for the number four—they have eaten them up, while they have been asleep; they have sent the enemy to break down the walls of the city they dwell in. Why did not the twelve go and look at the dam-stones that the four was ordered to repair? If they had repaired them the floods had gone over them, and would have returned upon the heads of the four: but now it has carried them all away: there is not one but what has doubted, even the very chiefest of them. But every one that is found on this rock, and every one that possesses this spirit, will I bring on this rock, a rock that standeth in the water and out of the water, with a devouring fire round it, which is the earth, the body of man, which is prepared for it. If I had not built my church upon the rock the enemy would approach.

My Spirit took the bone, the flesh, the life of the woman, and did the work, and conquered sin, death, hell, and the grave. And as the world could not see my Spirit sit upon the flesh and bone, the life of the woman, till I had given the life of the blood; so now they shall be as they were at that day—they shall not see the spirit that the woman brought forth to sit upon man and woman, to redeem them from the fall. I have given the life of the woman; I have paid the

ransom that my Spirit should sit upon them, to do the work that I did, that their bodies should gain eternal life. For I will now explain the mystery, Every animal was offered for a sin-offering, as an emblem of me, that I would give the life of the woman, and take the flesh and bone for a temple to dwell in, for to be a God unto the man.

And by the black horse have I drawn the scale to the balance, that he might hold the beam in his right hand, to see what way the box might go, that Israel might be put in at one end, and those who should have borne the offices at the other end; for I require at the hands of him that rideth the black horse, and putteth the scale to the balance, whether he has found a wanting, that I may know what to do to those that should have borne the offices, for those that are found a wanting, they shall be stripped naked, and the thistles shall thistle them, the nettles shall nettle them, and the thorn hedge shall tear their flesh, that the horse-leech may drink of their blood, and if they endure this, and repent, they shall preserve their soul alive; and if not, the wild beasts of the earth shall devour them; there are a few seconds to repent in.

Now remember, Yaakov, my servant; has thou not been as Jacob was, when he took his father's cattle, wives, and children, and absconded out of the land of Padanaram? did not the enemy overtake him? but did I suffer the enemy to do him any harm? though Rachel stole her father's gods whom he served. Then have I not caused thee to bring out the ark which they say thou hast stolen, and deprived them of? did not the enemy pursue after thee to take thy life, that they might take back the ark? but did I suffer the enemy to lay hands on thee, or take back the ark? Nay, I tell thee there was Michael, the great archangel, with the two-edged sword, drawn, in his right hand, and with him twelve legions of angels; which drove Satan out of heaven unto the earth: and stood by thy earthly tabernacle, lest he should have destroyed it, before thou has done thy work. For with thee the butter, the honey, and the milk will be found, and the stones

of the building shall eat it. And this enemy that pursued after thee—their spirit was to bring back that which they said thou had stolen from them.

In this manner shall the ark be carried from place, to place, and the next time that it travels, if the sun be overshadowed, with a thick cloud, the ark shall stand also; and this shall be the way, and the manner when it travels, and it shall be the length of the journey from the sun rising to the sun setting; I drew it out of the city, and I caused a fog to fall in the city, so that those that was with the ark could not see the city nor behold it. Taken from the mouth of John Wroe by James Ehand.

Wakefield, 7th of 4th Month, 1831.

THE Spirit of the Lord is still upon me, that the Lord has shewed me, the tabernacle, and the ark of the covenant of the redemption of man's body, for I now shew thee this thing in a dark and cloudy day, to the world, but unto Israel, a bright, a shining, and a glorious day, shall it be; for Satan shall harden the hearts of the unbelievers, and who is those unbelievers? they had joined my covenant, they had walked in mine house: your greatest enemies are they of your own houses, and of your own churches: the world knoweth not of my visitation; but those that have become thieves and robbers in my house, at the end of it, shall be unto them as the fire was unto Sodom. I command all my preachers to cease contending with them, that I may destroy them, he that receiveth them into his house, receiveth my enemy, he that feedeth them in my name, feedeth my enemy, he that clotheth them clotheth my enemy, and the enemy and them shall fall together, for my word abideth not with them; for I now command the remnant of the flock of the city, to depart from them, for the world will do you no harm; but those will be scorpions unto you. And hear, O ye house of Israel! and understand, that my law is near unto you; if you keep it on your minds it

shall keep you, but if you put it under your feet, it shall carry you away, and your bodies shall prove a corruptible tabernacle unto you.

Then hear, O house of Israel! and understand, My messenger whom I send unto you, contrary to your thoughts or minds—will you punish him by your law? will you take the revenge? stand still and behold my glory; your thoughts shall turn upon your own heads. Will you judge him by this law, and condemn him contrary to the law? Now hear, O house of Israel! it is not you that do this, but it is those that Satan has sent, to put on my mark and my clothing, that he might know my decree, for he says all is right, till he eats up all my children; but he knoweth not my heart nor the heart of Israel.

And I have caused them to build four houses, but none of them shall be able to finish them in my name, but I will build four whereon never a tool shall be laid, and finish them; for I now command the house of Israel, that they shall retire from those that has fallen from my visitation; if they retire not, they shall be entangled by them. Taken from the mouth of John Wroe by James Shand.

Sheffield, 26th of 4th Month, 1831.

THE flesh and the bone shall live by the spirit, and not by the blood. Every male and female of the house of Israel at that day shall live by the water and the spirit; he shall eat and drink the water and the fruit that the earth produces, neither shall there be the sting of a venom in them, but all shall be holy unto him. He shall not have water in the veins as though he had blood, the spirit shall give him the virtue of the water within him, neither shall there be a stink or a loathsome smell, in or amongst my people: they shall be to the aliens as the smell of a large field of flowers, or spices; for I am as the smell of Lebanon, and they are of me, and I of them, for they shall take of mine, and I will give it unto them. Let not my children

meditate in their hearts what life it is, and how they will live, for all will be explained unto them if they will wait and watch.

The number four have sold my children for nought, and have become as Pharaoh was, and my children have now to gather straw to make their bricks; but I will yet redeem them, saith the Lord, as I redeemed the children of Israel from under the hands of Pharaoh. For my children have hearkened unto them, and not unto my word, so now they are in bondage unto these scorpions—faces like men, but tails like a beast with the sting of a serpent; and every one who is drawn in by the attraction of the spirit, they shall slay with their tails, for the sting of them is incurable. But every one that my Spirit sits upon shall overcome the beast, and the number of the name of the beast. And there shall now be a war between those that are attracted by the spirit, and those whom the Spirit shall sit on, and the world shall stand and see the battle.

Happy is he who letteth not the sun set three times upon him before he does the work which he is commanded: for within three days I wrought the work which the prophets wrote of me; and he that believeth and asketh for my Spirit to sit upon him shall do the same work, and gain eternal life; but he that refuseth my commands—the day shall come that he fain would and shall have nay.

Wakefield committee inquires concerning their church: they inquire and then they fall asleep, and they cry, A little more slumber. And I come and awake them out of their sleep; they then say, I must inquire again, I do not see clearly. I wrought three days, which was three years: after I have awaked them the third time out of their sleep, they shall sleep on.

This is the command unto all the seven churches.* They shall receive the stranger, the fatherless children, the widow, visit the sick, cleanse the leprous, heal all man-

* Seven central bodies which were then appointed to send the word to their surrounding bodies.

ners of diseases, cause the dead to be buried out of their sight. He that believes and seeks for my Spirit to sit upon him shall perform all this. But he that despiseth a poor stranger, that comes from another body of people, despiseth me : he that despiseth the fatherless child that is joined in the covenant despiseth me : he that refuseth the dead of his own people to be buried out of his sight, refuseth me : he that vexeth a poor stranger from another body of people, vexeth my Spirit : he that refuseth to clothe the naked of my people, refuseth me. I will unfold every parable and every mystery of the scripture, and draw back every curtain. He that seeketh my Spirit to do this—their children's bread shall be sure unto them ; but he that denieth my Spirit shall never perform it. And he who has given into my treasury that he might be seen of his brethren, and his name reported round the ball—he shall not inherit my kingdom : and he that purposes a sum in his mind to give unto my treasury, and then draws back a part of that sum—I will draw back my Spirit from him. But he that is attracted by my Spirit and pursues on, shall gain my Spirit to sit on him, which is eternal life. Taken from the mouth of John Wroe by William Tillotson.

Sheffield, 29th of 4th Month, 1831.

THIS morning the words of the Lord came unto me, saying, Yaakov, hear and understand, with the house of Israel, for my Spirit shall teach you and lead you to streams of living water. For he that puts his hand to the word and draweth not back, shall receive eternal life. Believest thou this ? I will try thee and prove thee in all matters. And thou, Yaakov, must suffer wrong things, and bear wrong things, so that the followers of my word shall be deceived as Peter was. But for all this, he that possesses Peter's spirit shall possess eternal life.

On thee and thy body shall hang all the laws, commands, statutes, and judgments, the flesh and the bone of thee ;

and the graft of me shall quicken them together, with the law and ordinance hung thereon.

As the womb prepares to deliver up the young that is within it, so will I prepare the womb of the house of Israel to deliver up the fashions of the world, that they may be knitted unto my commands, and my command unto them. Taken from the mouth of John Wroe by Robert Blackwell.

Sheffield, 1st of 5th Month, 1831.

THE Spirit of the Lord is upon me. This year shall be a year of great plenty. This shall be sent to all places, that every man be a witness in all places. For it is the tenth year: nine years have been failing in crops, and three years of great plenty throughout the whole land.* Distress and woe in all nations missing this nation.

Thus saith the Lord, the king shall sweep the Parliament house again as a man sweepeth his yard with a besom.† The Parliament shall be one against another, and shall fight; they shall go well to bed, and in the morning they shall be in ashes; this shall be in many nations.‡

Thus saith the Lord, The day shall come that nothing shall be seen upon my people, but silk, linen, and straw.

* This prophecy was fulfilled in the three years 1831, 1832, 1833, the harvests of which were very abundant ones. On the 30th of the 10th Month, the first year being nearly past, John Wroe was preaching at Whitby, and uttered the following words, "There shall be three years of great plenty through the whole earth, but the two latter years the greater." The harvests of the two following years, viz. 1832, and 1833. were more plentiful than that of 1831.

† This was fulfilled in the 12th Month, 1834, three years and a half after it was given; when the king turned out the ministers, and the commons.

‡ This also was fulfilled three years and a half after it was given, by the destruction by fire of the two British houses of parliament, in Autumn, 1834.

And those that walk in my commands I will strengthen them and prosper them, that it may be seen in the house of Israel the difference between them that walk in the commands and them that do not, for many in the house of Israel will say, ah! ah! but we see them prosper that is not of the house of Israel. But son of man prophesy and say, Thus saith the Lord, They shall approach at the city gates and not be able to enter; their money shall drive them from the house of Israel; and some—their money shall keep them in till they come to the city gates, and they shall not be able to enter.

Son of man, this day I make thee a porter of the city gates, cry aloud amongst the clean and the unclean.

This shall be a sign unto you all, as it hath been with the masters and men, so shall it be amongst the Parliament one against another, that thousands and tens of thousands shall be slain by it. Taken from the mouth of John Wroe by John Shaw.

Sheffield, 1st of 5th Month, 1831.

ALL nations shall be in uproars while the temple is built, lest they should stop my people in building; uproars in parliament, one dethroning another of their offices. O England! O England! thou art the granary of the Lord's house, and other nations shall flow unto thee. Though thou despisest those that are sent unto thee, yet for all this my people is within thy borders, and I will get my honour upon thee as I got it upon Pharaoh. And many kings and queens shall run unto thee, and there I will be honoured.

I warned the old world by Noah, I built an Ark, I called them to come into the Ark, and they refused; I did not destroy the old world by water, before I prepared a place for them, neither did I destroy Jerusalem before I had prepared a temple, and I called a man to do the work that they might enter therein; and there was no man found to enter with me into the tem-

ple, and I became a living tabernacle in the temple. I then drove them out of Jerusalem and burned up the place, because it was then unto them as the waters of Noah, that the fire might carry them over the whole earth, that the light might shine amongst the Gentiles, and their end is now come for them to do the work, that they may enter into the city, that I may surname them by the name of Joseph's children, that I may give them the tribes of Israel their father. These are the commands of the children of the new creation.

Yet foolisher and foolisher shall my servant appear in the eyes of their world; they shall bring murder and theft, witchcraft, and all manners of deceit against him, and harlots to condemn him; and if they be able to condemn him in a court of Justice, then they will be able to condemn my word. Magistrates shall stand amazed, and the judges of the land shall say, I find no fault with this man: if ye have a law, judge him according to that law, but I wash my hands, that I may be free as touching the innocence of this man.

Now hear, O Israel! thou rebellious house, thou once said, thou believed this word, and thou turned a backslider, and seekest to destroy him that is sent unto thee with my word: hear, O thou rebellious house! thou art not able to steal that which is sent: there is death between that which is sent unto thee and it. Return then, O thou backslider! will kings of the earth enter before thee. I tell thee, in thee is rebellion, thy day of grace is past; it shall be unto thee as the waters were when they despised the word that were sent unto them; and thy world wherein thou dwells, shall become like unto Sodom and Gomorrah,—it is set as a sign for thee, O rebellious house. And for thee, O Yaakov, the end of thy preaching shall come and mine shall begin, that my Spirit may sit upon every preacher, and Israel shall see it; They shall come from the east, from the north, from the west, and the south, and sit down at my table. When many shall be gathered together, eating and drinking in their house, when their bodies shall become dust by the fire, and the wind shall blow and carry the

ashes over the face of the whole earth, and the off prings of this dust will not still return, but will still seek to destroy him that is sent with my word. For distress and woe shall come in every nation, but this is the thing that I will do, that I will seal to myself, the officers shall not know whether he be an officer till the work be done, for he that is found in an office when my Spirit comes to change his body to make him a bone of the virgin, that office which he has shall not be taken from him in the world which is not of blood, but a greater shall be added unto him,—this is the covenant I make with every officer. But every man which lifteth up his hand and the desire of his heart, my Spirit shall sit upon that body; for if he lift up his hand with deceit to his brother, my Spirit shall not abide with him, because his ways are corrupt; it is likened unto this: it is like cutting the carcase of the beast new killed, it is sweet—to the carcase that is filled with all kinds of insects. He that has got my Spirit, it shall leaven him, as the salt leavens any thing that it is put to. Let my children now wait, and if they be found waiting they shall see this Antichrist and his followers, some of them shall return. and they shall lick the dust, for all the animals of the whole creation are his meat, he receiveth all and taketh all, but my Spirit he savoureth not, because he is to fall down unto it and worship it as it is wrote of him.

I command all men to keep from public houses but when they are travelling—let no man exceed one gill of beer, one glass of wine, rum, or other spirits, every five miles, but on my sabbaths no spirits, beer, or the vine of the earth, till they drink it new in the kingdom—the Spirit says, Let him live of milk. The Spirit says, Lovest thou thy brother, then feed him, is he not a bone of thee, is he not flesh of thee?—lovest thou not thine enemy—did it hate thee before it hated me? If thou lovest him that is possessed with the enemy, thou shalt gain him and bind the enemy. Taken from the mouth of John Wroe by Robert Blackwell.

Sheffield, 5th of 5th Month, 1831.

THE day shall come that twelve different ointments shall be poured into one horn, and the whole house of Israel shall be anointed by it, that every one may have an equal measure, and the smell of them shall be as the smell of a field unto me. Taken from the mouth of John Wroe by William Tillotson.

Sheffield, 6th of 5th Month, 1831.

WHEN mortal has gained immortality, immortality is a king, and a priest, but a husband is greater than these. Then know ye, O house of Israel, how to be a husband to those whom ye are married to; ye are unto me as ye are one to another, ye worship me with your mouths and your hearts are far from me.

Ye pretend to love one another when your hearts are full of rottenness, every man that loves his wife will lay down his life, and every wife that loves her husband will lay down her life. Why will ye lie? Why will ye deceive one another? Are ye not all as judges was one to another? By this one thing will I try you, if ye love me ye will keep my commands, then feed my lambs; by this command will I try you; he that loveth me will feed my sheep; then I will write my new name upon him, and I will give him that which I promised unto Israel his Father; and I will call him my friend; and by this shall ye salute one another, and by this one thing will I try you whether ye lie or not; he that loveth me will keep my commands, that your faith may be tried. Ye will be as Peter was, ye will be grieved, but I will see you face to face, and your joy shall be full, and ye will ask me no questions. Now I will try you again, if ye love me ye will keep my law, and my law shall love you, and we will come and make our abode with you. He that believeth and asketh for my Spirit to sit upon him—it shall teach him, lead him, and guide him into all truths; as the sun in the firmament is a light to the

eye of man, so shall the Spirit that shall sit upon him. No man's faith shall stand, but that which is tried by works : faith without works shall be dead ; if ye love one another ye will keep these sayings.

I again say to you, if ye love one another we will come and make our abode with you ; for the Son dwelleth in the Father and the Father in the Son, and has become one living Husband, and the Husband shall give power to the wife, neither shall there be a bone of his wife wanting, for the graft shall sit upon every bone, till every bone be gathered, that they may be clothed afresh with immortality. Then love ye one another, by this manner shall ye be tried, whether ye be friends one to another ; and if ye be not friends one to another how can we come to make our abode with you ; for we are one, and we will send one Spirit unto you ; that Spirit can no man take from you, neither can any man slay you while it abideth you. Love one another, and we will abide with you, it shall cleanse you from all unrighteousness, and bury your sins in the deep ; our name shall be written on your hearts. Taken from the mouth of John Wroe, by William Tillotson.

Sheffield, 7th of 5th Month, 1831.

HE that despiseth his wife despiseth me, for I call out to the whole world, that if they will return I will return unto them. O thou vain man, though thou hast an unbeliever, how dost thou know but she is a bone of the virgin ? wilt thou gain her then by hating her, and provoking her ? do thou good unto her, and let my light shine before her ; but if she say, It is the devil that visiteth thee, and thou art led by it to deceive the people, then let her alone, and count her as an harlot, and count her as one that defileth her husband's bed ; and at all times seek me that thy tongue may be kept as with a bridle, while thou art in her presence : then the Spirit shall keep thee from all those dangers. And always remember thou my law, then thou shalt be as one that has an arrow and a bow, and is taking sight at

one particular thing. But if thou forget that thou hast a law, or hast bound thyself in a covenant to the law, this spirit shall leave thee : but if thou remember that thou hast signed the law with thine hand and heart, this spirit shall not leave thee, but it shall fulfil every word that is wrote in tht law, and without my Spirit the road is narrow, so that no man can walk therein. Are ye not my witnesses that I have been the road before you ? and I will come again and sit upon each of you, and will be a shining light to each of you to guide you in the road that I went, and as I fulfilled, so shall it fulfil for you, so that ye shall say, Thou hast wrought this work for us, and this certainly shall come to pass. Taken from the mouth of John Wroe by William Tilotson.

Devonport, 20th of 6th Month, 1831.

THE key of the scriptures have I given unto the bones; and they shall be as though they had a handful of dust, and dashed it in every man's face as they passed by; for every man that says he sees—they shall blind; and every man that acknowledges that he is blind—they shall be instruments in my hands of opening his eyes. By the graft will I gather the bones, and then I will arise like one out of sleep, and I will shew to the fallen angels and devils, that these bones live by me, so that I will prove unto them that I made man in the image, that I might prove them, and that the six days were the resemblance of the six thousand, that there should then appear an Adam and an Eve, not under the fall—made complete, and that within the seventh thousand I would cease, and rest, that the aliens should have one thousand years of peace and rest while Satan is bound. This I have permitted, to shew unto the angels that when the tempter is taken out of the way, they will do my will, as the angels do it in heaven. And the pearl kept back for the last; so shall Satan be cast.

I will now unfold a mystery to the house of Israel; I created man under the fall, that my glory might be

revealed; I sent forth Noah to build an ark, to preserve them; they refused, till the water came, then they acknowledged me, and would have claimed the ark, but it was too late; then after other two thousand years, I sent forth the seed of the woman, to become a temple, under the fall, with blood, like all other men; I then sent my Spirit upon the woman's seed, that whosoever should believe on that Spirit, that it should make their tabernacle like that tabernacle it sat on. But they refused, as they refused the ark, and they thought that they had destroyed the temple, but within three days the spirit lifted up the body, and it became the tabernacle of the spirit; a part of the veil was rent, so all that looked on the temple then believed, but it was unto them as the waters were, they were too late. And as I arose before these three days were up, so shall the graft of me alight on the bones of the house of Israel, before this thousand is up. Now if the Jew can make out, and discern the hours that I arose, before the time was up, they shall know the time. Enquire no more, for these that has my Spirit sitting upon them will know the time.

Now when Jew and Gentile see my people live by the spirit, and not by the blood, all that see them shall acknowledge them—that they are mine, and shall believe; but it shall be to them, as the waters of Noah were, and even as it was unto those that believed on me when I arose. Taken from the mouth of John Wroe by Robert Wallace.

Sheffield, 2nd of 7th Month, 1831.

O, MAN, thou fell by the hands of a woman, and by her seed hast thou risen again; and a husband is prepared, that thou may be returned into that which thou was formed to be the likeness of. For when I made thee at first I will liken thee to this: The master sends for the carpenter, and he says to the carpenter, Make me the likeness of this ark, which I have here drawn out. Satan has here boasted over my creation, and said,

They were all marred : but I am become the carpenter, and will finish my work. I have made the bridegroom without blood, a tabernacle to dwell in : and I will make the bride a tabernacle to dwell in without blood : then all shall know these which I have redeemed from amongst the likeness. Taken from the mouth of John Wroe, by William Tillotson.

Meeting Wakefield, 17th of 7th Month, 1831.

THIS will certainly come to pass, so that the chain of the master or mistress will be at liberty during the sabbath hour, so that they will be obliged to hire servants of the world to do their work: and this will certainly come to pass, so that the master will send other servants in their room, to do their work. Taken from the mouth of John Wroe by James Shand.

Wakefield, 20th of 7th Month, 1831.

THOU hast laid the shop company's inquiry before me, and I now answer thee.

These that will not serve me, the laws of the land will devour that which they have ; then those which is Israel will serve me, and the shops I will establish on a fresh foundation, where I will hedge out the wicked one.

Was not Walker their god whom they served ? I ordered him to be turned out of the shop, they refused my commands, and hearkened unto him, till he had gotten that which his heart was after ; then when he had secured himself with property, they would inquire.

And there is yet amongst the shop company that says he has done no wrong, but what they would have done themselves ; so now I leave them to themselves ; I will not answer thee for them ; but if they choose the things that are right I will not let the enemy reign over them.

I said the houses was in their possession ;—I leave them to decide all their disputes by vote, or lot. And

out of the number that is left I will raise me Gideon's army, and I will turn my two edged-sword every way, and I will shew to both houses of parliament, that I am with the house of Israel; that they may judge between the writings that I have given to my servant and their Shiloh, whom they call a god; for Ward's fear and trembling shall now come.

I tell thee I have in other nations that is seeking me, and serving me more than those. But let this be recorded in the writings: The faithful number that is left in this land England, I have made them the heads of the house of Israel, and all nations; because they have endured the storm, and they shall shine in the kingdom, brighter than the sun in the firmament. Taken from the mouth of John Wroe, by James Shand.

Wakefield, 29th of 7th Month, 1831.

I WILL build a house with two foundations; I will make thee go out and gather together the cattle, and thou shalt drive them between the two mountains. For I must knit bone to bone to make an Israel. Then the graft you all must see. The field is wide though these two hills are so high—between these two hills a valley, there I will plead with all. For surely the law and gospel must bind all, or else a field it never can be, if it never bind the fall. Now to all I must shew the fall, to a Jew or to a Gentile it never can be seen at all; but in an Israel, it must be seen to all, the pen that thou hast sent to all. Though the lines be here so deep, no riddle can there be here. The law is the one mountain, the gospel is the other; the law darkens the gospel to the Gentile, and the gospel darkens the law to the Jew. But to Israel the law is a light on the right hand, and the gospel is a light on the left hand, and between these two lights no death; but in this valley, fed with butter, milk, and honey. And every one that passes between these two lights shall be measured with a measuring line. And I must explain to thee: they must pass the narrow

place of Jordan, and thou must drive them through this place. Taken from the mouth of John Wroe, by William Muff.

Wakefield, 7th of 8th Month, 1831.

THIS morning, or last night, as I sat in the chair, the Spirit of the Lord fell upon me, and I saw a vision:—

I saw the whole house of Israel gathered, and I saw the ark wherein the word of God was contained; and I saw the ark pass to and fro, without horses; and I saw the whole earth minister to those that served the ark, and I saw angels minister to them with words, that the serving of the ark was the printing of the word of God: and the ark ran, both on high roads, and iron roads. And I saw many other carriages, so that the carriages contained the whole house of Israel. I saw them transfigured before me in another form, divided into four lots, every one being in a distinct color, I saw their hair long, their foreheads appeared large, the height of them appeared to be seven feet, or upwards, their horses' tails touched the ground. My eyes could hardly behold to look on them.

Then the words of the Lord came unto me. Why art thou grieved and wounded in thine heart, for the house of Israel? Am not I able to do the things that I call out to be done? I tell thee flesh and blood cannot view my kingdom, but as they view a picture, the likeness of a man, so do they view my kingdom.

Does not my word which has been shewn to the house of Israel say, That if there was one with thee that was not of the house of Israel, they should be as stolen goods? My Spirit has pursued after thee, and Satan is the bailiff, which has stopped thee: and thou shalt be bound, till those have departed from the house of Israel that are not of the house of Israel. And many will go out with them, that are of the house of Israel, then I will send thee with my word, and thou shalt claim those with the mark, and bring them back into my fold, for my word by thee shall drive them into

the city, a city which is not of blood, but of bone and flesh, possessed with the life of God, which neither one in heaven nor on earth can take from them, or destroy.

For I will yet work a strange work, even by thee, and I will deceive the learned by it, and they shall seek to take thy life, for they shall say, Thou art making sport of them, till the priests and the learned men shall be a laughing-stock in every public house, and newspaper, and they shall stamp with their feet, and clap with their hands, and laugh, till even death itself be amongst them; and they shall say, The old prophet has deceived them. And when the famine shall rise, and distress on every hand, thou then shall have to seek thy hiding-places in rocks, woods, and caves; and the angels shall minister to thee, and the house of Israel seek thee.

For my word shall meet the priests and the corpse, and it shall say to the priest, Why will you bury the living amongst the dead? and it shall say to the living, Rise out of thy sleep, and shame thy priest, that is going to bury thee amongst the dead. Then they shall awake out of their sleep, and they shall say unto the priest, Is this the way thou means to do with the house of Israel? O thou priest! cease from these ways: the priest shall shame, and look downwards, and steal away, as a man when he stealeth goods. He shall then gather together all the learned against my word, for their hearts will be hardened, for they will not believe, that they might fall.

Then, Yaakov, rise, and stand boldly before the world, fearing none of them, for my Spirit shall sit upon every bone of the house of Israel, and do every thing that my Spirit shall teach them.

For the stones of the house of Israel I must roll them to and fro, till the water has purified them, and the air has dried up their blood, that the spirit, which is the life, may dwell in the flesh, that the bone may live by it.

For the great men shall yet shake their heads, and be astonished at the words that shall proceed out of thy

mouth. For reproach and mockery must come upon the house of Israel, to keep back those that are not of Israel. Then see that thou fear none of these reproaches, for they must first mock, and first swell, and first rage, and all must seem to fail of the house of Israel, and it must appear as though there was not one man standing by the word.

Those that have said that they once believed my word, and have now denied it, the same shall feed them, as the spirits feed a drunkard, till it has destroyed them. Many of them shall follow thee, and seek my word by thee, and thou shall say, The word knoweth you not, because ye are backsliders. Taken from the mouth of of John Wroe by Joseph Smith.

Sheffield, 11th of 8th Month, 1831.

THIS morning I heard the bugle in the streets, with other instruments, and the words of the Lord came unto me, saying, This day I will give thee a law, that shall separate the transgressor from he which transgresseth not. The band of the house of Israel shall not be seen at public houses, at any time; he that playeth for the world shall not play for me; nor for my people. Taken from the mouth of John Wroe, by William Tillotson.

Sheffield, 12th of 8th Month, 1831.

A CERTAIN nobleman kept a steward, and he sent him out to view his tenants, and the tenants were destroying his master's game, and the nobleman came to inquire, and he was speechless, and the nobleman said unto him, Thou shalt be cut off without wages. So is it with the steward whom God has sent, he shall be cut off if the same be found with him.

Is man to reign over God? If a man want to reign over God he is given into the hand of the wicked one: has God given power to the woman to reign over the man? Yes, if he break the commands of God, he

has given her power to reign over him, and to chase him from the face of the earth, this is revealed by God for his Spirit is upon me. No laws can establish matrimony, without the woman promise to obey, but if the man break the commands of God, the power is given to the woman, she shall make known his deeds; if she hide them, they agree in the transgression. Taken from the mouth of John Wroe, by William Tilotson.

Sheffield, 13th of 8th Month, 1831.

FROM one to four o'clock this morning, I had many things shewn to me, and I heard the words of the Lord say, Jacob, be thou faithful unto the law, and the things that are committed unto thee, to deliver to the house of Israel; for broils will break out till all the corruption be purified from the flesh, and the bone. Therefore, if thou endure, and bear those things, thy name shall be written in the book of records, in heaven, and the book on earth; but if corruptible things shall snatch these things from thee, so that thy name is not written in the book of life; where is the fruit that thou hast to render, for that which God has commanded thee to do.

For when the first resurrection shall take place, that corruptible has put on incorruption, then the book of records for them shall be brought out; every man shall be placed then, according as he is recorded, in his office, in heaven; and those that rise not to bodies like unto angels, rise unto everlasting contempt, till the final resurrection, when God shall judge between Satan and them.

For I tell thee Jacob, every servant whom Satan has made to serve, shall be made free of him at that day, for as I raise the righteous from corruption to incorruption, so will I raise them from his power, that they shall be no more servants unto dead things, but unto living; so I tell thee at the final resurrection they shall be servants to all the angels, and to every creature in

heaven and on earth shall they be subject, and their desire shall be to serve the living. Then shall death itself be bound in chains, with him who was the author, to eternity.

I will answer thee the inquiry of Joseph Holgate, the 53rd chapter of Isaiah, and the 12th verse. I caused the seed of the woman to become a living soul within her, the soul of the woman wrapt in blood ; that the soul might become a living sacrifice, with the life of the woman, which was taken from man, which was his fall ; that out of that which was his fall I might shew him his glory ; for without the fall no man could have beheld the glory, neither could he have known the good part, of that which he was made from.

So I tell thee, O Jacob ! the fall of man is the glory of man. Though the man was made in mine image, as the picture is made in the image of man ; but he knew not my creation, for he was made below the angels : so when I had taken the woman from the man he fell, that by the fall he might rise to a full and a living creation, into that image which is above the image of angels in heaven, or on earth, or Satan, or his angels ; so that all in heaven and on earth, and in hell, should obey the son, which had poured out his soul unto death, to make atonement for the transgressor, that his soul should be made a living sacrifice for the whole race of the first Adam.

So the woman's seed has now become the tabernacle of the living God, that out of the son there should be a rib taken, and an Eve made, above the transgressor, that she might be like unto the son ; so that all in heaven, and on earth, and beneath, in the waters that are under the earth, and those that are in the grave, might worship this new creation, the son, which had made his soul a sacrifice for all, and her that were made like unto the son, which is the Lamb's wife.

This is the celebration of the marriage, of his first-born of his new creation ; and this planet shall be given unto the son and the son's wife,—which is the last Adam and the last Eve—being sound the complete work of God—wherein he will be glorified.

So that which man said became his fall has become the top-stone, which shall be brought forth with a shout of a king ; so the man has become the woman, and the woman has become God-man, which has prevailed over that which was his fall.

So the woman being taken from the man, and becoming a living soul, the man and the woman could not be finished, and the soul made flesh, before the soul was offered a sacrifice ; for the life of the soul dwelleth in the blood ; then ought not the blood to be poured out, and offered a sacrifice instead of the sacrifice of the blood of beasts ? If the blood of animals had been sufficient man had not been finished, neither would there have been an Adam, or an Eve, but under the transgression ; but the blood being poured out unto death, it destroyed death, and quickened that which is of flesh, that flesh and bone should be the complete image of God.

So I tell thee, while a man lives his soul is in the blood, and the spirit quickeneth the blood ; so when I draw the spirit from the man, the soul quickeneth not the body, because that the spirit of man quickeneth not the soul.

So the soul goeth to sleep till the first or the final resurrection ; then those that are prepared for the final resurrection seeing that death has claimed the soul, the spirit then shall claim the soul, with a body not corrupt, but incorrupt ; not of blood, because death itself had conquered it ; this is to the righteous at the first resurrection.

And the wicked shall hear the voice, and they shall arise to everlasting contempt, being in the presence of the devil and his angels, till the final resurrection ; and at the final resurrection God shall then judge between Satan and those souls which have sinned, and he shall find out the author, that he may be bound, to eternity, and these souls set at liberty ; then shall the spirits of those be united and regenerated in the image of the angels : this is the final resurrection.

Now if thou go not and set a mark upon the bones, thy body thall die, and instead of seeing the glory of the new creation it shall see corruption.

O death! thou lovest corruption, and corruption loveth thee; O death! I have once conquered thee, and I will conquer thee again, in the bones that I have chosen; for what I have begun will I finish.

Now, O man, seek for thy peace, thy maker has poured out his soul unto death for thee, that thy soul that thou art wrapt in, should become flesh, in the twinkling of an eye; then thou shalt know Shiloh, he who hath gathered thy bones. All these things are given unto the man that seeks me that I should reign over him, and as I reign over evil so shall he, that evil may be subject unto us: this is the portion of the last Adam and the last Eve, being perfect God-Wo-Man.

He that has got a loathing heart to animal food let him live on milk and bread; for he that drinketh the milk, and eateth the same weight of bread that he eateth of animal food, it shall be seen the difference between those that eat animal food and those that live on milk and bread, for he that liveth on the flesh of the animal shorteneth his own life, for every bone of the virgin shall loathe the carcase of the animal. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 27th of 8th Month, 1831.

LAST light I laid the inquiry of the shop company before the Lord; this morning I was answered, by a voice saying.

Hear, O thou messenger of both houses; for Ephraim and Manasseh shall be grafted; for my spirit shall sit on their walls till every stone of the building do the work that I did, that the scriptures may have their fulfilment; that I may be satisfied in my work, that my soul may cease from travail; for I will divide as I have divided the night and the day.

Now I will answer the rebellious house, those which has refused my commands, and trodden them under their feet. Those that would have me to reign over them must smart, till the other be divided; but when I appear, shall not I appear to their joy? But I tell

thee I must first sweep the whole house, and drive every man out; then I will call out, and my sheep shall know my voice, and they shall come into mine house, and eat at my table, and hearken to the word.

For the trustees of the house of Israel—if they transgress, others shall be put in their places, without the deeds of the house of Israel being altered.

So I will sweep the house as a man sweepeth his yard and house; he that heareth my voice a second time shall inherit the house, that fresh labourers may also come in, that the work of the vineyard may be finished.

For I will now heal up every wound of the house of Israel—every one of those that will confess their works being evil, and they have hearkened to those that were against me; but he or she that will not give up the battle shall still go on; for I will command the sword that is drawn out of its sheath to pursue them; till their houses be left desolate, and their children to the ravenous birds on the mountains: they shall then cry out and I will not hear them, for the wild beast of the earth shall devour their offsprings, that their souls may be preserved alive at the resurrection.

For my mark was on them, and they are now burning out the mark. And ye whose hearts are still weight, and seeking for the truth, I will open a treasury for that man which the rebellious shall not know, and in the midst of all their distress they shall be in safety; and in every nation where there is an offspring, I will be their guardian.

And let all my children now prepare for the battle, and let them mark the first signal, for deep shall be the lines that now are penned.

So that they that have not come with their mite shall be destroyed; for they have sold their bodies unto corruption, as a man hath sold his vineyard; and their souls shall not go unpunished: because they have refused me to reign over them.

Now, then, my servant, fear thou none of their looks, nor their letters that they send unto thee, nor their

hard speeches that they utter against thee, for every stone that they throw at thee, shall wound their own heads.

For he that has digged a pit for his brother, shall fall headlong into it himself; that he which sows wickedness may reap the same. Has Samuel Walker escaped mine hand? Vengeance shall follow every transgressor, and that he which hearkens to the transgressor may also be bit by the same; for my words which I give to thee, to lead the house of Israel by, it is now found too true for them which has denied it.

Let all the prophets of the whole house of Israel gather themselves together, that he which has dreams—let him tell his dreams, and keep them to himself; and he that seeth a vision let him do the same: and he which dreams dreams or sees visions, which are for themselves, and tells them to lead or direct, the same shall be snared by them.

For I now command Robert Blackwell to tell no more of his dreams or his visions unto my people, lest he be snared by them, for he shall be answerable for those whom he snareth; for they are only given for his own comforts, and not to lead nor direct; for the wicked one shall be permitted to come upon him, that he may know it.

For the sons of the bond-woman shall be cast out, for they eat the tender branches; as the asses nip the things that grows on the hedges, so do the sons of the bond-woman do to the house of Israel.

For now is the time come that the word will drive thee, as the whip and the spur driveth the horse to do his master's will, so shall my word drive my servant into many nations, contrary to his will; that a cry of the widow and fatherless children may be heard in the land; that whomsoever should afflict that widow,—that soul shall be cut from the land of the living; and whomsoever shall have fed that widow, and clothed them fatherless children, though they be of the world, and not of the house of Israel, I will make them servants to those which are in my kingdom, which is the bride and the bridegroom, for the bones of the whole house of Israel.

This widow must be set to prove Israel by: the mark is sure, the lines are deep, to those that seek to the mystery to find out, sure it be to all; none can find it but he that goes to the end. For my word shall try all, and prove all; and the aliens shall be my servants, who has not condemned my word.

For all arrows are shot at the messenger, for the time is come that rich and poor shall shoot at him, and every man's heart shall be shut against him, that the words that I have sent unto the whole house of Israel may be proved.

For they tell tales one of another, and they add, and not diminish; but the evil pains shall cease. Taken from the mouth of John Wroe by Ishmael Young.

Meeting, Wakefield, 4th of 9th Month, 1831.

THUS saith the Lord, I shake my lap against those that are going about, telling tales and villifying, by an evil spirit; I shake my lap a second time, and may God shake out all that are not of the house of Israel, that the true vine may make its appearance; I shake my lap a third time, against those that will not let go that spirit that rails against the rest of the bones; and now, O God! shake off those that are of that spirit from the house of Israel, that their bodies may return to the dust from whence they came. Taken from the mouth of John Wroe, by James Shand.

Wakefield, 11th of 9th Month, 1831. Written this morning at four o'clock.

THE day shall come that the messenger shall have twelve writers, that they may know the mysteries, and that their gatherer is at hand; so that the spirit that sits upon man shall say, I have finished the work that thou gavest me to do, honour me with that glory which I had with thee before the world was, for it is the life of the blood, and I have no saviour in it; and as thou

made man at first a living soul, so let him become a bone of thee, that I may have a temple to dwell in.

The time is come that thy departure is at hand. And the Hebrews shall tremble and fear on every side. And I will spoil the plans of the great men, and I will confound their learning. And the next year* I will destroy single towns, and single cities; I will send water and fire mingled together; and I will blow up towns and cities, as the steam goeth out of a boiler, so shall it enter into these cities, and shall beat down their walls, and their houses; so that the city shall go, and the houses round about the country shall stand; one half of a town shall be destroyed, and the other shall stand; three parts of a field of corn shall be taken, and the rest shall stand. And thou shalt prophesy to individuals, and those shall hold it till the prophecy be fulfilled, and then it shall be printed; thou shalt declare it to two witnesses, that it may be established, for nothing shall fall of what I have said to thee. Taken from the mouth of John Wroe, by James Shand.

Wakefield, 28th of 9th Month, 1831.

THE words of the Lord came unto me:—2nd Timothy 2nd chap. 5th ver. “If a man also strive for masteries, yet is he not crowned, except he strive lawfully.”

Many will strive to be crowned; but except they strive lawfully, according to my word, they shall not be crowned, neither shall they enter. Then hear, O house of Israel; my word is the way and the light; and if any man be enlightened by any other light, he shall suffer loss.

Now, O Israel! thou shalt see the priests in many nations, gather themselves together, like bands of Soldiers, and fill the country as locusts; yet they will neither see, nor hear, nor understand, because of my covenant; for the graft of me, Shiloh, shall be sure

* One year being reckoned ten years, as see Communication, 3rd of 1st month, 1834.

unto Israel, it shall gather them out of all nations. If learned men gather them, will it not be contrary to my scriptures? I tell thee, O Israel! the comforter is come unto thee, and shall do the work for thee that I have told thee of.

As the sun in the firmament shines in at the windows of a man's house, so shall my Spirit shine within every man; for I must give my word over and over, that it may be engraved. It rested upon the seed of the woman, wherein Satan had not sown his seed, it not being the seed of man, but of the woman's cleanness; and I fulfilled the law and the gospel, which is the work; I leavened his tabernacle by fulfilling the things that I had commanded man to do, to see if they would ask, how, or in what manner I did it; whether it was done by the spirit of man, or the Spirit of God, still they asked for nothing; but now the time is come that they shall ask and receive, knock and it shall be opened to them, in a way and manner that those that are after the world knoweth not.

And for the messenger who is sent to Israel—there shall be a cry in the streets. "I have seen the Lord's Prophet." Others shall cry. "We have seen the deceiver." So that it become a proverb, for seldom shall he be known in public. Taken from the mouth of John Wroe by William Tillotson.

Meeting, Wakefield, 23rd of 10th Month, 1831.

As a man goes out to catch a horse, so shall my word catch Israel; for I have chosen them and they not me; and no man can come unto me except my Spirit draw him. Will the fisherman go out and catch fish, and then abuse that fish that suits him not? then those that are not of the house of Israel let them alone: does not the water feed the unclean fish as well as the clean? Does not the seed that is sown in the earth give forth meat to the unclean as well as the clean, till the appointed time? Why will you boast of having my Spirit, for without my Spirit no man can do the

work, it is the iron bars against Satan, he can come no further, for it is against him, and it shall conquer for every one that builds on my word, Then let not your hearts rise against those that has not my Spirit.

And the time is at hand that the committee shall take their sick brother or sister by the the right hand, and say, "Brother, rise," and they shall rise out of their beds, and follow them. O Israel! there is not one in heaven nor in earth that can be compared to thee. And I am God that has given thee this. Taken from the mouth of John Wroe by James Shand.

Whitby, 7th of 11th Month, 1831.

FROM two o'Clock to nine, this morning, I had many things shewn me; and many towns, and many parts laid in ashes: and the word of the Lord came unto me, the Spirit of the Lord is upon me, so that I may hear and understand.

Manchester shall quake as a goose that has lost all its companions; and many shall fly for hiding places; and as they hunt thee at Ashton, so shall they hunt one another.

O Manchester, if thou didst know thy visitation thou wouldst repent, but it shall be hid from thine eyes, that thou mayest perish.

And now to your Bishops; your land shall see her destiny, and be outrageous: in many counties shall it be.

They say that cholera morbus is in many lands, I tell thee, the same which they have given that name to is with thee, and shall go through the land.*

O Ashton! O Ashton! now is thy plague; what thou did unto my servant, whom I sent unto thee, the same shall they do one to another;† it shall yet come to

* The cholere made its appearance on the east coast of England in the following month, and in the following year passed through the land.

† John Wroe was driven from Ashton in 1831; in 1834, J. R. Stephens, a Methodist preacher at the same place, was turned out, for propagating opinions repugnant to those of the District meeting.

pass that they shall be weary of burying their dead in that place.†

And London, the traitor to the king is in thee; a great, a learned man, of high renown: thou shalt be smooth, thy tongue shall be oil and full of flattery thy speech shall be fair, and thy company that are linked with thee shall be permitted, that thou may do it quickly, seeing there is no sword in the hand of the other.

These thirty years have I nourished thee, O England! I have sent my prophetess, and my prophets, they have warned thee, even in the newspapers; and thou refusedst to take it, that ye may destroy one the other, and eat up one the other, with sword, fire, and pestilence.

But yet for all this, thou art the land that I have chosen for my granary, that I may gather my children out of all nations, and put them within thy borders; then shall all nations know that I have chosen thee, till the time that I take my people from thee that thy land may then have rest.

Now, O my servant! whom I have sent unto Israel, why is thy heart sad? and why art thou cast down? and why dost thou think thy body must see corruption? and that the people will slay thee? and that thou cannot escape?

And as thou hast travelled in the night so shall the parliament: as the constables of Bradford intended to put female's clothing upon thee, that they might discover thee in the crowd, so shall many in this land England; neither shall they know the time of their visitation; but Israel shall know it.

See that thou hearken not to these astrologers, for many of them shall combine together; for thou shalt yet stand before many of them, and my word shall confound them. For Raphael, who calls himself, The

† The very house where John Wroe's trial took place at Ashton was occupied as the cholera hospital, and the ground belonging to it used for a burying ground of those who died of that epidemic, in the summer of 1832.

Astrologer of the nineteenth century, and says that he is the ground-work of all messengers ; and says, If you be a Christian Minister my invitation will not be refused. Though this be the second invitation, thou shalt not go until my appointed time. Taken from the mouth of John Wroe, by William Fortune.

Whitby, 8th of 11th Month, 1831.

I now command all my children, with the committee, to stand up publicly to the world, and declare my word in the street, that they are witnesses of the fulfilment of my word by thee ; those that do this are my recruits, —afterwards I will send them out a recruiting, as the king sends his soldiers out, that they may know their brethren.

And when I have taken thee out of this land, England, those that are left in the covenant, shall be as bold as lions, and fiercer than tigers, and the priests shall not be able to stand before them ; their own congregation shall hunt them, as they hunted thee.

And for thee, thou shalt recover, and I will perform the things I have declared by thee, by thy mouth : for the plague shall go through the land, and shall sweep the rich as well as the poor.

But no foreign nation shall be permitted to enter thy borders, O England ! O England ! I will awake thee out of thy sleep by those things which I will bring upon thee.

For there shall be many in the house of Israel—men which shall be wondered at, and they shall say, Is God a respecter of persons, or how is it ? I have certainly kept the law, though it has been God that has been with me ; and truly the law and the gospel is easier to me now to keep, than it was for me to get my meals.

But who can I boast in, but my God, who has caused me to serve him ? For my prayers are now become short and sweet to me, and his song endurable, for I sing in my sleep, and this world has become as no care to me.

Yet, for all this, I see many of our brethren are as a tree weighed down with fruits, though they appear when I discourse with them, and declare it is not theirs : these men make me wonder.

Now, my servant, this shall be the language of the remnant of the house of Israel, and of those that escape of the nations, in the clefts of the rocks, and the holes of the earth ; they shall come forth before the remnant which have kept the law and the gospel, which has been the two witnesses to all nations.

And they shall bring their silver and their gold, their land, and all that they have, and shall throw it at their feet.

I am the God of the first covenant of Abraham, Isaac, and Jacob ; and I am the God of the second covenant of the distressed, which are driven into all nations ; and my last covenant shall stand, which is life eternal, to the remnant of the house of Israel ; for I am he who delivered up the life of the woman in exchange of the remnant.

And happy shall they be that obey this law, that I have given to thee this morning ; it shall bind the traitor, it shall bind him that joins the house of Israel, and him that is not of the house of Israel.

For every fresh law that is made, in all parliament houses, round the ball, shall be made in behalf of the house of Israel, though they know it not ; for my people shall have protection, even by the laws of the land. Taken from the mouth of John Wroe, by William Fortune.

Whitby, 8th of 11th Month, 1831.

✓ THE law and gospel are the two staves, which shall become one staff in the house of Israel, they shall be bound and sealed from the world, and the bonds and the seal shall be thrown open to the house of Israel, and they shall go in and out, and shall find pasture ; it shall be as a well of water continually, and no man shall be able to drink of this water but he to whom it is given. Taken from the mouth of John Wroe, by William Fortune.

Wakefield, 23rd of 11th Month, 1831.

THE Spirit of the Lord is upon me, to give a law and a command to the ten tribes of the house of Israel. Machir and Asriel, the house of the first-born of Joseph, their well runs over with the mercies of their father, whose name is O ALMIGHTY. His Spirit shall bring back the inheritance to the ten tribes of the house of Israel, and shall give them eternal life; his word shall make their bodies flesh and bone, and they shall live in his image, with the life that was from eternity, and shall be given to them to eternity. Now I will bring my word to the former Hebrews, to a house that is full of superstition, and would not have that to reign over them which would have brought them to the end of the law; which is the substance of charity, which is full of love, grace, and patience; and believeth that God is able to fulfil that which appears; for why will a man hope for that which he is in possession of? But for that which is the promise.

If it had not come upon the woman's seed, and done the work, how would it have been the guide, or the light of the world, which was to appear? Now the time is come that I have set my hand a second time, and will pour my Spirit upon the male and the female, which is one bone. If they believe that I have rested upon the woman's seed, and that my light shined upon their dark world, and the world comprehended it not, because the time was not come that Zion should deliver up her children, but should be to them that should look unto me—free of sin unto salvation; that I would give them my spirit to sit upon the stones of their building, which is new Jerusalem—which appeared on the woman's seed in the likeness of a dove—which shall gather the bones of Israel, and make a new Eve, and God alone, O, the ALMIGHTY, thou shalt be her husband. This is the creation of the new world—a new Adam and a new Eve—that the former may serve the latter.

The whole of this writing shall be a law, binding with twelve tapes, as a girdle round the whole house of

Israel; and wherever there is a bone gathered the tapes may be loosed, and the word put therein, and the dust shaken therefrom.

For unto thee my servant, my elect, whom I have elected out of thy father's family amongst the prophets, have I appointed thee a standard to the whole ball; unto thee the key is given, for by thy mouth will I open the woman's writings. Many prophets are on the earth, all holding bunches of keys, and they say they have the key of knowledge of good and evil, they open and the wicked one cannot shut. Thou shalt tell them they have the key of the six churches, but the other key is the spirit that sat on the woman's seed—which is eternal life—which said unto Martha, (John xi. 40, 23, 24), Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. My spirit that sat on the woman's seed, is the resurrection, and shall change the likeness of their vile bodies, in the old world, like unto the glorious bodies of the angels, which is the glory next unto God. These are they that have died the death of the righteous, in the three dispensations.

But did not the spirit that sat on the woman's seed, which was the body of me, Jesus, say, (Verse 26.) And whosoever liveth, and believeth in me shall never die, believest thou this? (xiv. 12.) Verily, verily, I say unto you, He that believeth on me, the work that I do shall he do also; and greater works than these shall he do. His body shall never die: The law and the gospel shall be joined together in them; the gospel shall be a light to the law, and the law shall bind the light upon their bodies, so that the light never shall set on their bodies, nor withdraw its shining. This is the branch of the bright and morning star; it is the stone which the builders shall object, they shall set it at nought, and it shall be spoken against everywhere. The first time that it appeared on the woman's seed, it was the fall of the builders of the Hebrews, and squandered them; and when the Gentiles saw them squan-

dered, and their opinions not agree, then the light began to shine on them, and they became builders of the common salvation—the remission of their sins. And I tell thee my servant, they also shall be foiled in their judgment, as the Hebrews were in their sacrifices, for they are stiffnecked, uncircumcised, in flesh and heart, and their learning refuseth my spirit, that it should reign over them. And unless they become as babes my spirit shall not sit upon them, neither shall they be the end of the law, but it shall shut the door of immortality against them. Taken from the mouth of John Wroe by James Shand.

Hull, 25th of 11th Month, 1831.

As an earthly king is adorned, so shall the least in the house of Israel be adorned ; and as the subjects of an earthly king, so shall those that are left in blood desire those to reign over them ; for those that are left in blood shall be subject to those that have gained immortality.

And those things must be shewn to Israel by degrees ; as the pains come on a beast to cause them to deliver up their young, so shall these things come, till every bone of the house of Israel be gathered ; till he which is not of the house of Israel be wearied of reading the word.

He that will not enter himself, nor let others enter, that body shall be destroyed, and his soul hid from my presence, till the final resurrection, seeing he still fighteth against my word. For every officer to his office, and Israel to their tents, and the world to their hiding places

For the next year, according to the number of the years of the world, shall be a year of trouble and sorrow, to those that still go on in their madness.* And

* This was fulfilled—the year 1832, was a year of great trouble and sorrow, on account of the cholera, which passed through the land ; and to those that went on in their madness—the passing of the Reform Bill was a cause of great trouble and sorrow, to those who were adverse to it,

woe unto thee my servant whom I have sent unto Israel, it shall be a year of years unto thee, for every instrument will be lifted up against thy heel to bruise it.†

But the words that my spirit shall give thee shall bruise the head of the adversary in the house of Israel, then they shall be able to do my work and sing of my glory.

X For the task-master shall be removed out of the house of Israel, and the world shall say it is thee that destroyeth the people's properties, but I have prepared hiding places for thee, that my word may mock them.

For the day is at hand that I will perform the things that I have declared unto the servants, the prophets—that the things that the prophets spake when my spirit was not upon them, might fall upon them and snare them, for the things of man will they follow. Taken from the mouth of John Wroe by James Shand.

Wakefield, 5th of 12th Month, 1831.

THIS morning the words of the Lord came unto me, saying.

X Hear and understand, and fear not the world, nor those that gather themselves together against my word, though they be in number as the sands on the sea shore, I will overcome them. And the number that remain, from the date of this, I will call them the valiant of Israel, and out of this number, if they should fall to seventy, by the wolves, that call themselves prophets, I will take the seventy men, and will afflict them, until I hear their voice, till my spirit shall sit upon them day and night.

And the law that I have revealed to thee by little and little, I will tie it round their neck, and it shall hang as a seal upon their heart, and it shall be a living

† This also was fulfilled—which began soon after it was given, by the creditors of the Shop company before-mentioned, as well as others attempting to make John Wroe responsible for all the misfortunes, which the said Shop company had met with.

covenant, between them and the graft of my spirit, that shall sit on them, to do the work that I did, that they may enlighten the world afresh, that darkness may sink under it.

Then, my servant, fear thou none of their letters, nor threatenings; for I tell thee, if thou deliver the butter, the milk, and the honey, the kingdom is prepared for thee, and those bones that are to be joined to thee.

For many prophets shall explain the scriptures their way, taking a part out of my word which I have revealed unto my former servants; but I will make thee go and stand before them, and I will put my spirit upon thee, and will pull their explanations in pieces, by thee, before their faces, because they call themselves gods. Will thou go with them? my spirit that sitteth upon thee liveth, and shall slay them.

Now then, my servant, be valiant to the law, deliver it to the people—for Israel shall keep it—for I will hedge them in on every side,—for man shall worship me—and seek to glorify me—and the woman shall seek me—to be the beauty of the man, for these two are one.

And the day shall come that my people shall be as though they were lifted up, and their bodies borne on wings; and they shall say “We feel ourselves comforted on the new moons.” Taken from the mouth of John Wroe by James Shand.

Gravesend, 30th of 12th Month, 1831.

HALF-PAST ten in the evening. The spirit of the Lord is upon me, and the spirit says, Who are these that contend with my word, or those that transgress the commands, or those whom I have given up? I call unto the whole race of Adam, even to the offsprings of Noah, that if they will be cleansed my healing spirit shall be upon them. I have paid the ransom; I have purchased the field, for every one that will come out from their former work.

I will redeem, saith the Lord, a hundred and forty-four thousand, from amongst the inheritance of Noah: every one that is willing to give up the battle, of the contention, and asketh for my spirit to sit upon him, to do the work that I did, the same shall inherit eternal life, and his body not die.

But if he ask it with the view of the present life and the gains of it.—For your present life is the first pearl, and ye must give it up to purchase the field; it is the honour of your present world, and ye must go and sell that field to purchase the pearl.

Though the field be wide, and the lines be deep, he that comes out from the world, the same is Israel, in whom there is no guile. Every man is born for the kingdom that seeketh for it—the kingdom of God is the inheritance of Israel, it liveth, without the blood, the flesh and the bone being quickened by the spirit.

A man being circumcised, and will not deliver up the first and the second pearl, which is the honour and the gold, the same is not an Israelite. For the Hebrews were by letter, and not by works; they were the circumcision of the flesh, but not of the spirit.

They refused the spirit, but he which refuseth it not, the same is the Israelite; for the spirit will observe the law, and keep the commands, for it is the end and the fulness of righteousness.

And the call is unto all;—I have formed every man that he might have ears to hear with, that he might have a heart to understand with, lest they should become servants of servants, or their bodies see corruption.

Evil I have cursed, as Noah cursed Canaan, the third generation, so have I borne with evil till the third generation; so that in the third generation of those that be left among the nations which cometh out of the clefts of the rocks, and the holes of the earth—they shall be servants of servants to those that are redeemed from the race of Noah, whom I have seen righteousness with, which have chosen the way of Seth, and Enoch; and have hearkened to the commands, and have observed the law, and have sought for the spirit to enlighten

them, that their temples might become flesh and bone of the last Adam, which is me Jesus.

For I have yet many things to shew unto Israel ; as I have given thee the law here a little and there a little, so will I give a light to shine upon the scripture by little and by little, till every mystery be unfolded, to those that have my spirit, and they shall hand it out to the world ; for those that see it not are of the world, and it must perish.

For I will bring them to the Scriptures when the world was drowned. Tell them to take two cups that they drink tea out of, and fasten mouth to mouth, and tell them to drill a hole in each of the ends of the cups, and let them call one of the holes the north pole, the other the south pole ; and tell them, so is your planet that you dwell on.

And when the time came that Noah prepared the ark, the sides of the cup settled, pressed out the water that came into the lakes ; the clouds rose and gave their rain ; the water gushed out of the cup, out of the north pole, and out of the south pole, till the waters prevailed over the ball, fifty cubits in depth, so that all things wherein was the breath of life died, but what was in the ark.

After forty days the waters began to abate, (Genesis, vii. and viii.) ; the cup of the planet began to receive the waters which belonged unto her, which fed the veins of the planet, and the springs thereof.

The planet called the moon, which giveth the light to the planet earth : when it shineth on the south pole it draweth the water from the cup of the south pole, and bringeth forth the tide ; when it giveth the light to the north pole, it draweth the tide from the north pole ; so that it changeth its courses according to the attraction of the moon.

I will yet make known the whole of the planets, and their courses. So that I cause every planet to give its increase—one with the attraction from another, that they may rest the sixth day.

For I will draw back the sea, till they become two lakes, to feed the cup ; and they shall feed the veins of

the earth, that their springs may overflow, that the earth may sweat, and cause the things that are sown in it—that it may give bread to the eater.

For in the seventh day no clouds shall there be seen to cover the face of the earth—the winds shall cease—the earth shall give its increase—the devourer shall not live, but the whole earth shall be holy to the Lord, and his anointed ones.

For as the moon changeth, so does the attraction of the tide, because it shineth on the opposite pole; and on what side ever it shineth, so is the attraction; one part of the moon appearing dark, is the greater light on the opposite side. I will answer thee again. Taken from the mouth of John Wroe, by William Tillotson.

PRIVATE
COMMUNICATIONS,
1832.

Gravesend, 3rd of 1st Month, 1832.

THIS morning, from two to three, written from ten to eleven in the forenoon: the Spirit of the Lord being upon me, to shew to Israel the things that were shewn this morning.

I was in a vision, and I saw the house of Israel as though they were gathered, and I saw every tribe different, and the words of the Lord came unto me, saying, If two men have one spirit, will they go two ways? If a man and his wife have one spirit, will they be separated in opinions? Then Israel shall now ask for one spirit. There is the spirit of man and the spirit of Satan; these two spirits waver, but the spirit of Satan being stronger than the spirit of man, he overcomes.

But has he sought for me, or has he asked for me? I have overcome, and will overcome again in every one that asketh; my spirit shall chain down Satan in every man, to he that seeketh that my spirit should sit on him; my spirit is the middle partition wall, between Satan and the man.

Others say, I have given all that I had to the work, what can I do more? Have they not become as Lot's wife? Are they not fighting against me?

I will now answer thee the man who inquired of thee if the man who gave all that he had, and then began to labour, and get more, if he was to give that; or if he was equal with the man that gave a thousand times as much, being in his possession?

I answer thee now for them : Is it not every man's own, to chuse or refuse, before they give it? But I tell thee, these are they whom my spirit hateth, because it is the work of Satan. They give, and they repent; they sow seed on the ground, and afterwards gather it up, lest it should give its increase unto me ; the fire of my wrath shall destroy them.

I answer thee the man that gave all that he had, and began to get more, and his spirit moved him to give unto my work, and he fights against it, and cleaves unto Satan ; that part which he gave before, which was accepted, shall be forgotten, because he turned his heart unto evil ;—but if his heart move him not he shall not be guilty.

But the rich man, of his great abundance, which gave the whole that he had, and then began to labour, and to give again : that is the man that took of his property and went and purchased a field, and afterwards he found out another field, and in that field he saw a pearl, a white stone, and he saw a name, a family, and a tribe ; a habitation, and an inheritance.

He turned home, and gathered together his silver and his gold, and he found he was still short ; and he went to view his field ; he looked on it, and he sold it ; and he went then and purchased the other field with the pearl in, name, family, and tribe ; and he became a bearer to the house of Israel, by his bone being grafted to the spirit of the last Eve.

These are they who shall dwell in the kingdom of God. This road shall be narrow to the world ; there shall be no light to him that asketh not ; but he that seeketh my spirit, free from the world the same shall inherit it. For the stones of Israel must be rolled till they be washed. Taken from the mouth of John Wroe by William Tillotson.

Trosley, 13th of 2nd Month, 1832.

THE words of the Lord came unto me, the spirit being upon me to cause the same to be written, saying.

As the fisherman goes out and catches both clean and unclean, and they sell them undivided, so shall the preachers go out and catch men, which shall remain in, and hear my word, till the law separate them,

I call out to all the former sheep that will hear my voice, that this year and the next are the years of the antichrist, wherein Satan shall be revealed in a man, shewing himself that he is God: now all that will separate themselves from him, my law that I have given unto Israel shall be a light unto them.

For I will work when the hope of Israel is gone in the eye of man, when those who have denied my spirit shall weep, mourn, and lament. For will the ploughman plough all the day and not sow? I have set an open door unto thee, O Israel, and the gates of hell shall not prevail against that door, neither shall those that has denied my word be able to shut it.

I sent the prophets with the law, and it was preached to them, that their souls might be preserved by the obedience of a sacrifice, until John the Baptist preached that they should all repent, for the kingdom was prepared for them, if they would receive it; and that they should be baptized, that they might receive the baptism of fire, which is by the spirit: (Matt. iii. 2, 11.); not of blood, nor of the will of man, but of him who should give them the kingdom, which is eternity, which has no beginning, nor an ending, which is the life of the kingdom. And I commanded that no man should go in the ways of the Gentiles, (Matt. x. 5, 6); this was till Israel had been proved, and that the kingdom should be preached unto Israel the first, that their bread should not be given to a swinish multitude, (Matt. vii. 6; xv. 24—26). And if they refused still, and took the life of the woman, that the law and the ordinances then should be nailed to the cross, (Col. ii. 14); and then it should be a light unto the Gentiles (Luke ii. 33; Rom. xi. 11); and the gospel of the saving of the soul should then be preached unto them, that he who believed and was baptized should be saved, (Mark xvi. 15, 16); he should save his soul alive at the resurrection. Ask either Jew or Gentile if the

common salvation was preached from the days of John the Baptist to the sufferings of the cross, but the kingdom of God, till they refused. And now the common salvation has been preached till the gathering of Israel, which is the fulness of the Gentiles.

The scriptures shall be read over unto thee, and that part which is for the kingdom shall be printed; for the preachers to preach by, that the soul and body of Israel may be preserved; but that part which is only for the preserving of the soul shall not be printed.

And I will remember the unclean of the ten tribes, and I will shake them like a whirlwind, till their flesh decay off their bones, and I will slay their first-born; and I will look with pity on those of the ten tribes which still remain, for I will clothe them with immortality.

Those of the ten tribes that are gone out cry, Where is Israel now? Their God has forsaken them. I will work a work in their day, which they shall in no wise believe. Taken from the mouth of John Wroe, by William Tillotson.

Trosley, 2nd Month, 1832.

THE Spirit of the Lord is upon me, to shew to the house of Israel the things that has been shewn to me during the night.

Do not the builders of a city say, These stones are to build this city with? Does he not search the stones, and lay those stones which suit not their places aside for a while? Does he not roll all the stones to and fro, till there be not one stone which can say he has not been turned over? And if these stones be to be polished will there not be much dust amongst them, and the shells of the stones? Then ought not these polished stones to be lifted out of this dust and shells? Then bear, O ye scornful men of the house of Israel, who have provoked the holy one of Israel; read your scriptures, and discern righteousness, O rebellious house.

I had prepared you stones whereon no tool ought to have been laid, neither the sound of a hammer in all mine house, or a nail driven therein. But ye have driven cankered rusty nails, and ye have nailed the stone of the house of Israel unto wood, till it gave forth blood. And ye clothed it in purple, and crowned it with thorns; afterwards ye stripped off those raiments, and ye clothed it in scarlet, that ye might rejoice over it; when ye had made mirth ye plucked off the scarlet, and the skin. The stone mourned and wept, and said, "Father forgive them for they know not what they do." (Luke xxiii. 34). It gave up the life of their nature, and took the life of the world to come.

Afterwards the stone of Israel, which the builders rejected, appeared, to see if they still believed: they cried, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. (John, xx. 25.)

Then hear, O ye builders of the house of Israel; were ye not called forth twelve, that ye might be witnesses of the new tabernacle, and not one of you found faithful, nor true, that ye might become a partaker of this new tabernacle? Ought ye not first to wait upon the tabernacle, and feed it, then afterwards sit down and partake of the tabernacle, and eat the fruit, and become the same as the tabernacle? Then discern ye righteous judgment, O ye rebels of the house of Israel; ye have sought to destroy the lion of the tribe of Judah, which ye said was your heir, of him whom ye said had despised his birth-right, Reuben, the first-born of Leah's sons; and he gave it unto Judah, the lion of the tribes of the whole earth, which divided you in your rebellion, and scattered you in Israel, in your first-born. Then if Judah (were) the lion's whelp, and still were the fourth son, in the fourth generation he shall destroy you, root and branch, till nothing of you be left, nor a smell of you come upon the planet.

Now I will bring thee to the everlasting heir, which is the spirit of immortality, which shall marry the

Tabernacle

whole twelve tribes of the house of Israel, and shall seal them, and anoint them with the spirit, and the graft of the tribe of Judah; which shall do unto the rebellious as the rebellious did unto him; revenge is his, and he shall revenge. I will bruise thy head which dwelleth in my children, and I will drive thee out of mine house, so that I may leave in thee neither root nor branch, nor smell. But will appear unto thy shame, clothed in black, from the sole of my feet to the crown of my head: I will cross thee out of my roll, and in my father's house shalt thou come no more, there can thou not enter; I will not hold out my sceptre to thee, neither will I shew pity to thee, but I will slay thee with my two-edged sword; turn thee which way thou wilt it shall be every way against thee, for I will first take thee and bind thee hand and foot, and I will chain thee down in hell, and I will put a lock upon thee, that thou shalt neither hurt nor destroy any more for a thousand years.

Then those that thou claimed as thy children shall become my children, and they shall serve those which are redeemed from among men. After the thousand years I will loose thee, and give thee a fair trial; and I will shew to thee, O Satan, that flesh and blood has been subject to those which are redeemed from amongst men for a thousand years, not being born of blood, nor of the will of Satan, but of the Spirit and of the living water of God. Then at that day and at that hour I will loose thy prisoners out of hell where thou hast had them bound; and those that has served during the thousand years shall be the jury between the prisoners and thee,—that jury shall return a verdict against thee. I will then put on the clothing of black, and I will condemn thee, and I will slay thee with my sword, and thou shalt live no more in my people.

Manasseh, thou first-born, thou beloved of the Lord, come thou and thy children out from amongst Satan's world, and be thou separated, touch thou no unclean thing, for in thee is a diadem of kings and priests. Manasseh, he shall go out in the morning, and lead the people by the evening star, he shall divide the

spoil amongst all his children ; they shall suck of his breasts, and they shall eat of his fruit, and they shall be round his table as olive branches, laden with various fruits, and their bodies as the smell of Lebanon, and the choicest of all flowers. Sing thou, O daughter, shout O virgin ! let thy harps and cymbals be heard, for in the midst of thee there shall be dancing and rejoicing, for thou shalt sing for joy, seeing thy redeemer whom thou trustest in has redeemed thee.

Thou fearest the reproach of the people, and wrestleth with my word, and gave up eating animal-food ; and fish, and thou hast turned back unto fish, seeing I had not commanded thee. If a man has returned from evil will he also return back unto evil again ? It is happy for that male or female that eateth not the flesh of the animal, or of birds, or of fish, if he continue, and endure ; but if he turn back what is he better than the former. Happy are they who have waited, and have eaten no unclean thing, till the time they have got loathing hearts, that is the sign to the whole house of Israel.

I will clothe them afresh, and I will conquer by the hands of a woman, for in her is the bones of the whole house of Israel. For thy five friends shall be found in the house of Israel ; for it shall be proved to the whole race of man and devils that thou art my servant whom I have sent with my word, that it should gather ; and it shall lie as drops of honey upon the leaves of the trees ; and those who seek to eat it, in their mouths and tongues it shall be bitter as the gall and the vinegar which were given unto me, and I finished it, so will my word be in the mouth of my children till the end, and in the end it shall be in their bellies sweeter than the honey-comb. Taken from the mouth of John Wroe, by William Tillotson.

Trosley, 2nd Month, 1832.

THESE are the eleven sons of Jacob, Dan being taken out, and Manasseh being put in his place, Rev. vii. 6.

1 Chronicles ii. 1, 2. These are the sons of Israel, Reuben, Simeon, Levi, and Judah ; Issachar, and Zebulun, Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

And Manasseh being the first-born of Joseph, the first-born of Rachel, the lawful wife of Jacob, is placed the head.

Gen. xxix. 18—28, 32. And Jacob loved Rachel ; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee than that I should give her to another man ; abide with me. And Jacob served seven years for Rachel ; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him ; and he went in unto her. And it came to pass, that in the morning, behold it was Leah : and he said to Laban, What is this thou hast done unto me ? did not I serve with thee for Rachel ? wherefore then hast thou beguiled me ? And Laban said, It must not be so done in our country, to give the younger before the first-born. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week : and he gave him Rachel his daughter to wife also. And Leah conceived, and bare a son, and she called his name Reuben.

Chap. xxx. 22—24. And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son ; and said, God hath taken away my reproach ; and she called his name Joseph.

Chap. xxxv. 22. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine : and Israel heard it.

1 Chron. v. 1, 2. Now the sons of Reuben the first-born of Israel, (for he was the first-born ; but, forasmuch as he defiled his father's bed, his birth-right

was given unto the sons of Joseph the son of Israel : and the genealogy is not to be reckoned after the birth-right. For Judah prevailed above his bretheren and of him came the chief ruler : but the birth-right was Joseph's).

Joseph and Benjamin the two sons of Rachel ; Reuben, Simeon, and Levi, Judah, Issachar, and Zebulun, the six sons of Leah ; Naphtali, Gad, and Asher, the three sons of the bond-women.

And the names of Jacob's sons are named on the names of the issues of the sons of Joseph ; Manasseh's two sons and Ephraim's ten sons.

Gen. xlviii, 13—16. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly ; for Manasseh was the first-born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long, unto this day, the angel which redeemed me from all evil, bless the lads : and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth.

And he afterwards blessed the twelve tribes, Gen, xlix ; and Moses blessed them, Deut. xxxiii.

And these are the names of the sons of Manasseh and Ephraim.

1 Chron. vii. 14, 23—27. The sons of Manasseh ; Ashriel, whom she bare : (but his concubine the Aramitess bare Machir the father of Gilead.

The sons of Ephraim ; Beriah, and Rephah was his son, also Resheph, and Telah his son ; and Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Non his son, Jehoshua his son.

And the twelve tribes are divided into two houses, and four quarters ; and the two houses are named after

the two sons of Joseph, Manasseh and Ephraim : the one house is the Jews, who would go no farther than the law of Moses, but will be brought back unto God by faith ; they will be appointed to Manasseh. The other house is the ten tribes, who are lost among the Gentiles, who will be brought unto God by faith, and proved by works ; they will be appointed to Ephraim.

And the east, which is the first quarter, and the north which is the third quarter, is the one house. And the west which is the second quarter, and the south, which is the fourth quarter, is the other house. See also,

Zech. vi. 6, 7. The black horses which are therein go forth into the north country ; and the white go forth after them ; and the grisled go forth toward the south country ; and the bay went forth, and sought to go that they might walk to and fro through the earth.

And now the black horses are appointed to the north, which is the third quarter ; and the white horses are appointed to the east, which is the first quarter, the east and the north being one house. And the grisled are appointed to the south, which is the fourth quarter ; and the bay to the west, which is the second quarter ; the west and the south being one house.

And in Rev. vi. 2—8, the white horse is the first ; the red, which is the bay, is the second ; the black is the third ; the pale, which is the grisled, is the fourth. Taken from the mouth of John Wroe by William Tilotson.

Trosley, 2nd Month, 1832.

Two o'clock this morning, the words of the Lord came unto me, saying, This May shall be a fatal May for many : and those that try to withstand my word, I will make it like three breaches to them.

First breach.—Simeon and Levi sought revenge, (Genesis, 34th chapter, 25, 26 verses), and revenge divided them in Jacob, and scattered them in Israel, (Genesis, 49th chapter, 5, 6, and 7th verses).

Second breach.—I held out the sceptre of mercy—I spread out mine arms in mercy, as a man spreadeth out his arms, in the rivers when he swimmeth. (Matthew, 23rd chapter, 36, 37, and 38th verses). I caused them to build a temple, made of hewn stone, as a shadow and a resemblance of a thing to come: I caused the prophets to prophesy, that within seventy weeks I would come to the temple: the weeks I turned into years.

Daniel, 9th chapter, 24, 25, 26, 27 verses. “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

This period, seventy weeks, being a day for a year, was the time that passed from the going forth of the decree to build the city, (which was the twentieth year of Artaxerxes, Nehemiah, 2nd chapter), to the death of the woman's seed. And the street and wall were built in troublous times, which is recorded in the same book. At the end of seven weeks and sixty-two weeks, which is four hundred and eighty-three years, Jesus began his ministry; and in the fourth year, or middle of the last week, he was put to death, and caused the sacrifice

and the oblation to cease, by the sacrifice of himself. This is as it is recorded by man.

I fulfilled it before their eyes, instead of revenge I offered life and mercy to them, they refused it, and they liberated the murderer, and they took the life of my body, who offered mercy and life, (Luke 23rd chapter, 18, 25th verses). I then shewed to them that I had come to the temple, that they had destroyed, and I reared it within three days; though they built a temple of stone to my coming, but I came not to a temple made with hands, but to a temple not made with hands. And I then shewed them revenge was mine, and I destroyed that temple of hewn stone which they had built to my coming. I then let loose my hand and made a breach amongst them, and instead of the lion of the tribe of Judah giving them life, I gave them that which they desired, that the blood which they had shed, and which they cried to be upon them, and their children, (Matthew, 27th chapter, 25th verse), that they should murder and destroy one another, and eat one another's flesh, and make merchandise of the living, and then murder them, and deliver their bodies which they had sold while they were living.

Third Breach.—I remembered my loving kindness, that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until he came whose right it should be. (Genesis, 49th chapter, 10th verse). I then took the tribe of Dan out from amongst my children, that he should judge the Gentiles, till the seed of Jacob and Joseph, the house of Ephraim and Manasseh, should be gathered; and that he should be as an adder in the way to them, that biteth the horses' heels till the rider fall backward. (Genesis, 49th chapter, 16, 17, and 18th verses). And by this way and manner shall their learning fall to the ground, till the parable of Daniel the prophet—the seventy weeks be fulfilled. For if Dan had not been given unto the Gentiles how would Israel have been gathered? For in the tribe of Judah was the sceptre of mercy, but Dan an adder, that biteth the horses' heels that the rider falleth backward. Now the riders

of the Jew and Gentile say, We hold the sceptre; we ride horses like mighty men, even the horses which John foretold in Revelation; for all things will continue as they are, and we and our children will ride them for ever.

Now I tell thee and the house of Israel, that the tribe of Dan shall be to them as a serpent covered with grass, he shall put out his head at a day when they are not aware, when Jew and Gentile are riding like mighty men, like men of renown, men of war, every man his sword glittering in his hand, even the number of kings, which is the number of men. This number being also gathered together against my anointed ones, have crowns upon their heads, stars in their breasts; the tribe of Dan shall leap from Bashan, (Deuteronomy, 33rd chapter, 22nd verse); he shall bite their horses' heels; every man shall fall backward. This is the sacrifice that I will have upon the whole earth; for I have called all the birds of the air, and the wild beasts of the earth to this sacrifice, that they may eat the flesh of kings, and of mighty men. (Revelation, 19th chapter; Ezekiel, 39th chapter.) For as the tribe of Dan is given into the hands of the Gentiles, so has the enemy been permitted to come into the house of Israel, but he shall not fall in the house of Israel, but be cast out; but with the Gentiles he shall fall, for the bodies of the righteous and the wicked shall perish together at that day.

For Dan was the father of Samson, (Judges, 13th chapter); and as Samson fell with his enemy, (16th chapter, 28, 29, 30th verses), so shall the tribe of Dan fall with the Gentiles, and the dust of the earth shall be their meat. And he is judge in the house of the Gentiles, and rules, and has dominion, till the appointed time. And as Samson was to the Philistines, so shall Dan be to the Gentiles; for the Philistines put out the eyes of Samson, (Judges 16th chapter, 21st verse), because he disobeyed the words of the Lord, but for all that he was an adder, that bit their horses' heels, that they fell backward. And I came in the woman's seed to heal up the breach, and they refused;

so I have given them the tribe of Dan to judge them, till Israel should be gathered; and if they still refuse to join my people Israel, that he should bite the horses' heels, and fall with them. This is the true interpretation of the parable of the tribe of Dan.

For the Scriptures cannot be broken, neither shall he be brought back into his tribe.

And I will now explain to thee the seventy weeks. The thirty weeks began that day that the prophetess began to write, and that Israel began to gather themselves together a second time. The forty weeks began when I sent my servant unto Israel, with the law in his right hand and the gospel in his left, which shall bring the spirit of life to the temple, which is the body of the last Eve. When the seventy weeks are up she shall be seated on my right hand on my holy throne, her husband, with a life not of blood, but with the life of the graft of me. These are true sayings which I have shewed to my servant, and to all that can receive it. The seventy weeks that I shewed Daniel, that when my children began to prepare a temple for me to come to, that is the beginning of the weeks. But they made it of hewn stone, but I made it of flesh and bone, and it lives, and is the last Adam, even the husband of the last Eve.

So tell the house of Israel, from the very day that my prophetess began to put her hand to the work, it was the beginning of the weeks, and after thirty weeks it appeared to cease, and an end appeared to all; faith waxed cold; the coal burned; my wrath kindled, and brought forth the law. And I now swear to the bones of the whole house of Israel, within forty weeks of the law going forth, I will seat her under her crown, on the right hand of her husband, and who will hinder me?

I caused the kings of the earth to gather themselves together, to build a house of hewn stone, and they thought that I dwelt in it, and there they fled for succour, but in it did I burn them up. And in the same manner will I burn up the houses at Ashton, and destroy them. Now to all that can receive it I will unfold the riddle,—from the day that my prophetess set her

hand to the work, to the time of my servant bringing the law, is thirty weeks, which is thirty years; and from the time of the law to the time of the virgin being seated on the place of the Holy of holies, on this planet, is forty weeks, which are forty years.

Within these seventy years Satan shall be chained from the whole race of man, even the aliens, who shall dwell in blood during the thousand years. So then will Shiloh be crowned and an Eve found, sitting clothed on the right hand of her husband. For my Spirit shall bring them all from under the law and gospel into the law of liberty; for he that believeth, the Spirit shall do the work for him. And these are they whom John saw in vision, in the seventh chapter of the Revelation of my Spirit, who were sealed to the Lamb, by seeking to my Spirit to abide on her, to do my will; (19th chapter, 7th verse). He that hath patience to hear let him hear what the Spirit says to the bones of the whole house of Israel. For I will now bring the virtue of my Spirit into their bones; and I will breathe the virtue of my Spirit into their nostrils, and as the bridegroom liveth so shall the bride: this is my last covenant which I will make with the bones of the whole house of Israel. Taken from the mouth of John Wroe, by William Tillotson.

Trosley, 2nd month, 1832.

I now bring thee unto Revelation, the seventh chapter, to the eighth verse; to the testimony which John held to those which should be found worthy to be sealed in the book of the lamb. And I give thee now the explanation of the ninth verse.

“After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands.”

The number that he beheld beside the hundred and forty-four thousand that were sealed and redeemed

from amongst men. Let the readers of the house of Israel go back to the sixth chapter, and the ninth, tenth, and eleventh verses.

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also their brethren, that should be killed as they were, should be fulfilled.”

There the parable is unfolded to them; I tell thee and the whole house of Israel, they are they that have holden fast to the testimony of full redemption, that man should be redeemed without death, that his flesh and bone should live without blood; through this faith they have gained the sabbath, white robes shall be given unto them, and they shall ascend and descend, and they shall minister to those that are found worthy to be redeemed from amongst men.

For I will now turn my hand against those that contend with my word, and I will now assist thee my servant; for my sheep shall be hungry, and they shall cry out unto thee. And the resemblance of all things must appear while Israel is poor, lest they should say they have done it without my hands.

For I will provoke the Hebrews, and the Gentiles, till they wink their eyes, and stop their ears, and hold their nose, that it may be a stink in their nostrils. Taken from the mouth of John Wroe, by William Tiltson.

Trosley, 2nd Month, 1832.

Two o'clock this morning, the words of the Lord came unto me, sayng,

Go thou unto the river, and take a sack with thee, and fill it full of smooth stones, take it and carry it

twelve miles, and loose the sack and teem out the stones, and throw it down every mile, and pick two stones out, and call them one, and then gather up the rest, and then put them in the sack again; and thou shalt go then four miles, and thou shalt throw down the sack every mile, and pick two smooth stones every time. If the house of Israel inquire, thou shalt then answer them with these words, That thou hast received a command to tie the four stones in the right side of thy skirt, and the twelve stones in the left side of thy skirt, till the rest of the stones be made as clear as crystal, and as transparent as the choicest stone.

Now I tell thee the marriage hath begun, and the seals are to print, and the bones are waiting. Now send forth into the four quarters the blowers of horns, of all kinds, and bugles, and trumpets, and let them sound an alarm throughout my holy mountain, to prepare for living seals.

For I will yet prepare an ark in the midst of my sanctuary, and Israel will travel with it.

But where are the committees? and where are the twelve? and where are the four? and where are the printers? for the vine of them are as the vines of Sodom, and their grapes are as the grapes of gall, and under their tongues is as the venom of a viper; they are continually throwing up the meat of a serpent.

And they have delivered him who was sent unto them into the hands of mammon; but the tribe Dan, which leaped from Bashan, shall plead his cause, even amongst the Gentiles. For their eggs are the eggs of the crocodile, and they get other men to hatch them, that they may be brought to light.

If either male or female that has received the spiritual marriage, and the little book of the covenant, which was in the hand of the angel, and is now handing forth to the seed of the house of Israel: if they will walk in them they shall live, their body shall not die, but in mine image they shall appear, and death and the enemy push out.

For he that seeketh revenge my word shall stand as an adversary against him, for he robbeth me. He that

suffers loss, and seeketh not revenge, he shall receive a treble reward, and in my own time I will revenge for him. ✕

I have set an open door, that every one that walks in my commands, and keeps my covenant, no one shall be able to shut that door ; for I have whet my glittering swords against the adversary of Israel, it shall go before them, and drive out the enemy, for he shall feed no more on the camp of the house of Israel. Taken from the mouth of John Wroe, by William Tillotson.

Trosley, 12th of 3rd Month, 1832.

Two o'clock this morning, written at eleven o'clock in the forenoon. The spirit of the Lord is upon me, to cause this to be written.

My spirit is the graft of the mighty God of Jacob, and is the lily of the valley, *a* of the mother of the bones of the house of Zion. She is no harlot, nor the seed of the bond-woman ; she is born free, *b* of the water and the spirit ; *c* by it she doth live, and by it she doth fly, and by it is she seated on her husband's throne ; not of blood, *d* nor of mammon. *e* The children saw her, and they bowed to her ; the heavens beheld her and they gave way to her ; the angels saw her and they ministered to her ; wherever she went, or wherever she flew, there was her husband ; her seed, which blood could not number, which she carried under her wings, which became the fruits of her body, by her husband.

Then did the husband gather together all the bones of the children, and made a temple, and he called that temple the new Eve, wherein perfect life dwells ; and he watered that life, and set a river on each side, and he became a husband, and she brought forth twain, *f* and the angels beheld the twain, and they ministered to them, and they became tall as Lebanon, *g*

a Sol. Song ii. 1.
b Galatians iv. 31.
c John iii. 5.
d 1 John i. 13.

e Matthew vi. 24.
f Sol. Song iv. 2.
g Psalm xcii. 12.

and they shot up as a willow by a water-course, *h* and their clothing appeared as the lily in the open valley, and the smell of them as the garden of Paradise. And there were a thousand years set before their creation, *i* that the children of twain should every one bring forth twain, *j* till twain had covered twain.

Now let the seed of the house of Zion count me the number of the seed, it is the seed of the new creation, it is the number of the children that shall be born from the twain, that shall be born not of blood, but of the spirit. These shall all proceed from the twain, which the last Adam and the last Eve have brought forth. Thou servant of the house of Israel, thou criest how is this number to be numbered? I tell thee Israel will know the number, which the first earthly Adam knew not, nor his wife, because they were earthly, not being finished. Yet I had created them good in my sight, *k* and when I drew my spirit from them, they became servants unto mammon, and all that were born of them, they were under the hands of mammon.

And those that cried unto me did I not preserve their souls? and their temples of their body I cursed, because I had formed them out of the earth; that at the expiration of the six thousand years, that I might remember that which I had cursed, *l* that I might bring forth an Adam, in the fifth day, which had taken the same nature, and to make atonement for the sins, *m* that those which had died under the sin might be brought forth at the final resurrection; *n* and that those that had cried unto me for their souls, might be brought from under the altar at the first resurrection, and have temples given unto them like unto the angels; *o* and that those that had died holding the faith, which was preached unto all saints, with full faith of redemption, that their bodies should not be left in hell,

h Isaiah xlv. 4.

i Revelation xx. 2.

j Genesis i. 31.

k Genesis iii. 12.

Revelation xxi. 4.

l 1 Timothy iv. 10.

m 1 Peter iii. 18—20.

iv 6.

Rev. xx. 4, 13.

n Matt. xxii. 30.

o Jude 3. Psalm xvi. 10.

nor their temples see corruption ; *p* these shall come with the bridegroom, *q* and they shall have white robes given unto them, and they shall receive palms in their hands, and they shall celebrate the bride and the bridegroom, *r* and minister to the twain, till the twain has brought forth all her seed.

And she brought forth twain ; and from twain were all to the age of fourteen, they be twain at the age of fifteen, one flesh ; at that age shall they be numbered. I call again to the bones of Israel, to return me this number within thirty days, each day being for one year ; for they shall have no parables, nor a mystery, which shall not be unfolded ; parables and mysteries are for the bond woman and the harlot.

They love flagons of wine ; *s* they have become gluttons, and all things have become meat unto them, but my ways ; they build high places, they make groves, and they eat swine's flesh in them, and they fill their bowls with the blood of swine, and all unclean beasts. And they bring forth their lawyers to plead against my word ; and lawyers stand with the doctor, who has hired the murderer, who has murdered the living, and has hired them to say, they have found them dead, that they might make merchandise of them, and they cut up their bodies as the bodies of animals. And the tribe of Dan, which holds the sceptre of the Gentiles, sends out his word, and brings them before him. Then comes the lawyers, and the doctor, with the prisoner who murdered the living, which said he found him dead ; but the sceptre finding him guilty, gave sentence against him. Though the lawyer then pleaded for the doctor, that they must have bodies granted ; the parsons cry, They are but earth ; he bringeth forth the scriptures, he cleareth the road, he maketh the light to shine before them, and it pleaseth them. The lawyer, and the doctor, and

p Matthew xxv.
Zechariah xiv. 5.
3 Timothy iv. 7, 8.
Colossians iii. 3, 4.
Revelation xx. 4.
q vi. 9—11.

vii. 9, 10.
xix. 1—9
r Hosea iii. 1.
s Deut. xxxiii. 22.
Genesis xlix. 16, 17.

the parson, cry unto the sceptre for the tithe of their right; the lawyers for an amendmeat for the act; and the doctor for an amendment for his act; and the parson for an amendment for his act, for all their subjects will refuse to pay their tithes. The tribe of Dan, which leaped from Israel to the Gentiles, he will smile behind the veil, and the stone of Israel will give him the lion's whelp, to bite the heels of the horses and their riders, shall all fall backward, and be slain; *t* and the wild beasts, and the birds were called to the sacrifice. *u* Taken from the mouth of John Wroe, by Martha Cambell.

Trosley, 22nd of 3rd Month, 1832.

Now I call to the whole house of Israel, that they may hear what the Spirit and the bride says, for my measuring line and plummet is gone forth, and shall measure the city of the whole house of Israel, for my two-edged sword shall prepare the way for it, it shall not return void. For as thou sawest the scales set to the balance, and in the right end of the scale thou sawest the righteousness of Jew and Gentile, which are the six churches, and as thou sawest the deeds of the wickedness of Jew and Gentile put into the scale at the left hand, and the scale-beam put to balance by the hands of the measuring line and the plummet, and the left hand scale overbalancing the right hand scale, which is the fulness of the Gentiles; so those in the scale of the right hand, which were overbalanced, their souls were preserved, and their bodies saw corruption; and those that were in the scale of the left hand, their souls remain under the sentence of the second death, till the final resurrection. So my people were neither in the left hand nor the right hand of the scale, but are as Lot in Sodom and Gomorrah, and as Shadrach, Meshach, and Abed-nego were in the fiery furnace;

t Ezek. xxxix. 17—20.
Rev. xix. 17, 18.

u Rev. xx. 1—3.

not one hair of their head being singed, nor the smell of fire on their raiment; but their mortal lives swallowed up by the life of immortality, by their blood being made flesh, and the Spirit dwelling in the flesh. These have entered into the kingdom of me. They were separated from both parties, and covered under the skirt of my mantle, for I have placed them on holy ground, until I have destroyed the righteous and the wicked from my creation.

Ezekiel, 21st chapter, 3rd verse.—“ Say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.”

For Satan has contended against thee, and the whole legions of hell has been at work, to snatch thee from the house of Israel, that thy Spirit might depart from the earthly tabernacle; I have sent forth my angel, and he hath withstood Satan, and overcome him; and the breach shall be healed, and the house of Israel shall return. And I will chase Satan out of the house of Israel, and drive him into the people of the world, then I will take a remnant of the world, and I will hide them in the clefts of the rocks and the holes of the earth, and he shall not be able to pluck them out of my hands; and him with the bodies of the world, I will bind in hell, and set a seal upon him, that he shall not touch even those that are hid in the clefts of the rocks, neither them nor their children, till the thousand years be over. Taken from the mouth of John Wroe, by Martha Cambell.

London, 8th of 4th Month, 1832.

THIS morning, the words of the Lord came unto me, and the Spirit is now upon me, saying, Let him that is with thee get a Concordance, and let him search for all my word; wherever he can find it recorded in the Scriptures he shall cause that printer that I will order to print it in the communication.

For the time is come that all things shall be brought to the Scriptures—for I will fulfil them, with the substance, as I fulfilled it in flesh and blood.

He that preacheth, and taketh the chair of judgment, and judgeth contrary to that which he preacheth, he shall be in danger of eternal judgment.

Set no judgments before you—he that is minister let him be servant of all—for I command all men to preach at every place where they are at, but be as a prisoner, afterwards he shall judge.

Let all committees send out all that they see are qualified; and let them stand up in the highways, and market places, and villages; and these are they that shall take the chair, and sit in judgment, and they shall be judges of tens of thousands; for they are they whom I have chosen.

For out of these that remain, and abide, in immortality will I shew a difference, as the stars in the firmament. In this manner shall it be shewn in my kingdom; he that endures the most shall have the greatest pearl, I will shew it even to his raiment that he shall be clothed with.

So that every man's labour wherein he has laboured shall be shewn throughout the whole millennium, amongst those that shall be born; and even amongst the aliens shall they acknowledge them, those that have delivered up their silver and gold, with their lives.

I will now make bare mine arm, and I will shew them to the world, that I am with them; even of the world, and he shall be subject to those whom I put him under.

I now command all things that ever has been fulfilled shall be read public to the world. Taken from the mouth of John Wroe, by Robert Wallace.

Deronport, 20th of 4th Month, 1832.

THE words of the Lord came unto me, saying, I see the children pursuing after the instrument more than the word; some inquire with deceit, and deceit shall eat them up.

But why art thou fainting, and why mournest thou? If they be able to destroy thee they are not able to destroy my word; keep my commands, and they shall not be able to pluck thee out of my hand.

And ask the house of Israel; If a man build a house of hewn stone, if he and his sons finish it, or he call-eth forth for other labourers, which are not of his household? Then tell the house of Israel so is it with them; for some shall sow and some reap, some shall preach and some shall pull down, and some shall destroy.

For Satan I have given him a warrant for those that are called by the name of the house of Israel, which have received the marriage.

Satan shall work all manners of deceit by them, and it shall spread my word every where, being instruments in his hands. For Satan's fury shall be seen in all nations, but the produce of the land, which is for my children, he shall not destroy, till they be sealed.

And let him who wears his beard not boast against him that weareth it not, and let him who is circumcised not boast against him who is uncircumcised, and let him remember that he was once like Abraham, once uncircumcised.

For I will save a remnant out of all nations, but one nation shall perish. And ten languages shall take hold of this visitation—which is the spirit and the bride of the last Eve—every third year it shall be celebrated in heaven and earth. Happy shall he be that putteth no trust in his friend, but counteth every man as his adversary. Then shall that man's light be glorious within him, for my word shall dwell with that man, and lead him to a fountain of water which he knows not of, and in that fountain shall he swim; for except he be born of the spirit, and this water, his body must see corruption.

All manner of sin shall be forgiven wherein the sons of men have blasphemed one against another; but he who has once said he believed this work to be of me, and afterwards denied, and said that the same is from

Satan, that temple shall see corruption ; but let not my children accuse those who have done it, till my appointed time.

Let them send labourers out into my vineyard, that my son Shiloh may overshadow them, for the time is come that he must be with them ; he will not dwell in blood, but he shall rest on them till they have done the work that I did.

For I am straitened till my children have received the baptism of fire ; and in that baptism, the blood, which corrupteth the temple shall become flesh—then my son Shiloh, who is spirit and life, shall dwell in their temples.

And I will deliver the temple of their body from the curse, which shall go over the face of the whole earth. Taken from the mouth of John Wroe, by Robert Wallace.

Devonport, 23rd of 4th Month, 1832.

My Spirit is now come to dwell with man—the present world seeth him not, but the world which shall come shall see him, for he shall dwell in them ; my spirit, which is life, shall save them from the utmost parts of the earth.

For Matthews, I command my children not to rail on him, but let his works be always before them, that they may avoid his works, lest they should fall into the same snare.

Many shall help to build in the house of Israel, as labourers, and their names not entered in the book of life.

I now call unto male and female : Give me thine heart, and I will give thee my spirit, and it shall give thee the utmost parts of the earth for thy possession ; thy dominions shall be from sea to sea, and from pole to pole ; and nations that thou knew not shall serve thee, for the Lord thy God, thy maker, thy husband, shall dwell in thee.

Thou says, How can a man give me his heart? I answer thee for Israel: He that enters into my covenant which I have made with Israel, I tell thee he will give me his heart: If he has committed murder, if he has been a wilful liar, if he has been a whore, and a thief, he will not keep it back; he that keepeth any thing back giveth me not his heart, neither will I give him my spirit.

I suffered for the transgressor, who confessed to his transgressions; though his heart be as red as crimson, by his wicked works, I will wash it in clean water, and make it as the lily in the valley.

Now if he continue in this covenant, which I have made with him, and ask for my spirit to dwell with him, it shall do the work which I did, when I had his nature.

For it has become my son and daughter, in whom there shall be no guile; and I will revenge on all his adversaries, for their works are before me. Taken from the mouth of John Wroe, by Robert Wallace.

Devonport, 25th of 4th month, 1832.

THE hour on Friday evening shall be for the law, and the hour on Sunday morning for the gospel; he or she that keeps these two hours shall make them one; for he that keeps only one of these hours, his body shall perish.

Masterman, and Walker,—let not my children rail on them, for Satan waiteth at the door, to try those that rail with the same; if they will bury the deeds of those I will bury the former evil.

He that railleth cannot be the sheep of my pasture; and he that railleth not I will revenge for him, and make a way for him. He that railleth, he robbeth me, and claimeth the revenge; I then leave him in the hands of Satan, that they may contend together; for they refuse my spirit to reign over them.

And let all my committees round the ball, wherever they shall see one that is moved on by my spirit to preach, let them send him out, wherever he can get rest for the soles of his feet.

For I see the wrestling and jangling of the committees at Bradford, with my sheep: let my children gather themselves together at all places, and let them take a room, or place, for my word to be read in, that no man can call his own; then I will bless that body of people: for I see the contention of those that meet in one another's houses.

For I will now claim my rights, to the third generation; and he that is found with fruit—the life of me shall dwell in him; as the life of the man dwelleth in the woman, so shall the life of me dwell in them. (1 John xvii. 23; 2 Cor. vi. 16; 1 John v. 12).

This is the will of my testimony, and this is the difference that I have made in my creation. In my house are many mansions;—he that seeketh the saving of the soul, with true obedience, shall find it: and he that has robbed the temple, that the soul might be destroyed, his portion shall be hid from me, till the final resurrection. (John xiv. 2).

But he that seeketh for all the promises, that are left on record, in the scriptures; and marreth not his temple, by covetousness, and drunkenness,—I command him to claim his children unto the third generation: that as I set my law and gospel before him, so shall he set it before his children, even to the grand-children, which is the third generation.

Though the parents be not joined in this covenant, if them children be with them, and in their presence, they shall do unto them children as unto them which proceedeth out of their bowels; they are not the son's children, they are their children, and those following shall be the son's children.

He that seeketh to walk in my laws, shall preserve them children, though they are the third generation; for the grand-mother, by obeying this command, shall preserve her grand-children. For now I have opened the doors, and Satan shall not shut them. (Gen. xviii. 19; Deut. iv. 20).

I see the jangling like the oxen unaccustomed to the yoke, and Satan waiteth that he may catch them when they leap out of the path,

For my road to my kingdom is as 'a foot-path across a meadow ; and Satan, and his angels, stand on each side of the road to catch him that trespasseth, Satan's field is wide, and is pleasant to his followers.

I have placed the law on one side of the road, and the gospel on the other ; these two roads shall lead into one city. I am the keeper of the gates, and he that asketh for my spirit—the gates fly open unto him. On the right hand there is the cup with living water : on the left there is the basket, with twelve manners of bread in it. (Rev. xxii. 2).

He that eateth of this bread, and drinketh of this water, their bodies that I have lent unto them shall not see corruption, neither shall a bone of them be found wanting, or a hair of their head perish : but in my image shall they appear, and the adversary under their feet : for in that city can he not approach, which is the temple of their bodies. (John vi. 68 ; iv. 14 ; vii. 37, 38).

He who now follows on shall know my mysteries ; for every curtain of the scriptures shall be drawn back, and every mystery unfolded unto them. But the proud and the lofty, and the tale bearer, which carrieth the report to Satan, they are delivered into his hands, that they may be tried by their own works ; for he that believes in me shall do my work, for my spirit shall be with him.

I now prove the house of Israel, as I proved the widow, by Elijah, when he commanded her to bring him bread and water the first, for while the famine was the meal and the oil failed not, (1 Kings xvii. 10—16) ; so that he that keepeth my commands, and keepeth not his heart back, I will give him my spirit.

And it shall give him their inheritance ; for when the famine was over, (the woman who had entertained Elisha, whose son he had restored to life, 2 Kings iv. 8—37), she cried unto the king, for her inheritance that she had left, and the king inquired into her matter, by the hands of the servant of the prophet, and he found her matter true, so he restored her land, and all the fruit, during her absence, he diminished nothing, (2 Kings viii. 1—6).

Then hear, O house of Israel ! and discern between an earthly king and me ; I suffered him not to harm her, because she obeyed my voice. These things I have set as types and shadows. Taken from the mouth of John Wroe, by Robert Wallace.

Deronport, 27th of 4th month, 1832.

I WILL now shew Israel the interpretation of the 47th chapter of Ezekiel, beginning at the eighth verse, wherein it is said, The waters shall be healed.

“Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea : which being brought forth into the sea, the waters shall be healed.”

The water is my spirit, which shall run as water ; and as the earth drinketh up the rain, which man cannot gather, so shall Israel drink this water ; so that those that are of the world shall not be able to take this spirit from them, no more than they shall be able to gather up the water that is spilled on the ground.

Verses, 1—5. “Afterwards he brought me again unto the door of the house ; and behold, waters issued out from under the threshold of the house eastward ; for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

“Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward ; and behold, there ran out waters on the right side.

“And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters ; the waters were to the ancles.

“Again he measured a thousand, and brought me through the waters ; the waters were to the knees. Again he measured a thousand, and brought me through ; the waters were to the loins.

“Afterwards he measured a thousand ; and it was a river that I could not pass over : for the waters were risen, waters to swim in, a river that could not be passed over.”

It shall first come to the ankle joint, and that shall be healed, and shame banished. Then to the knee joint, and that shame banished. Then to the loins, there I will stop, and plead with them, and I will banish that shame. And I will put the scale to the balance.

One end of the scale is the law, wherein the weights shall be put, wherein his righteousness shall be put ; and the graft of me shall hold the scale ; and if his works be found right, that it covereth the law, he plucketh away the weights, and he swimmeth out of the scale into this river ; and he is healed, from mortal to immortality.

Verse, 10. “And it shall come to pass that the fishers shall stand upon it from En-gedi even unto Engelaim ; they shall be a place to spread forth nets ; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.”

The fish which they catch are healed men, they shall be according to their kind, male and female, the bones of the whole house of Israel.

Verse, 11. “But the miry places thereof and the marishes thereof shall not be healed ; they shall be given to salt.”

The marishes are the aliens, in whom the water of life will not come, so their blood will not be made flesh, they will not be changed to the image of me, but will still live by the life of the blood, and remain the sons of men ; yet their blood will be cleansed, for a thousand years, by Satan being removed.

Verse, 12. “And by the river upon the bank thereof, and on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed : it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary : and the fruit thereof shall be for meat, and the leaf thereof for medicine.”

The fruit of the trees upon the banks of the rivers, is the word, revealed from the kingdom of God, and he that receiveth it is a tree; and on him shall rest the medicine which is my spirit, and shall heal him. And the spirit in him shall cry to others, Come and see the fruit, and the leaves of the trees; for they are many.

Verse, 13. "Thus saith the Lord God; This shall be the border whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions."

Joseph having two portions is the two houses, being the house of Ephraim and Manasseh, his two sons; his father claiming his two sons,—blessing them, they being the third generation. They were the two houses, Joseph claiming the children after them, which is the fourth generation, and yet his father's inheritance.

For how can a man claim the inheritance till the testator be dead? (Hebrews 9th chapter, 16th and 17th verses). Now I, Jesus, who am the father of all, being dead, by man, by giving the life of the woman; will now claim the inheritance, by the widow which is left; her husband being dead, the widow's seed shall claim their father's inheritance, as Joseph claimed the children of his father, being the third generation.

So Joseph gave his inheritance to Manasseh, as I, Jesus, give my inheritance to the branch: yet I am the husband, and she is my wife.

Verse, 22. "And it shall come to pass, that ye shall divide it by lot, for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel."

The strangers are the ten tribes, they being counted as strangers to the two tribes; being scattered amongst the Gentiles, Micah 5th chapter, 8th verse. "And the remnant of Jacob shall be amongst the Gentiles, in the midst of many people, as a lion amongst the beasts of the forest." Because they knew not their brethren, neither would they acknowledge them. Benjamin

which dwelleth between the breasts of Joseph and his son, (Deuteronomy, 33rd chapter, 9—12 verses), which was the type of the spirit, which dwelt between me, Jesus, when I abode on the nature of the seed of the woman, and my father which was in the kingdom of God, which was to be preserved till the end of the first world, that there might be a new world made, the bone and the flesh being of the old world; and the spirit, which is life, given to the tribes, which are twelve members of the life of the woman: — —

So how can I be finished, or how can the new world appear, without the Eve? I will give my spirit no rest till all her bones be gathered; then I will be glorified with the wife of my youth; for I am the husband of the new creation.

And as my father conquered for me, when I rested on the woman's seed, so will I now conquer for Israel, because she has man's nature on her. For with types and shadows I began, and with types and shadows I will go on, till every bone put on immortality.

Verse, 23. "And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord."

This is the explanation: In what nation soever that stranger shall be, he shall be appointed to his tribe, by my spirit; and his father's family and his inheritance shall be as one in Israel.

For though Benjamin was brought forth when the womb was weak, because her strength was gone, (Gen. 35th chapter. 16—19th verses); yet in the beginning he shall be stronger than all the ten tribes; his ending of the old world was little, but the beginning of the new world much. Therefore in the morning he shall rise as a wolf; and in the evening he shall divide the spoil with the ten tribes, his brethren. (Genesis 49th chapter, 27th verse).

So let the house of Israel know that Rachel and Leah's bond-servants, their children which shared a temporal inheritance with the children of Rachel and Leah, are the type of those which are taking hold of the visitation, out of ten languages, which are the ten

tribes, being mixed by marriage, and carried captive into many nations ; so were the seed of Jacob mixed with the bond, and my spirit shall sort them out. So he that seeketh for my spirit, it shall do the work of me for him. Taken from the mouth of John Wroe, by William Stivey.

Deronport, 22nd of 5th Month, 1832.

It shall be my law that shall divide the people, it shall be found as a burning fiery mountain to the wicked.

But Israel will not be burnt, nor the smell of fire on their raiment, which shall appear brighter than gold, though it be seven times refined ; for the world shall be as servants in assisting to build this building, but the fire shall destroy them.

And the world shall even thrust Israel out—for the camp of them must be seen, as the clouds are seen in the firmament—and I will bring clouds of fish, even to the shores of the seas, to feed Israel with—and they shall have a measure of wheat for a penny.

And they shall grind their own corn in the camp—and fruit shall hang in the hedges, and no strangers to pluck it—and the whole earth shall stink, with dead men's bodies ; because of the buriers not being able to bury them.

For I have even set a Joshua, in the house of Israel, and he shall stand with a drawn sword, and kings shall fall before him, as of old. For within forty years shall the law have finished the house, and garnished it.

For it is for the transgressors, that he that walks in my commands may be free of the law, for he which is under the law shall receive the curse of the law, but he which obeys the righteousness of the law, shall be free of the death of the law.

For in it is life, and in it is death, it is my first and last saying, that which I said unto the first Adam, for the woman which I had given unto him was as a tree unto him, for in her was good, and in her was bad.

For I will now uncover all her secret parts, and they shall be as a beacon upon a mountain, so that all men shall see the good part, and the evil part.

And he whose eyes are open, and sees the first world was evil, and the second is good, that same good part shall sit upon that man, and do that work for him that I did, when I had the same nature. Taken from the mouth of John Wroe, by Robert Wallace.

Devonport, 23rd of 5th Month, 1832.

CAN the Scriptures be broken? Nay, the old heaven and the old earth shall pass, but the Scriptures shall not pass void, or unfulfilled; for as I fulfilled it, so shall Israel; and I left them till it be fulfilled.

And he that denies this spirit, that gives these words unto thee, never shall fulfil it, the worms shall feed on their dead carcasses, for their bodies are given for meat for the evil power, because they rejected my spirit to reign over them. For no one shall see me till all Israel shall say, Blessed is he that cometh in the name of the Lord.

I am God, and the graft of me is the spirit, it shall first sit upon man, and do the work of me, and testify of me, afterwards it shall take the same temple for a possession, and live in it; and the earth which is the life of it, which is the blood, shall be made flesh.

Then shall the flesh and the bone live by the spirit,—being one hundred and forty-four thousand bones—being made alive, by one graft—and that graft being the wife of the living God—being three persons one God—the man and the woman being one bone, and yet two—and the bridegroom one yet three.

This trinity shall be seen both in heaven and on earth; and their issues and offspring are the children of the living God—being the children of the bride and the bridegroom—being the children of the new creation—not born in blood, nor laid in swaddling clothes. And yet for all this I tell thee these children will not rejoice like the Father, the Son and the Spirit.

x For I will shew thee the trinity in many forms : The father of Israel is God : the man and the woman that has done the work is the Son ; the spirit is the life of them ; these three are one. God is the first ; the man is the second ; the woman is the third ; these three are one, which is the perfect trinity ; and the children that are born after them are the children of the trinity, which never saw nor knew evil, nor shall know it.

Tens of thousands shall be labourers, in the rearing of the building, and the raising of the walls ; and yet for all this shall not eat of the fruit of the building, because they say the road is too narrow.

For they reject being my sons and daughters, and are determined still to remain servants ; and if the servants be not cast out, the Scriptures will be broken and Satan found true.

Though Satan be the prince of your present world, and savours not the things of me, yet he cannot do this : for the new world is mine, and the old world is his, and with it I will drive him from the planet. Taken from the mouth of John Wroe, by Robert Wallace.

Devonport, 29th of 5th Month, 1832.

SOME part of the night, or this morning, being set up in bed, the words of the Lord came unto me, saying, Hear and understand, for I require of every man, as in the days of Noah and Lot ; and I require the office at every officer's hand, and an emblem I must have on earth ; and at that place where I bring thee to—and while thou art with them.

For he that says he knows the scriptures, and does it not, that part shall be taken from him,—out of the book of life, and out of the aliens' book : for he shall have neither lot nor part on this planet.

And the Mahometans, and those people that go by the name Mahomet, and the name of Turks,—my time is come that I will set every nation against them, till I have destroyed them. For as the day advances, so shall the kings destroy one another.

And that part which I said by the prophpetess Joanna Southcott, shall now come to pass ; for by the things that I give thee shall they hunt thee, as they hunt the fox, out of the holes of the earth ; for every man's heart shall be against thee, but the bones of the house of Israel.

I now give a command that none mock me by sacrifice, or sacrament ; for the graft of me, the spirit, the life of the woman—of the new creation is now sitting upon the stones of the building, of the new creation—which is new Jerusalem,—and she shall be garnished with all manner of precious stones.

And they shall acknowledge this year as one of the years of Joseph ; and I will set my face against all farmers—their cattle shall die in great abundance, because they shew no pity to their servants.* And all their great men shall fall, and the mighty.

For in some parts there shall be double crops and in some treble, and in others seven-fold ; and still they shall not be able to pay their rents.

But in other nations shall my words gain honour ; and there I will look down upon her ; and I will plead with thee upon mountains ; for I have prepared many servants to attend upon thee. Taken from the mouth of John Wroe, by Henry Brown.

Exeter, 31st of 5th Month, 1832.

BEING laid in bed this morning, I heard the clock strike three ; I remained waking till it struck four, and I was called by a voice, saying.

* Accounts from Beuenos Aires, up the 22nd of the 4th month, 1833, declare that "Two millions of cattle have been destroyed by the drought." Accounts from Rome up to the 28th of the 10th month, 1834, state that, An epedemic has broken out among the cattle, in the Papal States, in consequence of the excessive heat of the weather, and that it had begun to extend itself to the pigs. Accounts up to the 3rd month, 1835, say, "The murrain has now penetrated into some parts of Hungary, and has extended not only to the horned cattle, but to the horses." And since the above an epedemic greatly prevailed and was very destructive among the cattle in England.

4. 2. 1832

Rise, that I may give thee a law, and a light to guide Israel, as I guided them through the sea ; for I will be unto them as I was at that day, and all Israel shall know it.

The woman is the tree,—the man is the resemblance of me ; and I commanded him, that if he took of the evil part, the same day he should die ; for if he took of the good part, his soul should be preserved alive at the sixth day, seeing the transgression.

I have shortened the day, and within the transgression the tabernacle shall be finished, and a new Eve made.

For the life which I took of the woman's seed, did I not shew at the cross ? Was there not at the tomb, the angels, to guard the tree of life ? Did I not tell them when I had the woman's nature, that I had power to call legions of angels, and that I had power to lay down the body, and I had power to take it again ?

The body was the woman's seed, which was of flesh and bone, and of blood, and I gave the life of it for a sacrifice, for a ransom for sin,—that all manner of sins and transgressions, wherein they had transgressed one against another, might be forgiven them, at the final resurrection : when Satan shall be proved.

I am the tree of life ; the angels are mine ; and as an earthly king has power to set soldiers to guard him, so have I power to set angels to guard the life, which I will give unto Israel, which is not of blood.

Then I will be glorified on all planets ; for I will drive Satan from every planet, to the place I appoint him, which is hell. On every planet there is the bones of Israel ; and in each is contained an hundred and forty-four thousand ; and each of these shall bear twain, and not one barren in Israel, neither can Satan destroy the life of one of them.

The tree of life was from eternity, and is to eternity ; no beginning of days, or ending ; but was to be made like unto the son of God.

And now the life of the tree shall open the eyes of the blind ; and those that acknowledge they are dead, they shall live, with the dead bodies of those who have

confessed before they did die,—they shall live together ; and these dead bodies which is mouldering in the dust, shall appear with bodies, as the angels ; but the dead men shall appear with flesh, and bone, and the tree of life in the flesh and bone, in the perfect image of God.

These are the two churches which shall appear together on every planet, for every mystery I will unfold by thee, by little and little.

Troubles are hastening on, to every transgressor ; and for every officer who is not found in his office ; and to every servant which disobeys his master's command ; and to every maiden which disobeys her mistress's command :—and as it is with the buyer, so shall it be with the seller.

+ But those who seek to walk in my commands, the graft of the tree of life shall be put upon them, and they shall do the work that I did, when I had the woman's nature, they then shall testify of the tree of life.

They will shake off the ways of the world, as the wind shakes off the leaves of the trees, they will shake off all idle ceremonies.

I command all men to give each of their brethren their christian name, and the name of their families, according to the families of the house of Israel ; and their tribes according to their inheritance. For my word shall go unto the transgressor, as a thief shall come in an hour when they are not aware, for every idle word shall be brought to remembrance.

And every one that will seek unto me, for the graft of me, shall know what maketh a woman an Hebrew. If circumcision maketh a man an Hebrew, what maketh a woman an Hebrew ? This is according to the flesh ; for I now answer the house of Israel : Every woman that walketh in my commands, they are Hebrews ; my mark is on their clothing, but not on their flesh, but in their hearts. .

But that woman that despiseth my mark on her clothing, is not an Hebrew ; neither is those males Hebrews, that repents being circumcised. And these

children that are born, whose parents are believers on both sides, are the children of the Hebrews ; and this is the whole race of them. Taken from the mouth of John Wroe, by Henry Brown.

Exeter, 10th of 6th Month, 1832.

THE words of the Lord came unto me, saying, Hear, O Israel ! this year shall be a year to be wondered at. There shall be three believers in one house, one against another ; which calls themselves believers, but are not doers ; for as many instruments as I have had since Joanna Southcott, so many shall be in one house against each other.

Let not my children be unequally yoked, by going to live with those that call themselves believers, but are not doers ; it is better that my children should live with the world than with those : for they are the scorpions ; neither hot nor cold, for they are neither workers nor believers. The five wise and the five foolish virgins must appear in the house of Israel ; for they once had lamps, and they are now seeking to devour those that have oil.

Let not my children interfere with the concerns of the nation. For the land that I will gather Israel in is divided into three parts ; and the manufacturers of all branches shall be against the land-holders ; and the land-holders against them ; and they that are of Israel will not interfere with them.

My Spirit that is upon Israel is of the bridegroom, and Israel is the bride ; and let Israel say, The spirit and the bride say, Come and see.

I told thee when thou signed the petition for reform at Sandal, which is above twelve months since, that I would give them no rest till both king and ministers had signed ; for I have caused thee to proclaim it in the ears of the congregations at many places, that they might be witnesses.

Those that join my covenant, and be living with the world, let them not leave their situations, till I have

made a way for them ; for many shall join my covenant ; and before they shall leave, they shall bring in their master and mistress, and their daughter and son ; by the obedience of the law, and the righteousness of the gospel.

The call is unto the whole world, but unto those that say it is from Satan, and says it is of an evil spirit ;—for I will not break a bruised reed, nor quench the flax in the fire. (Isaiah, xlii. 3 ; Mark, iii. 28—30).

For one nation shall devour another, and those nations that never received the gospel, shall rise up and dethrone those that knew the gospel and did not the work—For I will now punish those that stand still—for have not I a right to bring them to death in what manner I will ? Afterwards I will turn their hands, and I will destroy those that never received the gospel.

For many ministers shall see visions, and dream dreams, but they shall have no interpretations, because they refused my visitation.

And in Scotland I will gather many. Taken from the mouth of John Wroe, by Robert Wallace.

Exeter, 13th of 6th Month, 1832.

WILLIAM Clement, of Exeter, inquires of the Lord, whether mackerel is clean fish or not : on Sunday morning I was answered, That mackerel should be set for a sign, and a guide, for the whole house of Israel, that no fish which are like unto mackerel, which shine, like unto a snake, or an eel, whose scale appears in the skin : though it have fins, yet shall it not be eaten. The scale of every fish must appear, as the cloven foot of the beast. Whose scales stand upward, and though the fish have scales and no fins, it shall be unclean. Every fish shall be as clear in the proof as the beast that chews the cud and divided the hoof. Taken from the mouth of John Wroe, by Robert Wallace.

Devonport, 19th of 6th month, 1832.

LET these words that I now give thee be sent wherever there is a body of people joined in this covenant.

This morning the following words were shewn unto me :

Job xxxiii. 23, 24. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.

The Spirit of the Lord falling on me I heard the following words :

The ransom is the pearl; and now the time is come that it shall be purchased, (Matt. xii. 45, 46). He that comes out from the world, and the ways of the world, and seeks my spirit, that it should reign over him, it shall teach him the righteousness of the law and the gospel; their flesh shall become fresher than a child, and their skin fairer than the lily; they shall be returned to the days of their youth, (Job xxxiii. 25); their bones straighter than the willow by the water course (Isaiah xlv. 5).

And their flesh I will put on according to the measuring-line. The length of his feet shall be twelve inches: twice the thickness of the ancle shall be the thickness of the calf: twice the thickness of the calf shall be the thickness of the thigh: twice the thickness of the thigh shall be the thickness of the waist: twice the thickness of the waist shall be the thickness over the breast.

Man's wrist: twice the thickness shall be the thickness of the arm between the elbow and the wrist: and twice the thickness of the arm shall be the thickness below the shoulder. The length of the man's hand and arm shall be from the shoulder to the half-way between the hip-joint and the knee-joint.

His neck shall be long, and small: his face shall be round, and his cheeks ruddy, as a flower: his teeth as ivory: his eyes shall be large and quick: and his forehead long: and his hair hung in ringlets on his shoulders.

And the shortest length of woman shall be seven feet, from the crown of the head to the soles of the feet.

This is the image of the new creation ; it is the half bone of the man, and the half bone of the woman, these two are one the temple of the woman being the glory of the man, and the temple of man being become the temple of God ; being the glory of the spirit, which is the life of the new creation.

Now, son of man, prophesy, and say, Thus saith the Lord : The spirit shall perform this, sitting upon the man and the woman ; and it is to every one that believeth, and asketh.

My spirit is the measuring-line, and the plummet ; and the clothing of both male and female which is not made according to my measure, shall not enter the city. Though he wear his beard, and be circumcised, and knoweth my word and doeth it not, he shall not inherit the kingdom. Taken from the mouth of John Wroe, by Joseph Churchward.

Devonport, 24th of 6th Month, 1832.

SUNDAY morning, between three and four o'clock ; in the midst of the Congregation.

Hear, O house of Israel ! He that beareth either meat or wine, on my sabbath, shall not inherit the kingdom ; he that goeth after the world shall not inherit it : for I will not marry meat or drink, silver or gold ; nor them that go after the world. X

Let this be sent to all places : That no one worship before me with either silver or gold, with the image of earthly things ; he that is overtaken with these things, let them destroy them ; or meat or drink. And it shall be to them that worship contrary to these my commands, as if they worshipped a dead dog.

I here stand in the name of God, who sayeth : The house of Israel shall not interfere with the world. Are we not commanded to free ourselves of the world, and not to entangle ourselves with the world, neither

sign for them that are of it? Are they not one against the other, one county against another.

Then let not the house of Israel sign for them, seeing they are divided; for if the house of Israel sign for them that are divided, is not the house of Israel divided? how can they be one? Then let not the house of Israel vote contrary to the command of God; for the spirit of the latter Adam and Eve, life and death, are set before you; choose whether ye take the ways of God or man.

Thou cannot leave this land till peace be established: thou must yet stand before those that were once joined in my covenant, and deliver my words.

This shall be a law binding on the whole house of Israel: That no female that is joined in this covenant shall walk on the right hand of an earthly husband who is not joined; nor any earthly husband that is joined in this covenant shall have any woman on his right hand but his wife that is joined in this covenant, whether she be sitting, riding or walking, and every one that seeks to walk in my commands is always on my right hand. Taken from the mouth of John Wroe by Joseph Churchward.

Devonport, 27th of 6th month, 1832. Near four o'clock this morning.

I WILL no more take away my messenger for those that worship him: that man or that woman that worships the messenger shall die for the messenger; their bodies shall receive the curse, that they may see the error of their interpretation.

He that says that he is Peter, he shall die like Peter, his body shall see corruption. But that spirit that revealed unto Peter that Jesus was Christ, upon the same rock shall my church be built, which is the bones of the whole house of Israel.

And he that believes that the seed of the woman was Jesus Christ, the Saviour of the world, that a new world might be built, which is the latter Adam and the

latter Eve ; that in the fifth day that the Spirit of God should take the seed of the woman for a temple, and become a husband to the virgin, that the bride and the bridegroom may become one, that their twain may cover the face of the planet.

I am Christ, the Messiah, the God of Abraham, Isaac, and Jacob, who chose the seed of their bodies for a temple, that whosoever should believe in me, and not be offended, and seek for the graft of me, that it should knit their bone unto my bone, their flesh unto my flesh, that they should dwell with me and I with them.

And that the life of me should cause their bone to live, their bones being knitted to the rest of the bones of the house of Israel ; and that our seed should be the new world, and possess the old world for servants, till it vanish away as a scroll ; for all in heaven and all in earth shall bow before the new world that I will create. For I will create a new thing in the old world, that the first earth may serve that which I will make, which is the latter earth, that the elder may serve the younger, for the new thing which I will create and finish. For as I became flesh and bone, without blood, and dwelt amongst those which still remained in blood, which was the old world ; so shall these which I will create.

The old world is those that live by the life of the blood. The new one is those that is made out of the old earth, without the life of the old world ; but liveth by the life of the new world which is the spirit, being made flesh and bone like unto me ; being in the image of the man and the woman, they shall bring forth children without blood in the image of me, as though I had brought them forth in my image.

Now let William Muff seek for the interpretation of this, for I speak now as if it were done, he that shall make two Gods his body shall see corruption, for it is the curse of the fall ; he that shall say that Jesus is one, and Christ is another, his body shall see corruption : for when the spirit was drawn from me, they had power to destroy the life of the woman, that when the

life of the woman was gone, that the spirit might take the seed of the woman for a temple.

There is the spirit of man which dwelleth in the old world, and there is the spirit of Satan which is the head of him that is under the fall, for he is the king of the life of it, yet for all this he shall serve it which is made out of the temple of it.

There is one God, one Spirit, and it shall dwell in three temples ; it took of the seed of the woman, became the temple of the God-man, that it might be a husband to them both, which is the temple of the man and the woman, these two are one.

They shall live by the life of the Messiah ; they shall become saviours to the old world, by possessing them for servants for a thousand years ; at the expiration of a thousand years their bodies shall receive the curse. (Revelations, chapter xx. verse 9.)

Let William Muff interpret this ; for he that looks for another Christ in blood, or another Jesus, their bodies shall see corruption ; Israel shall have no God, but one God ! and the graft of that God shall live in them, without blood.

Let the children of the bridegroom read the thirty-third chapter of Job, and the twenty-third verse ; "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness." That spirit shall deliver him from going down into the pit, (verse 24) ; his flesh shall be fresher than child's, and he shall return to the days of his youth.

Nothing shall interpret to man but the graft of me Jesus, Immanuel, his Christ, the redeemer of the old world, to make a new one unto God.

I have taken away the instrument because man has worshipped him whom I have sent, but I will not lay that sin upon the messenger who I have sent, but the sin shall lie upon their own head, because they have lied unto man ; and he that worships any officer shall receive the curse ; for I will shew unto man while a man remains in blood he is still subject to the fall, and if he has two Gods, he must love the one, and hate the other.

There is the God of the new world, and the god of the old one, and the God of the new world has overcome the god of the old one ; so that there is only one God, and he shall reign over both ; and he that makes the life of the blood into their God, they shall die, they shall not live ; but those that look unto me, the graft of me shall rest upon them till they have done the work of me ; and the works that I did when I had man's nature upon me, shall prove the works of the house of Israel, sitting upon them ; for it must first sit upon them, afterwards take them for temples for a possession, for I and the graft are one ; for the graft cannot bear fruit without the boll, neither can the boll bring forth children without the graft ; for I will now let go my spirit, and I will sow the earth afresh.

Tell my children to read the one hundred and fourth Psalm, thirtieth verse : " Thou sendest forth thy spirit, they are created : and thou renewest the face of the earth." Now he that seeks to do the work I will create afresh.

For I now command every reader of my word, and preacher ; he that addeth to it, the plague shall be added to him, (Revelations, chapter xxii. verses 18, and 19), and he that wanteth to turn them into another meaning, and to be his own interpreter, his part shall be taken out of the new creation, he shall have no lot, nor inheritance in it.

My children shall serve me upon the mount of Israel ; then they shall know that I spake on Horeb, and gave a law, and a statute, that the same that sought to do it, the same should live by it : and these are they that shall possess the kingdom ; for it is given unto them, and such as shall be grafted unto them.

I commanded the house of Israel to send me the number that should be born in the kingdom, within thirty days : now if William Muff be Peter, and the interpreter be with him, let him send me the number within thirty days, of the number of the children of the new creation, of those that shall be born of them, then I will liken him to one of ten thousand.

All visions and dreams are but as shadows, and troubleth the heart of man, without an interpreter. Let William Muff tell no more of his shadows and dreams unto my children; for I will have but one standard, and I will only have one at once on the earth; and he shall stand before ten thousand, for he shall be the choicest of ten thousand.

The covenant is life, that if he who I have sent unto Israel should deliver the butter, the milk, and the honey, then his body should live; but if he should break this, I will then instantly take him away, for I will not leave Israel without an interpreter, nor one that I will not answer.

They worship the messenger that they might turn him from my commands, that he might grant them offices; but he that gets an office contrary to my word, the office shall eat his body up; that when the first resurrection cometh, his works has devoured that which should have made a new temple.

Blessed, and holy, and true, are the children whose hearts are not set on offices, that they may do the work of the spirit without the office, if the office bear him he shall be as the drunkard, but if he seek the spirit without the office, the same shall inherit the kingdom.

The body of Jesus is become the temple of God; and his Christ is the graft, which is the life of the new world; and he or she which delivereth up their souls, spirit and body unto that Christ, shall live by it; Christ and God is one; the graft and God are one: as the woman is the partaker of man, so is the graft the partaker of God.

For the man is not glorified without the woman, nor the woman glorified without the seed of the man; and if that seed live not in the woman, she is still under the reproach, and she says to the man, Give me children lest I die. The man cries to the woman: Am I in the place of God? seeing God has withholden thy womb from bringing forth children, thou must seek unto him, for him to open thy womb, that the seed might live in thee. (Genesis, chapter xxx. verses 1, 2).

Now if man and the woman will seek unto me, I will open the womb of the old tabernacle, and I will sow them afresh, and that seed shall live in them; otherwise they cannot bring forth children of the new creation. There is no greater reproach among women than being childless: there is no greater reproach amongst men, then being destitute of the spirit of the graft of me Jesus. For the graft is the interpreter, and sheweth unto man his uprightness. Taken from the mouth of John Wroe, by Robert Wallace.

Devonport, 28th of 6th Month, 1832.

FROM the middle of the night to six o'clock this morning, the spirit of the Lord being upon me, I heard these words:

Thou messenger, stand thou valiant before Israel with these words, Every tree shall be known by its fruit; and every officer by their work, and their works shall be proved by fire, but he that resteth on my word shall be like Shadrach, Meshach, and Abednego, though they be in the fire there will I be with them. And what broils soever they be taken in, I will be with them; and those that choose me to be their King of kings, and Lord of lords, Satan shall bow down to serve that graft which I will put upon them.

Will a man seek for that which he believes will not be given to him? but he that asketh as though he were in possession of it—he shall possess it; and he that seeks in the same manner shall find it. He that comes with my spirit to the door—the door shall fly open to him; in this manner shall every officer be tried.

As a king holds the sceptre of his office, so shall the captains of the house of Israel.

For he that bears an office his crown shall be enlarged; for every man's work shall be according to the scriptures; so that every man's name shall be written what part of the scriptures he has fulfilled; that my work may go on conquering and to conquer, till every word of the scriptures be fulfilled; so that

there shall be no one in heaven or on earth who can say, that it has not been fulfilled.

As an earthly king advanceth them, so will I advance them, until every one gain eternity and his office. Then shall the angels, cherubims, and the fall, bow to the sceptre, and the serpent shall creep upon his belly, and the dust shall be his meat, he shall not walk upward in the heart of man, but the seed of the woman shall bruise his head, by the arrow and the sling; and he shall be wounded, and of that wound he shall not be healed.

For the words that I give to Israel shall open their eyes and their understanding of all things that I spoke when I had the nature of man: the things shall be brought to their understanding which were never printed, for they shall testify of me in every nation, save one, and that is the throne of Satan: his kingdom shall not rise. Taken from the mouth of John Wroe, by Joseph Churchward.

Devonport, 4th of 7th Month, 1832.

WAKEFIELD society inquires if they may let their chapel to the Political Union.

I answer thee for them: If they cannot pay the rent let them give it up to the landlord; for if they let it unto them, they are divided from me; for those that join themselves against the temporal sceptre robbeth me, but he that joineth not I will revenge for him. Taken from the mouth of John Wroe, by Joseph Churchward.

Devonport, 7th of 7th month, 1832.

THOSE upon whom the mark of Israel, is, the destroying Angel shall not touch; that those which have not my mark, that the same death may take them away, that refuseth to walk in my law: that death which is not common amongst men; they shall be well at the sun rising in the morning, and at the setting of the sun they shall be a corpse. Taken from the mouth of John Wroe, by Joseph Churchward.

Devonport, 8th of 7th Month, 1832.

I COMMANDED the children of Israel to observe my laws, and commands.

Now if man had kept them without my spirit, they would have no need of me; now he that sees his strength is gone, and holdeth not back his heart, I will give him my spirit; and it shall do the work that I did, when I had their nature: so he that asketh I will give, and he that seeks shall possess my spirit. (Matthew, chapter vii. verses 7, 8; John, chapter xvi. verses 23, 24). Taken from the mouth of John Wroe, by Joseph Churchward.

Devonport, 9th of 7th Month, 1832.

I, JANE Taylor, of Bigbury, inquire, if I am to refrain from eating animal food and fish.

I answer thee, for Jane Taylor: Those which has not made a vow, let them not vow; but those which has vowed not to eat it, let them fulfil their vow, lest they should break my covenant; for it shall be seen the difference between those which eat animal food, fish, and fowl, and those which do not eat it; for all disorders is in the blood. Taken from the mouth of John Wroe, by Joseph Churchward.

Devonport, 15th of 7th Month, 1832.

SUNDAY morning in the midst of the congregation. All ye that are present bear witness: these are the words of the Lord.

The day shall come that my children shall have linen coats, even on the sabbaths; there shall not one thread of woollen come on them from the sun rising to the sun setting on the same day; it shall be a wall against the world day by day, and every day; it shall stand as a beacon on the mountain against the world, they shall see the fire, but they shall not receive of the heat, till they are burnt. Taken from the mouth of John Wroe, by Joseph Churchward.

Deronport, 17th of 7th Month, 1832.

THE females shall stand for the males ; and the woman shall glorify the man, by the things that I will put on her, which shall be one raiment ; and the male shall glorify me by one raiment, which I will give him,—the seed of my body ; and the man shall give it to the woman, and all nations, in heaven and in earth shall acknowledge that these three are one.

The day shall come that there shall not a thread of woollen or cotton come near my people, or be seen upon them ; or the skin of any beast, fish, bird or fowl.

For there shall be leather for those that are clothed in blood, in abundance, for the thousand years, over and above that which is for the present world.

And I will make the world acknowledge that I am with Israel, by the plague that I have sent amongst them, neither shall thou pray for them, nor ask for the plague to be stayed.

For nine parts of man shall be destroyed, and I will take Israel out of the tenth part, and the remnant of the tenth part, which is over and above the house of Israel, shall come out of the clefts of the rocks, and serve them.

And when the world acknowledges that there is not a town, nor a city, but what it has visited, I will then stop the plague, I will stop the destroying angel ; and they upon whom my mark is not, shall be subject to it, so that the world shall crave after my mark, and not be able to obtain.

And this plague shall cause thee to be sought for, that the life and the image of thee may be precious in the eye of the house of Israel. If they worship thee in one place, then thou shalt flee to another, that Israel may worship me instead of man. For every man shall glorify his wife, and every wife shall glorify her husband : these three are one : this trinity shall confound the unbelieving world, and make them ashamed.

For I will no more mar the animal, the bird, and the fish, for those that dwell in blood ; for these shall

all be the glory of my kingdom. And I now command, from this day and henceforth, that no female take the life of clean cattle, bird, or fish ; but the unclean let them destroy, but that which is to beautify the kingdom ;—for at that day all that remain shall be clean.

Then will the life of the blood that remaineth, acknowledge the life of the woman,—that these three are one, which are not of blood.

For before I take thee thou shalt visit every place, and stand before those enemies ; then thou shalt go. Taken from the mouth of John Wroe, by Joseph Churchward.

Deronport, 22nd of 7th Month, 1832.

As I had power to lay down my body, and had power to take it again, so have I power to give them the graft of me, which shall live in them ; and their temples shall live without blood, which is immortality. And I will renew the face of the whole earth afresh, with my seed ; and sow it in man : and they shall bring forth my likeness, without blood ; and the children shall be ours, to eternity ; for she is mine, and I am hers.

And our seed shall fill the planet with children ; till the aliens that dwell in blood say, Give us place, for the borders are too narrow for us. Then their end shall come ; for death shall know its doom, and the grave shall be swallowed up in victory. (Isaiah xxv. 8). I will then judge between Satan and those who have been bound. (Rev. xx. 11—15).

Then Satan, and all in heaven, and on all planets, shall know that there is but one God, and his name one ; and his two wives one, of which the type was shewed in Jacob, when I wrestled with him ; there were three and yet one.

And my mark I put on his thigh ; for he halted, that he might know that I had blessed him (Genesis, xxxii. 24, 25, 26) ; and that I would take of his seed for a temple to dwell in ; and within two thousand years his bone should be made my bone ; and that the graft of

me, which is the virgin, should live in them ; and they should become my wife.

These two are become my breasts, and these two breasts shall feed all that are born of them, during the thousand years, which is the day of our rest (Rev. xx. 4), wherein no tool shall be laid on them ; but all shall be subject unto us.

If one of my children be overtaken by sleep, in the sabbath hour, he shall keep that hour as soon as he awakes ; but let him ask for my spirit to awaken him out of his sleep, and all those things shall it do for them. My spirit that hath given thee this is the Lord. Taken from the mouth of John Wroe, by Joseph Churchyard,

Deronport, 26th of 7th Month, 1832. Early in the morning.

IN the day of my creation, when I had created man on the earth, and given him the seed of all the trees, and of herbs, for meat for him, I gave him also the seed of the tree of knowledge of good and evil ; and that it should present its evil fruit once every month ; and that he should neither eat of it nor touch it ; and that he might freely eat of all the trees in the garden, but of the tree when the evil fruit were on it ; and that it might be as a sign to them once every month : and the sign was the blood, that the tree should be sprinkled with, that he might then know it.

And I set the tree of life in the midst of the garden, that he might always see, to ask counsel at its hands. And when I had given him the seed of all trees, I commanded him to give names to the seed of trees, and of herbs, for meat ; and of cattle ; and the seed of birds ; and the seed of fish ; and the names that he gave them, are they to this day. And the seed of the tree of knowledge of good and evil, being two matters in her, he gave her two names, he called her the seed of woman, being the mother of all living.

I then caused the man to sleep, till I had finished my work, that my creation might be proved ; that Lucifer,

with the angels, might know that I had created them ; if not they would have said they came of themselves, and it was without my hands. So Satan and his angels, trying my creation under the fall, caused disobedience ; and disobedience brought forth sin ; and sin brought forth death (James i. 15), by the influence of Satan tempting the woman to give the evil fruit unto the man.

The man being asleep, eat of it ; and then cast the blame upon me ; that the woman had given him of the meat, and he had eaten. Then they became naked, because of the fruit they had eaten (Gen. iii. 6—12) ; and that seed became murderers (iv. 8), workers of all kinds of abominations, according to the seed.

I then said unto man, What is this thing that thou hast done ? the ground whereon thou hast fallen is cursed even for thy sake (iii. 17), till the sixth day, which is the blood. And I said unto the woman, What hast thou done ? and she cried, the serpent beguiled me, and I did eat (13) ; and I gave also unto man of the fruit of my tree ; and he did eat.

I then looked upon the woman, and I said to her, I would put enmity between that seed which thou should have given to man, and that seed which thou did give : for that seed which thou gave shall bruise the heel of that which thou should have given ; and that seed which thou should have given shall bruise the head of that which thou didst give unto man (Gen. iii. 15), that thou mightest cause the eyes of the man to be opened ; that he may be awaked out of his sleep ; that he might acknowledge that thou art bone and flesh of the man.

Now the good part that I will give thee, shall overcome the evil part ; that within the six days, thou shalt be the glory of the man ; and the man the glory of me, I in you, and you in me (John xiv. 20, xvii. 21) ; being three persons, yet one. Fear not ; for in this manner will I divide the evil : for the work is in my creation.

For Bradford is a stiffnecked rebellious house ; for I will plead with that place with pestilence ; and in the

same place where they trod my Messenger under foot, shall they fall with the sun up, that others may see that they are corpse ; and others shall be afraid of gathering them up to bury them. And death shall take hold of those that deny that they are thy temporal brothers, others shall seek thee that thou may cause them to be buried.

Awake ! awake ! O sword of death, execute my wrath before thou return to thy sheath ; for these places shalt thou execute where they have persecuted my word, in this land England ; and where they have smote my servant, though they be the least, they shall be smote the greatest.

And thou, O America ! after I have smote thee the remnant of thee shall rejoice to receive my word. And O Satan, wilt thou refuse to slay those thy prophets ? see thou take nine out of ten, that my word may prove the tenth part ; for I will now make all nations quake and fear before me.

For the next year, eighteen hundred and thirty-three, I will destroy many by heat ;* and I will plead with many towns, and cities by fire ;† and I will open the sea upon many places ;‡ and the doctor, the lawyer, and the priest, that hath agreed together, this pestilence shall destroy them.

* At Madras, in the 6th month, 1833, the heat surpassed any thing previously known in that presidency ; people were dying of heat alone, without any actual disease.

† 4th month 1833, the German papers give an account of a dreadful fire at Jassey, which had destroyed one half of the city. Accounts from Constantinople to the 4th of 9th month, 1833, shew that there had been a dreadful fire in that capital ; 16000 houses, at least one fifth of the city had been destroyed. This prophecy was also fulfilled in many instances by the lightning,

‡ In August 1833 was a most dreadful gale, and overflowing of the sea, and made great destruction in houses, gardens, orchards, hop-grounds, timber, and corn.

In 5th month, 1833, The sea overflowed at Diamond Harbour, and when the water returned, it left the land covered with dead bodies, of men, women, children, and cattle. The houses in Kidgeree and Higdalee, and Sauger Island were destroyed ; the country was completely inundated for several miles ; out of 7,000 individuals, not more than 1,200 survived. In the latter end of the year accounts were received, that the season of the monsoon

And though the rich flee from one city to another, it shall meet them by the way side, till strangers pass by their dead bodies; for my spirit shall prophesy, and I will make Satan fulfil it, for he is a servant, and the father of all lies; for now the time is come that I will chain him down from Israel the first.

And woe unto the farmer, that is over the cattle; for the earth shall bring forth her increase, his goods shall be to the lawyer, and the parson; and the doctor shall make merchandise of his body: and this shall come to pass that they may know that I have sent my servant among them.

For those which are neither hot nor cold, though they be in the covenant, and though they approach the city gates, they shall see they are unclothed, and before they reach the rocks, the pestilence shall take them.

O England, awake! pestilence is within thee; the sword is round thy borders, ready to creep in; and if thou still refuse, thy branches shall other distant powers take from thee; and I will shorten thy wings, and thy feathers shall moult within thee, and thy great men shall fall, which has led thee astray; then thou shalt know I visited thee, and thou didst refuse. Taken from the mouth of John Wroe, by Joseph Churchward.

Deronport, 20th of 7th Month, 1832.

IN my spirit there is no guile. Neither shall they say they are followers of any man: they shall acknowledge to nothing, but that they are following the spirit of the Almighty, till they have received the blessing, which the Almighty promised to their forefathers; even that it should be accomplished within the third generation. Taken from the mouth of John Wroe, by Joseph Churchward.

had been severely felt throughout all India: the fall of rain had been greater than for many years; the country round Meerut was completely under water. In China the rivers had risen, whole villages had been swept away, and many thousands of inhabitants drowned.

Deronport, 27th of 7th Month, 1832. From two o'clock to four this morning.

O SCOTLAND! O Scotland! Behold thy borders, for they shall be too narrow for thee, and thy bed shall be shorter than thou canst stretch thyself; for those that has my mark on, which is within thy borders, shall teach thee wisdom, and shall instruct thee, till I have gathered my children out of thee.

Then I will pull thy skirt off, and thou shalt see thy shame, till mountain teach mountain; and thy hills shall echo, till other nations hear thee mourn; for a remnant I must have out of thee, before I shew thee thy nakedness.

For I will now prove to the whole world, that I am one, that is teaching Israel; and they shall follow my spirit, and a stranger will they not follow (John x. 5), for I will know them: and I will see who will labour while he is in low circumstances, for the rich cannot do my work, because of their riches; it blindeth their eye, and turneth them from my command.

And for Ashton, I will shew it its nakedness; and those that have risen up against my word there,—that where they have tried to slay my messenger, may be a place for their dead bodies to lay in; for I will not own them again, until the resurrection, neither shall they be called after my name, but after the name of the dead: for my servant shall lodge no more within them borders.

When my word abideth not in them, they begin wandering, and taking other companions, more vile than themselves, that the the former may destroy the latter; but he that seeketh for the secret of my word, the word keeps rooting deeper into him; that when the wind comes, and the flood beats, his root is on a rock; so that all his enemies is not able to pull up the roots; and it holdeth its waters, and feedeth its members, which is fast unto the boll.

I am the root, and the offspring, and the bright, and the morning star (Rev. xxii. 16); and the words which proceed from me is the branches, to graft others to, that they may bear fruit, as I also bear fruit.

If the vine is holy so is the branches (Rom. xi. 16), that are grafted by it, and whomsoever shall take of those branches, shall bear fruit, equal with the tree: does not the end of the smallest branch, bear the largest fruit? Taken from the mouth of John Wroe, by Joseph Churchward.

Devonport, 30th of 7th month, 1832.

THIS morning or last night I saw myself in a large chapel, and there was an old man preaching, and a very large body of people, and I perceived they were all Methodists, and I spoke among them and said, "This man will be lifted up into heaven, and all the people will see it." The man came down out of the pulpit, and all the people followed, I was in the loft, and I had to go down stairs outside, and as I was going down I heard the people say, "He is gone up," and I looked up, and I saw all the heavens full of lights; and I saw two lights as large as the sun, and the people said he had gone between them two lights, but I could hardly say I did see him, still I must say I perceived I saw a shadow as he was departing a distance; and the people began to say one to another, "Let us tell no man," others said, "John Wesley will be missing," for I perceived all the people that had seen him said it was John Wesley; I then said unto the people, "Did I not tell you while he was preaching, he would be lifted up?" the people said, "Certainly thou told us, but who could beleive it, till we saw this glorious sight." I then began to talk with the people, and I said, "As ye have seen this man lifted up so shall ye see me," all the people marvelled, and wondered. These two large lights still stood over me, and all the heavens were lighted, as by the northern lights; and the people expected me then to be lifted up, but it was then said unto me, the spirit of the Lord being upon me.

Thou must stop a season, till the people be proved, for the riches of Damascus, and the garnishing of the wall shall purge much dross from the poor: and the

rich seeing this, shall cause much dross to fall from them that are joined in the covenant; and it shall provoke those that are not joined in this covenant, and are rich with the world; and they shall seek to go to war with those that are joined in this covenant, but obedience of those shall put out the fire, and the wrath of them.

Now thou messenger, if thou be faithful unto the things thou art called to, and turn not from the law, and the gospel, being one, then thou shalt be lifted up between these two lights, and all the people shall see it; if thou endure, it cannot be that thy body see corruption, Thou must give the word, and other men must sow it, for thy speech shall fail, and thy tongue shall stammer, till other men say, "What says this babbler?" and others shall say, "We cannot tell what he says."

Now thou art not sent as a preacher, but as a messenger, that the people may be gathered, and those that are gathered under the committees, interfere thou no more with them; for thou art sent unto the rebellious world, to tell Israel to come out from the world, and to join the covenant: for every man shall stand to his office, and he that interferes with another person's office, shall suffer loss.

For I will make the world acknowledge and confess one to another, that all jewels, ornaments, and diamonds, are put on the house of Israel, and all the choicest of silk, and fine linen; and I will move upon the former Hebrews, and they shall bring all these things unto them, for they shall take no delight in them, but for the sake of their gains.

I will cause the ragged, and tattered of the Jews to bring the choicest of all feathers, and the choicest of all diamonds, which shall appear of little value in their eye, but afterwards of great value; and I will cause the seas to go back, and gold to appear, which is not known of; and I will bring gold and silver in great abundance, and all earthly crowns shall be thrown at the feet of the redeemed. Taken from the mouth of John Wroe, by Joseph Churchward.

Deronport, 1st of 8th month, 1832.

Can the vine bear fruit except it abide in the vine tree? will they yet chose their own ways? I am one, and my spirit one: if I leave them they will be divided.

The word is the mark, and the mark is the word; circumcision is the outward mark, with the beard; these two outward marks make one; and the obeying of the word is the seal of these two marks, which Satan cannot break.

I command all Israel to promise nothing to one another, nor to be sayers, but doers: for my spirit will perform all the things that I did when I had their nature.

Did not I command the elders of the house of Israel to go unto Bradford, which was north of the sanctuary; and place my mark upon the people, and then go and begin at the sanctuary, and place the mark on them; and that then they should prove who had the mark on —(the sanctuary), and who had not.

That the plague, and the pestilence, might destroy; and that all that had not my mark should be subject to the destroying angel; then fear not, O ye my children, for if must be proved whether ye be my children, or Satan's; for Satan will fight till the end, but my children will not fight, but be subject to their husband; Satan and his children agrees, though he has the doctor, the lawyer, and the parson, these were mine and were to fight against Satan.

I came and took man's nature, and I did without these three; I gave them revenge in the law of Moses, until I came, and conquered without revenge, and claimed it unto myself: now man has refused, and would not that I should claim my right; and they still choose the doctor, the lawyer, and the parson: now my spirit shall not sit upon these characters: now those that go unto those three characters, they shall stand in great need, death shall be their end, because they refuse that my spirit should sit on them, and reign over them.

If one of my children has an unbelieving temporal father, and he binds them to have a doctor, let them give the medicine unto the dogs, or the swine: that it may be proved that I am with the house of Israel. Now I command all my children to enter in at the door of the fold, for I am the shepherd.

I will divide the fish, though they have fins, and scales, as I shall divide the beast that divideth the hoof, and cheweth the cud; and the bird, as I divide the former Hebrews, which say they are Israel, and are not, but do lie.

He that has my spirit will not rest till my name be written in his forehead, and on his heart, and on his thigh: though Satan will come forth with this mark, yet can he not do the work, the work shall prove whether they be mine, or Satan's.

And the whole creation is made in one day, which is a thousand years with man, which is the regeneration of the new creation, which is a thousand years: the man and the woman being one, bringing forth the seed of me, which is the life of the new creation; then I will rest in my creation, which is the seventh day; then Satan shall know his doom, and the prisoners be free. So the kingdom must take place before the six thousand years be up, else how could I rest on the seventh. Taken from the mouth of John Wroe, by Joseph Churchward.

Devonport, 2nd of 8th Month, 1832.

THE spirit of the Lord is upon me, to shew to Israel the twenty-third chapter of Saint Luke's gospel, and the forty-second, and forty-third verses, where the thief said unto Jesus, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise."

Now I answer all preachers by thee, he has not yet entered into Paradise, neither am I yet glorified; parables, and mysteries, are for the world, but Israel an

open door : there is but three days and an half in the whole race of man, which is the life of the blood ; and there is two thousand years in each day, which is one generation ; then it is not two thousand years since I rose from the sepulchre, then within this day, which is two thousand years, those that did believe in the saving of the soul, shall have bodies given like the angels, which is the life of the Paradise.

But those that live, and believe, and do the work, shall have the life of eternity within this day, and in the half day they shall generate, and bring forth my image, without blood, (which blood is the fall) and glorify me, being one with me ; and within the fourth day I will rest, and is yet the seventh. Taken from the mouth of John Wroe, by Joseph Churchward.

Devonport, 3rd of 8th Month, 1832.

EARLY in the morning, the words of the Lord came unto me.

Yaakov, hear and understand, why dost thou want to abscond ? or what art thou afraid of ? lovest thou one place more than another ? can thou get unto a place where my voice cannot reach thee ? or why dost thou write letters, or contend with any one ? is not my word sufficient ? or have I not left every man to judge for himself ? he that humbleth himself shall be exalted, and he that exalteth himself shall be tried and proved.

For the whole house of Israel shall be tried, and proved, to find out the twelve labourers ; for they will go out and do my work, for they are the twelve witnesses of immortality.

He that can see himself, and know himself, shall be filled with charity, but he will acknowledge he was once blind, and possessed no charity. And they that build on one another shall deceive one another ; but he that resteth on the word shall be as a rock that standeth out of the water. Taken from the mouth of John Wroe, by Joseph Churchward.

Graresend, 22nd of 8th Month, 1832.

EVERY tongue and every knee shall bow and swear to serve me, in truth, and in righteousness; that soul that refuseth shall die, it shall not possess my kingdom, on this planet; that temple that was lent to it shall see corruption, it shall not put on immortality, nor see my glory; neither shall it be married, nor sealed unto me, neither shall it appear in my image; but has come short of the glory of me; because they have refused that my spirit should reign over them, and has chosen the evil workings of Satan; and such like as are still in the house of Israel, shall weary themselves to get from it.

For I will shew to the creation of man, devils and angels, that Israel will do my work; they will dwell round the ark of my covenant, and this is the type of Israel's portion, and the gathering of the people; one out of a family, two out of a country, three out of a nation.

I hear their swelling and boasting touching Buonaparte, this shall fill up their cup of iniquity: for Israel shall see the things fulfilled that I declared I would do by Buonaparte, being an instrument in the hands of Satan, for his seed shall come forth and be anointed king of France and Italy, and shall do valiantly, more than the first beast: and thou shalt anoint him in the room of his father, that the cup of foreign nations may be filled up, and that they may fall before the sword. Taken from the mouth of John Wroe, by John Taylor.

London, 1st of 9th Month, 1832.

As they set one another's clothes on fire, so will I set fire to their cities. The next year shall be a year to be wondered at; and the government shall establish every law in the behalf of Israel, though they know it not, to bind out the enemy from Israel.

For I will turn unto Israel, and I will bless their increase in their houses, and I will give them my spirit,

and it shall press the enemy under their feet; and it shall be proved that they are sealed to me. Taken from the mouth of John Wroe, by William Tillotson.

Edinburgh, 21st of 9th Month, 1832.

THIS morning at day break, I was answered as follows. Whom I love I purge, but I will not be always thrashing my floor; I caused these houses to be built to fulfil the scriptures, as the first Adam was typical of me, he being earthly, but I am eternal, I will give to all my branches the same, so that every one shall have the sword of my spirit, so that every man will have to be as if he could sell his garment to buy one; and I tell thee all Israel will be as though they will deliver up their clothing to carry on my work.

I have permitted thee to be distressed in thy mind, that thou might seek to find out the way of the people, that he that lies with his daughter may be taken out of the way; and she that lieth with her son: this I have permitted thee to hear with thine ears, but not to see with thy eyes; my spirit shall drive those out from the house of Israel: he or she that will not let go this spirit, shall be destroyed, their bodies shall perish.

A father shall not lie with a daughter that is above the age of fourteen years, nor a mother with a son, nor a brother with his sister.

I permitted Solomon to have a number of wives, typical of the bones of Israel being the wife and bones of me; and his concubines typical of the aliens, not being born of the life of the spirit of Israel, and they should serve Israel, as Leah and Rachel's maids Zilpah and Bilhah, served them; Leah and Rachel claimed their children, and they became heirs of the promise, and yet their mothers were not Jacob's wives; and though Jacob's children were married which is above fourteen years of age, and still remain base begots, not keeping the law. Israel shall claim their children which are under fourteen years of age, as Jacob claimed Ephraim and Manasseh, for they shall take them by force.

An inquiry from the committee of Ashton, of Robert Moss: the woman that weaves with him took her work to the overlooker, and he observed that she had spoiled it, she acknowledged she had, and the way she told him it was done was contrary to truth, this she did to save the abatement, and screen herself from his abuse; I knowing him to be a severe man agreed with the woman to say to the overlooker what she did say, but I knew it was a lie, and I instantly felt unhappy, am sorry that I listened to her.

I now answer thee the inquiry of Robert Moss: He that lies to establish peace shall be as he that bindeth fire which is overbalanced, so that if he bind it one side, it shall burst out at the other side of the mountain; if he can bind in the sea, he shall bind peace by a lie; but if he can make peace by holding his tongue let him do it.

An inquiry from Stainforth, concerning Thomas Hoffinden, and his wife Christiana, who they say both died of the Cholera, his wife on the same day she took it, and he the week following.

Now I answer thee this inquiry: Will my mark protect him or her that playeth the whore, or the thief, the murderer, or those which walk contrary to my commands; I have sworn unto Israel, that those that will walk in my commands, and has my mark on them, this plague shall not touch them, neither shall the destroying angel touch them.

Has not Christiana mocked me by lies, whoring, eating swine's flesh, and denying it; and she petitioned me for a husband by prayer, and I granted her petition, and gave her a husband, which is now under the alter, waiting my appearance, being revealed from heaven; then at that day he shall appear like the angels, for a sealed number in heaven I must have; but I took him not by the plague, but I gave him time to seek me; for I see those that has it in their power to get their clothing will not, but putteth it off from time to time, for they are afraid, lest my mark should come upon them; for he which has clothing contrary to my

command, and has had it in his power, has not my mark on. Taken from the mouth of John Wroe, by James Bruce.

Edinburgh, 28th of 9th Month, 1832.

THIS morning at the break of day the words of the Lord came unto me.

Thou hast laid the inquiry of James Russel of Musselburgh before me, who is in distress: I now answer thee for him and all Israel; he has lain with strange women, he has spared his own, her whom he should have taken; he has played the harlot, and he left the mother and the child, this he confesses to; and I stirred up his child, the daughter the same, that she might nourish him in his old age, and I sent the unto him lest Satan should get advantage over him, and that it might be a light to the whole house of Israel; for in the innocence of his heart has he done this thing, and lain in the same bed with his daughter; I suffered his mind and heart to be chased, for Satan seeketh him that he may destroy him, but if he continue to seek my spirit it shall overcome for him.

With types and shadows I began with Israel, lest the world should see, for the kingdom is given unto Israel, and not unto the world; I will chain Satan down from the world, for they shall live a thousand years without death, and their bodies not see corruption; then the adversary shall prove them again; then at the final resurrection they reprove him, that he has been the author in seeking to prove my creation, whether it was his or mine: I limited him seven thousand years, that within that time he should not have a soul to stand with him.

The Lamb who had his heel bruised, which came out of his mother's chamber,—his mother was thirty years barren; that she might take a wife for him, and instead of them giving him a wife, they took the life of his mother from him; (2 Esdras ix. 38—47: x. 1). he then entered into his secret chamber till his mother

should travail again of him, till Zion had delivered up those that should be gathered together out of all nations where the adversary had driven them.

For I have brought one forth of Zion which is mighty, which is of me ; I have brought him forth out of my mother's secret chamber, the world seeth him not, heareth him not, nor handleth ; but if they had been able to handle him, they would have bruised his heel the second time, and have taken my mother's life, which is the life of him that was slain ; so now I have sent him which I shewed you, which John wrote of in the gospel, beginning at the sixteenth chapter and eighth verse, "He will reprove the world of sin, and of righteousness," because I have sent him that the life of his mother, which is the blood, might become flesh and bone, that the life of him might be given to her, which is the virgin, which is the mother of the new creation, and I, the Almighty, her husband. This I shewed to Solomon, beginning at the third verse of the eleventh chapter of the first book of Kings, wherein he had seven hundred wives, all of them being princesses, as one queen. which is a parable to the world, and a type to Israel, and a type of the hundred and forty-four thousand princesses, being one virgin, being the Lamb's wife, the mother of the new creation.

And the three hundred concubines which I permitted Solomon to have, which is a parable to the world, and the type of Israel's servants, which are the aliens.

Let the bones look into the songs of Solomon, beginning at the eighth verse of the sixth chapter, the seed wherein Solomon hath the promise, threescore queens, which is a type of the bones of the virgin, all being queens ; and the fourscore concubines, her number being greater than the bones of Israel, or a type of the aliens, which shall say, "We are more in number than Israel."

And the virgins without number, I must explain to Israel, which is the life of her seed, and before Israel the child shall know to choose the good and refuse the evil, the land which I abhor shall be forsaken of both her kings, which is of Jew and Gentile.

Let the bones of Israel look to Isaiah vii. 16. "For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest, shall be forsaken of both their kings." These kings are the kings of Jew and Gentile, which must be taken out of the way, but shall rule till Israel do the same work that I did when I had their nature; for the world refuse that my spirit should reign over them.

I must bind thee till the scriptures be unfolded, and the preachers little book given, and the law and gospel made manifest, for they are the two witnesses of me; for they shall preach for Israel, and testify of me, for I am the root of them, until the morning and the evening star be made one, she shall then shine as bright as the light in the firmament; her enemies shall behold her glory, and not be able to be partakers, for they are of the second death.

But of those that have died under the sentence of the first death, they shall be as ministering angels to her, and the aliens which dwelleth in blood shall be her servants for a thousand years, and in that year while she is giving up the seed of her womb, all in heaven and on earth shall serve her, and minister unto us during these thousand years; then the ark of my covenant shall be seen in heaven, and in earth, for it shall run before the people: and the four winds shall blow on the stringed instruments, and the ark shall play before the people, by the four winds blowing upon the strings of the ark.

And I will drive out contention from the press, and I will get me printers of my own choosing, lest they should hinder my work, for I see their controversy and their reasoning of my word, though I fulfil my word, they require proofs, and they jar, that they may send for a proof.

For many shall try to set up standards, and be prophets, but they shall not agree, for their houses shall be divided one against another.

And he that taketh the sacrament after he has joined my covenant, shall be as though he eat his own flesh; for they think in the gospel they have safety, and in

them is wrote the very things that shall condemn them; for in it is wrote the comforter shall come and reprove them, because they believed not my word.

For in the law of Moses no man was allowed to eat of the sacrifice, which was the flesh of clean beasts, or fowl, till he had confessed his sins before the priest; and instead of the flesh of the beast, or fowl, they took my mother's life, which was the blood of her, that whomsoever should confess their sins, and eat the bread, and drink the water that I should give, instead of the flesh of the animal, it should be as my body, and the water as my blood, they should preserve their souls alive at the first resurrection.

For them which has died under the second death shall have no power, nor put on incorruption till the final resurrection, then I will sit in judgment between Satan and the prisoners; for I will state the matter to the jury, the aliens, the servants of the redeemed, which has been at peace while he was bound; and they shall find a verdict against him, and I will cast him, for he will have no one to plead for him, for I am the Lord; for they had the sacrifice of flesh, of beasts, and birds, for the sin-offering of the law, that their souls should be preserved; and under the gospel they have the bread and the wine for a sin-offering, that their souls should be preserved, these two are one; and the life of my mother is given for Israel, that the graft of me might dwell in them.

I am the tree of life which was placed in the garden, and those that do my will are my branches, which is the bones of the whole house of Israel.

Every bone shall be gathered, and every sinew shall be fixed, and the life which they shed of my mother shall become flesh in Israel, and they shall be renewed afresh, as it is wrote of in the scriptures, for the whole of the scripture shall be made manifest to Israel, but to the world a sealed book. Taken from the mouth of John Wroe, by Isabela Houston, and James Bruce.

Sunderland, 9th of 10th Month, 1832.

THE word shall gather the people, and declare the year of Jubilee for the aliens, which shall dwell a thousand years in blood without death, for I will cleanse their blood.

And I will set all the congregations against their shepherds; and as the children locketh their tutors out of their schools, and burneth and destroyeth their weapons, that they may have their day of rest, and play; so shall the congregations turn their preachers out of their churches and chapels.

For the year of Jubilee for my visitation is come, and Israel knows it—and I will recompense both Jew and Gentile upon their own heads—for the prophet shall appear as a fool unto them, and the seed of Israel as madmen.

For they are sown in good ground, and shall bring forth a hundred-fold; and those that put on incorruption at the first resurrection sixty-fold; and the aliens that dwell in blood, thirty-fold; because Satan is bound and Shiloh is crowned.

For he has a hundred and forty-four thousand princesses, being made one bride, which has become the Lamb's wife.

And her servants, that shall serve her, they shall come out of the clefts of the rocks, and holes of the earth, as people that are desolate—for more are they in number than the marred wives.

And they shall say, We will eat our own bread, and wear our own apparel, only let us be called by your name; for then will we be your servants, and serve you; for you have saved our lives from going down to the pit.

And for thee O messenger! I will take the fear of all the clergy, of both Jew and Gentile, from thee; and thou shalt be to them as one that mocketh them, till they gnash at thee with their teeth.

For immortal will be in mine image, and the aliens in your image, with beards and circumcision, as Ezekiel's visions; and the infant is the image of immortal, which is like my glorified body.

And in the kingdom there shall be no hair seen, either upon male or female, but what is on the head, and the eyebrows; for the beard is the fall, and the hair on the carcase, and the legs.

And if the beard and the hair on the legs bear the man, it shall dash him to powder; but if he be able to bear the beard, and the hair on the carcase and the legs, it shall crown him with immortality.

For it is the yoke of me, which has become a reproach of all nations. And shall fall upon the servants—for they are many.

As the sword and the spear shall turn into the pruning hook; and as the ploughshare turneth the clods, so shall my word be in every nation.

Janet Johnson inquires if she may sell her house, that they may have money to go into business: I laid this inquiry before the Lord; this morning from two to four o'clock I was answered as follows.

Let her sell her house; and let her put her own house in order, the tabernacle that I have lent her. For many shall have their garment to sell, that they may have a sword to carry on my work.

For I will bring back the ark with singing and instruments. For the ark shall travel by steam; and print the word, which is life to Israel; for by it shall they live, and by it shall they fly, till every bone be gathered; then all nations shall know that I have chosen Israel.

For the circumcising knife shall go through the land; for thou shalt not travel without it till it has gone through the land.

And thou must go to the place appointed, and there readers shall be prepared, and the preacher's book given.

And the music shall meet the ark at the river, that the printers may fulfil their cup of iniquity; for the white asses shall be seen, and they that sit on them. And the horns, and the harps, and the wind and the stringed instruments, and the ark, they shall play together, for it shall certainly come to pass. Taken from the mouth of John Wroe, by Robert Mattinson.

Wakefield, 22nd of 10th Month, 1832.

I SEE them divided ; one preacheth one thing, and another another ; and one says, that Shiloh is flesh and bone, and taken from Joanna Southcott.

7 Ask the house of Israel to look at the trees in the field,—if the bud which the tree giveth forth be wood ? They say, Nay, it is not fit for the carpenter. But tell them to open the tree, and put the bud, till the appointed time, it will produce wood for the carpenter. So that which was taken from Joanna Southcott is as the bud of the tree.

I am the God-man, the bridegroom of the virgin of the house of Israel, whom I have espoused, married, and sealed, and anointed ; she is the woman, my wife.

And when I had the nature of man, my father which dwelleth in the heavens gave us the planet to be our footstool, that we might bring forth our children, which is not of blood.

So that the life of him shall quicken us within the six thousand years ; and the mount of Esau is given to us for servants.

And when I the God-man do appear to the bride, the mount of Esau will flee for hiding places ; for every hiding place, hole and rock, and sheltering place, shall be filled with men, women, and children, for many days.

For the whole earth shall burn as an oven, and shall be as Sodom and Gomorrah was. And they shall cry in the caves, those that are left alive. Is there any left alive but us ? And after many days they shall come out of those hiding places.

And the mount of Esau shall then return, and seek Mount Zion, and mount Esau shall fall down before Mount Zion, and they shall say, We will eat our own bread, and wear our own apparel, only let us be called by your name, that this reproach may be taken away from us, that we may live.

Then Mount Zion shall grant them their lives, and they shall take them for servants ; they shall beat their swords and spears into pruning hooks, that they might prune the tree ; and ploughshares, that they might turn the clods.

And though they dwell in blood, there shall be no death amongst them till the thousand years be up; nor a man that has failed of his strength, nor a man that is ill favoured, nor a man that is wounded, nor a man that is a bastard, or a base begot, nor a harlot; neither shall the locks of their hair or beard grow long; for the mount of Esau shall be beautiful.

As the world setteth the mark on their servants, so shall I set the mark on my servants; they shall be circumcised during the whole thousand years.

And the number of them shall be great; for as mount Zion increaseth in children, so must the mount of Esau increase in children, that mount Zion may have servants to attend on her.

As long as man lives by the life of the blood he is of the mount of Esau; but the temple, that liveth by the spirit, without blood, is Mount Zion.

For when the virgin of Israel appeareth on the planet, she will have no hair on her temple, but what is on her head, and on her eyebrows, and the hair as ringlets hanging on her shoulders; this is the form of the virgin of Israel.

I will now shew Israel Paradise, what it was like: it was man and woman which were not evil, but good; and the lion, and all animals, being at harmony one with another, and the fish in the sea being all at peace.

But when the adversary, Satan, was permitted to come upon the planet, to prove my creation, he overcame them, and caused the man to break my command, by the woman; and said, that the woman was not good to him, but he took of the evil part.

So that the good part which was the tree of life, then was guarded by two flaming swords, till the fifth day. And on the fifth day I took a temple of their nature, not being the seed of man: I shewed to them the tree of life: I opened to them the kingdom by it.

But they refused: and they stripped off my skirt, and nailed me unto the wood, until the earth of my temple disclosed her blood. "The earth shall disclose her blood, and shall no more cover her slain. (Isaiah, xxvi. 21.)

I then shut the kingdom from them, till they should be gathered; I gave their sacrifices of their remission of their sins unto the Gentiles, until the woman had travailed, and brought one forth without a body, one which they could not crucify, nor handle, that the Gentiles might be proved with the Jews.

Now if these two will agree, I will give them the graft, I will make their temples like unto my temple, and they shall no more earn their bread by the sweat of their brow.

I will then take the devourer from their servants, and I will give them this planet for their possession, and the angels shall minister to them, and the aliens shall be their servants. Taken from the mouth of John Wroe, by Charles Robertson.

Whitby, 4th of 11th Month, 1832.

AND for thee, thou shalt return, that they may chase thee to and fro, that they may know that I am with thee. Though thou has appeared as a foolish instrument to the eye of the world, yet I will have my honour on them: kings shall gather themselves together to seek thee, that they may discourse with thee,—my word shall confute them.

In the month of March, and in April, the weather shall be prepared, the sails shall be set, the wind shall blow, and carry thee whither thou wouldest not go.

At that set time, the children's heads, in England shall be lifted up, and the world shall mourn, and sha'l seek unto them for an interpretation. For unto the nations wherever they flee, there shall they find death. And those that serve me shall have favour in their eyes, and the law shall rest on them as a mantle, it shall be always on their minds. Taken from the mouth of John Wroe, by William Fortune.

Wakefield, 14th of 11th Month, 1832.

I HAVE visited the fig-tree three years, which is three generations. "Then said he unto the dresser of his

vineyard, Behold, these three years I come seeking fruit, on the fig-tree, and find none: cut it down; why cumbereth it the ground?" (Luke xiii. 7).

And that soul that is without fruit shall die the second death. But they that have a hundred-fold shall put on immortality, like unto me; and they that have sixty-fold, and dead, shall put on incorruption, and have a body like the angels; and they that have thirty-fold, shall come out of the clefts of the rocks, and out of all hiding places, and they shall fall down before them of a hundred-fold, and beg for their lives; for they are the fig-tree which is pruned, and dug about.

And Satan shall then be chained down in hell, and their blood shall then be cleansed, and they shall live one day, which is as a thousand years with man; and shall serve those of a hundred-fold.

For he which hideth his talent which was given to him, it shall be taken from him, and given to those who have the greatest; so shall it be done to every one; for he that hideth the knowledge that is given to him, in my sabbath can he not come, which is one day, and yet a thousand years with man and angels.

For I have sent my servant from under the two mountains with the law and gospel to be one, and I have sealed it with circumcision, that it might rest on the people, that they may come from under the curse of the law, which is death. Taken from the mouth of John Wroe, by Susanna Wroe.

Wakefield, 23rd of 11th Month, 1832.

THIS morning, as I sat in the chair, from six to seven o'clock, the words of the Lord came unto me saying, Hear, O Jacob! hearken, O Israel! for out of thee I will fill the planet; and I will put my spirit within thy temple, and the law and gospel shall be a light shining from thee in all nations. Kings and priests shall fall down before it; and it shall beat them to and fro, till they be moulded over again.

For that soul that turneth his ears from hearing the law, his prayer shall become abomination; for he that is a breaker of any part of it, though he be righteous and holy, though he says his soul is saved, yet his body shall see corruption, which is the sentence of the law.

For the first sentence of the law is the death of the body, the second sentence is the soul being under the curse till the final resurrection.

Now, O messenger, hear, and hearken; thou says, Who can keep the law? I tell thee, he that asketh with faith shall obtain it; for that spirit that I will give them shall keep it for them; and I will give them strength to bear my spirit, lest it should be as new wine in old bottles.

For before the spirit can dwell within the temple, the blood, which is the life, must become flesh; then the temple will be renewed out of the old; then there shall be new wine put into new bottles.

So every one that asketh for my spirit to fulfil the law and gospel in them,—then shall that come to pass, “Death is swallowed up,” and their temples become a partaker of the God-man, and the life of him be put within them. This is the third in trinity.

For my word shall not fail, nor tarry for man; for the harvest is come; the fields are ripe, and the tares must be taken out, and the wheat must be threshed, and the wheat must be sown afresh, in new temples; and the tares and the fitches, thistles, and all abominable weeds, shall be consumed together.

So that flesh, bone, and blood, may earn their bread without sweat, or death, or any disorder, or their strength failing them. For the whole days of man, with the life of the blood, is a thousand years.

But they refused that I, Jesus, should live a thousand years, that I might have brought them from under the law and the gospel; so that my mother's life, which brought me forth, might become flesh; then would I have given them that life, and changed their temples like unto my glorious temple, which was given of the father.

But they weighed my days for thirty-three years, and they purchased the field with thirty pieces. But they had become as strangers unto me, and knew me not ; so I shut the kingdom from them. So I gave them up, until they should seek for the spirit which abode in me, as the scriptures have wrote, for without it can they not live.

And this shall be the evidence to them that they have my spirit on them ; for it will do as the scriptures have wrote ; for unto the spirit is given the key, and man cannot shut that door. And whomsoever it shall sit on it shall send out of them living water, and heal many ; for it is the balm which was left in Mount Gilead till the end. Taken from the mouth of John Wroe, by Susanna Wroe.

Wakefield, 1st of 12th Month, 1832.

I CAUSED thee, my servant to stand, and to tell them, that as they had tried to deceive thee, that I the Lord, would take a female from them by the plague, for a sign to Israel. Now if I had taken one of the wickedest, where would my mercies have been ? Nay, my mercies are greater than my promises. For though I cursed the body of Adam for the transgression, I promised him, that in the six thousand years I would give him another body ; and under that promise, his two sons brought me their offerings ; one of them I accepted, that, on the sixth day, he should have a body instead of that he laid down, like unto the angels. And for Cain, I set a mark on him, till the seventh day, that I might bring him and his seed before the author, to see where the author was. And for Abel, my promise was, that his body should die till the sixth day ; but my mercy is greater than my promise, for I have lifted many up with their bodies. So I tell thee, Ann Day is with those who have died in full faith of the whole scriptures, ready to claim me to the banquet of the marriage ; to see her seed, that she has left on the planet, to be grafted to the bone of the last Eve, and

to see the old world serve the new world. So no man in blood can comprehend my mercies, for they are great. Taken from the mouth of John Wroe, by William Muß.

Wakefield, 12th month, 1832.

THE reading of the Bible began on Monday, the 3rd instant, at ten minutes before 2 o'clock in the afternoon, and continued day and night, till it was ended, which was on Thursday the 6th, at 4 o'clock in the morning, wherein the servant of God neither ate bread nor drank water, as commanded: and verses taken out and written, as ordered, day by day, and night by night, till the whole was gone through; and never less than three men in his company, nor he out of their sight, but always together, till all was over of the reading of the Bible, the two fasts received, the feasts past. The feasts were fruit, and tea, bread and milk; and it was ordered for every person to take four cups of tea, and the time allowed to receive it in was twenty-five minutes.

Before the sacrifice was brought in, the servant of God said: Those that are asleep, let them sleep on; for as ye see it now, so shall the end be, busying and rushing to and fro. This was just four o'clock by the sun-dial.

When the feast was over, a hymn was sung, and the servant of God said that the angels were rejoicing at what had taken place.

The servant of God stood upon his feet, with the rod in his hand, and said, Thus saith the Lord: Four o'clock is time of the flight for the house of Israë.

The spirit of the Lord is upon me: Thou shalt pick four men, whose hair has not been cut; they shall stand as the four evangelists.

The spirit of the Lord is upon me, to pick four men, which are circumcised, whose hair hath not been cut, since they joined my covenant; if obedience be found in them they shall be the four evangelists. And they

shall take all things out, but that which is for redemption, except the four books, and the proving of the witnesses.

The sacrament forbidden after taking the covenant; he that taketh it has broken my covenant.

The four men, the Lord has chosen and not me; and if you will be obedient, he will give you discernment how to search the four books.

The spirit of the Lord is upon me: See who is in bed, go and see, say nothing to them.

The two sacraments are the sacrifice of the flesh and the blood, and the wine. Now ye know the two witnesses.

It wanted 6 minutes of 4 o'clock at the beginning of reading the Revelations.

20 minutes past 12 o'clock at noon, the servant of God came into the room, and said: Thus saith the Lord, There shall not one word go out that is railing, nor threatening; for the call is to Israel, and none else; for the calling is to them to come out of the world. He was struck on the kitchen floor, and a light shone round him, and commanded him to come and give the above command. Taken from the mouth of John Wroe, by William Muff.

Wakefield, 3rd of 12th Month, 1832.

GIVEN in answer to a letter from Edinburgh.—For one half of the city shall be destroyed, and the other half shall lie in ruins. For there shall be winds, thunder storms, mingled with fire; it shall destroy one part of the fruit next year, and destroy the cedars;* though the crops be in great abundance. The rivers of the sea shall overflow their banks; and many shall perish by water;† till one tenth part of man be taken. Taken from the mouth of John Wroe, by William Muff.

* The gale which took place in the 8th month, 1833, made great destruction in England, in houses, gardens, hop-grounds, corn, and timber trees.

† In the 5th month, 1833, the sea overflowed at Diamond Harbour, East Indies, by which 5,000 human beings perished. In China the rivers overflowed, and drowned many thousands of inhabitants.

Wakefield, 6th of 12th month, 1832.

YESTERDAY the servant of God came into the room, and said, that the spirit had declared unto him, that all we had done would be undone : and the day following, the word was fulfilled, as he declared : he said there was an error, and it would be found out by the spirit ; and we, the five persons, are witnesses to its fulfilment.

(To-day), Joseph Holgate, William Muff, John Tiltson, and Charles Robertson, these four was in the room, and the messenger sat as chairman ; and they was commanded to give their judgment on scripture passages, and two was for it to stand, and two was for it to be put out ; so the command was for us to lot ; the lots was put in, and one called into the room ; and the messenger said which way the lots would come out, and it was as he said before they came out : this was twice done in the presence of the above four witnesses, which will bear testimony to the truth of this.

Wakefield, 7th of 12th Month, 1832.

THE Lord's servant said this morning, (referring to the time of the disturbance at Bradford, and his usage at that time), that had not the friends all left him the Lord would have protected him, and every man in the place ; but this was permitted for a time to come. And that charge was yet against Bradford, but if the friends of Bradford would walk in the commands they might yet roll it away. He said the constable at Bradford would not die like other people.

Wakefield, 9th of 12th Month, 1832.

THIS morning the meeting was commanded to be kept in the room that the Bible had been read in ; and a command was given that no person was to come into the meeting after the time ; any might go out, but not come in, for the space of two hours ; no circular was

read, but passages of the scriptures to be put into the book, and judgment was given on them. Two or three persons went out.

The reading of the chapters and verses for the preachers' book, commenced at 6 o'clock this morning, Sunday; the servant of God was laid down upon the sofa, and exact at 6 o'clock, he arose and said, How many are present? the number was stated, and he said, Doorkeeper, let no one come in but those that made covenant last night: and he ordered that person to be immediately called up, which was done; and no other was to be permitted but those who could give the number of the watch, and what hour it was. Two of the five being absent, when one came to the door he arose and went to the door, and said, Who is there? and he answered; and the servant of God said, What watch are we in? he answered, he did not know, but he was admitted; and then another came, and said the same, and he was admitted; and the third came also, and he was admitted; and he ordered that every one that came before sun-rising, should be admitted, which was the case.

The ending of the reading of the refined word was completed a few minutes before the sun rose.

Then he called the person forward that belonged to the north quarter, and said, Thus saith the Lord, Thou of the north, that holdest one of the four winds, go to the north; which he did.

And he said to the west, Thus saith the Lord, Thou that holdest one of the four winds, go thou also to the west; which he did,

And he said to him of the south, Thus saith the Lord, Thou that holdest one of the four winds, go thou also to the south; which he did.

And he said, Thus saith the Lord, Thou that belongeth to the east, go thou to thy quarter also; which was done.

The four persons of each quarter were stripped of every thing but silk or linen, and each had on a robe or ephod. "Behold the bridegroom cometh:" the verse was read: and the door was shut, and commanded not to be opened. Then a hymn was sung.

Then he said, Thou of the north quarter, where are thy companions? and four men and a woman, came up to the north quarter.

And he said, Thou of the west quarter, where are thy companions? but there was not one found.

Then he said, Thou of the south quarter, where are thy companions? and two came forward.

Then he turned to the east quarter, and said, Thus saith the Lord, Thou mother of Israel, where are thy children? and she said, Here.

Then he said, Thus saith the Lord, As ye see it now so shall the end be!

Then he called aloud to the person of the north, and said, Thus saith the Lord, Thou of the north, call aloud to thy companions, and bring them out to the virgin of Israel.

And he said, Thus saith the Lord, Thou of the west, go thou and do likewise.

And he said to the south, go thou forth and do likewise.

Then he said to the east quarter, Go thou and do likewise.

Then he ordered another hymn to be sung.

Then he said, Thus saith the Lord, From this day henceforth, the daily sacrifice shall be taken away, from all the earth: for the vision of Daniel is going to be made known: there shall be no sacrifice of bread or wine, nor of the fat or flesh of any beast. For thus saith the Lord, From east to west, from north to south, shall this be.

And he laid the iron rod across the Bible every time, and said, Ye that keep the commands, these shall never come unto you; though distress on every hand.

Thus saith the Lord: Distress, from this day, of every kind; plague, famine, earthquakes, storms, fires, people going and setting houses and stacks on fire, men's hearts fearing these things, lunatics breaking out of the asylums and going into many places, and setting houses on fire, and stacks, and that many would become lunatics.

For thus saith the Lord to him of the north quarter, that holdeth one of the four winds, Go forth and preach

the acceptable year, wherever thou goest; and in thy preaching this to the aliens, preach immortality also, to bring the bones of Israel out from them.

And thou that holdest one of the four winds of the south quarter, go thou forth and do the same.

And thou that holdest one of the four winds of the west quarter, go thou forth also.

And thou of the east quarter, go thou forth and do the same.

That the whole bones of the hundred and forty-four thousand may be all gathered to the bride and bridegroom of immortality.

Then those appointed to preach were commanded to preach the acceptable year of the Lord to the aliens; and that they were to call Israel out from them, by preaching immortality to them; that the whole bones of Israel might be brought forth.

After the above ceremony was over, then the verses that had been selected for the preachers' book, which had been passed by the jury, six times, was then passed by the three persons, as above stated, the seventh time, while they had their ephods on.

Then they were divided into twelve parts, with twelve texts to the heads of every part; and the servant of God bound by a cord of twelve twines, till the different verses were appointed to the separate heads, by the spirit.

And then all the males present were asked if it was the desire of their hearts that these twelve sermons should be sealed from the world, and given to Israel, such as was obedient to the commands, which was answered in the affirmative.

Thus saith the Lord, From east to west, and north and south, there shall not a word fail of all that has been taken from the Bible.

Wakefield, 12th of 12th Month, 1832.

At the close of the sealing of the preachers book, which took place at sun-set, this afternoon, and the twelve seals put on, an anthem was sung.

And the servant of God took the rod in his hand, and said, Thus saith the Lord, There shall not one of these words fail that is put in this book, but shall be fulfilled.

He then called forth four men, and placed one at the east, and one at the north, and one at the west, and one at the south; and said, As you see at this time, so the end will be.

Then he said to him at the east, Go thou to the west, and gather the bones to the virgin of Israel. And, thou at the west, go thou to the east, and gather the bones of the virgin. And, thou of the north, go thou forth to the south, and gather thou the bones of the virgin of Israel. And, thou of the south, go thou to the north, and do likewise.

Then a hymn was sung, which was opened to by the servant of God. And then he said, I had meant to have had some dancing to-day, and music, if I could have got any.

He then said to Benjamin, Take a cord, and tie this man's legs together. And he said to the person at the north quarter, Thy legs are tied as an emblem of a thing to come: for as thy legs is tied, so is thy mouth, until thou receives a little book. And when thou receives the book, preach nothing but what is within these seals, that thy soul may be prepared for the realms above, to join the church triumphant.

Then he ordered Benjamin to loose the cord off him, and go to him of the east, and tie his legs also, which he did; and he said the same words to him also, that his mouth was tied, until he received the little book; and he was ordered to preach the things that was in the little book, that his body might be preserved on this planet.

Then he said to Benjamin, Loose him, and go and tie that man, that he may be bound, till he receives a little book; and he was bound. The servant of God said that his legs were bound till he received the little book; and said, If thou preach what is in the little book, it shall preserve thy body and soul alive, to inherit immortality.

Then he ordered Benjamin to loose him, and go and bind him at the west quarter, which he did: and he said unto him of the west quarter, Thy legs are tied as an emblem that thy mouth is tied, until thou receive the little book; and if thou preach according to that little book, the words shall preserve thy body, soul, and spirit, blameless, at the coming of the bride and bridegroom.

I speak to all alike, the call is without repentance; for all your sins are forgiven up to this day, if you walk in the commands.

Thus saith the spirit to thee, that thou may be a pattern to the house of Israel; for Satan is trying to steal thee from the house of Israel; but if thou call out to for the spirit to assist thee, thou wilt overcome. For the Lord is going to lift up your heads.

For next summer it shall come to pass, for the abundance of honey, bees shall come out of other countries, and light upon the hedges and trees;* and honey shall be in such abundance, that people shall take it from the hedges.

Thus saith the Lord, Gather together thy writings, O thou man of God, that the house of Israel may send them to those that walk in my commands and laws. And O thou reader of the word of God, gather thy troops, for great is thy company, O thou daughter of Israel; for thou shalt yet teach thy children peace; for thy preacher and teacher is thy redeemer, the Holy One of Israel. And how beautiful are his feet that preacheth peace to the house of Israel; for thy enemy shall be turned from thee, and thy eyes shall be anointed with eyesalve; thy heart shall return unto thee, that thou differ not from thine husband, but that thou may be like him in all things; for the name of the Holy One of Israel is engraved upon thine heart, and thou shalt utter every secret part of the scriptures.

Hear, thou house of Israel: If thou hast any work to do, do it in the foremost part of the day. And when thou goest a journey, take with thee a little book, and write in it thy business, and as thou fulfillest cross it out.

* Fulfilled in several instances.

Thus saith the Lord, Let every man in the house of Israel buy a cow ; and let those that cannot buy a cow, buy a she goat ; and let three or four join at a he goat. For henceforth let Israel eat bread and milk, and the fruits of the earth, that their bodies perish not.

Wakefield, 17th of 12th Month, 1832.

ABOUT eleven o'clock this forenoon, the servant of God said, whether the books were finished or not, we must leave before sun set this day ; he would drive us out. Accordingly, all was prepared as soon as possible ; and after dinner, all was put in order ; and the roll, with the twelve sermons on, was spread upon the table ; and the eight children, four males and four females, two placed at each corner of the table, east, north, west, and south, dressed in linen, clean and white.

Then the servant of God took twelve seals, and put them on the roll, as commanded, and covered them with sealing-wax, and stamped them.

Then he took the iron rod in his hand, and said, I am commanded by the spirit to say, Thus saith the Lord, that whosoever cometh as these eight children, yet one, they shall never see death, but shall put on immortality, and all their former works forgotten. For they are called forth without repentance ; and if they do the works contained within these seals, whatever they have done before shall not be remembered.

For thus saith the Lord, Men shall go a fishing, and gather men ; and what is written within these seals shall sort them, and they shall be clothed with costly apparel, and in white, as ye see these now ; and those that are willing to put off their old clothing, as these have done, and put on the other, shall be clothed with the spirit, to do these things for him.

Then a verse of a hymn was sung.

Afterwards he asked the three men if they was willing for that which was written within them seals to go into other nations ; and all answered, Aye. And that what was written therein might gather the Lord's child-

ren together, and bring them into England ; and they said, Aye. And then he said that they would go into all nations, but the Lord would gather his children out of seven nations only.

Then he asked if the three would pass that word contained within these seals ; and they said, Aye, for six distinct times.

Then he said to one of them, Take that roll in thy hand, which he did ; and the servant of God said, Art thou willing that should go into all nations ? and he said, Aye. And to do the things written within these seal ? And he said, The Lord helping me, I am.

Then he said, Give it to another, and another took it ; and the servant of God said unto him, Art thou willing to carry that into other nations, and to preach what it contains ? And he said, I am. Art thou willing to speak with other tongues ? And he said, I am. Art thou willing to be a prophet ? And he said, I am. And the servant of God said, Seek unto the spirit, and it shall do it for thee.

Then he said, Give the roll to the other, which he did. And the servant of God said, Art thou willing to carry that into other nations ? And he replied, that if it was the Lord's command, he was. And the servant of God asked him if he could like to become a preacher of these things ; but he said he could not do it, without the spirit assisted him. So he ordered him to lay it down. And here the service ended.

These particulars, excepting the last, signed by, Thomas Mort, William Muff, Joseph Holgate, Charles Robertson, David Brummitt.



PRIVATE
COMMUNICATIONS,
1833.

Bradford, 1st of 3rd Month, 1833.

THOSE that die in an unprepared state sleep, and are as a person dreaming that he is pursued by wild beasts, or of falling into waters or fires, and continues so till after the thousand years; and those that die in the hope of the common salvation, they also are like a person that dreameth he is surrounded with angels and glorious sights, and the greatest harmony and sweetness. Taken from the mouth of John Wroe, by William Muff.

Bradford, 3rd of 3rd Month, 1833.

THUS saith the Spirit:—What is it to you, or me, if the Almighty created a thousand planets when he created this? This planet was created for six thousand years, three generations, for in this planet thirty years has been one generation.

Thus saith the Spirit:—The Son of God saw three generations; one generation thirty years, has been ever since the creation of this planet, but now ten years; for as Jesus saw three generations and lived thirty years, which was three times ten, so now one generation is ten years. For thus saith the Spirit:—There are now gathered that will put on immortality, though the number be small, for there is not one now that if they are called to the church triumphant above, but that a part of their offspring shall put on immor-

talities, and they shall be the ministers to their seed in immortality; and they shall converse one with another and know one another, and be glad. For there are four churches, two above, and two below; one church of immortality, and one church of the aliens, which are two; and there is the church triumphant above, which have died in the full faith of the whole of the Bible, and there is the church of the common salvation, which are two: so shall it be fulfilled as spoken by Job, "Though worms destroy this body, yet in my flesh shall I see God, for myself, and not for another;" so shall it be fulfilled to those who do the work and obey the commands. For thus saith the Spirit:—Thou servant of God, if thou faithfully deliver the butter, the milk, and the honey, and carry my word to these nations which I have commanded, thou shalt put on immortality; but if thou do it not, thou shalt die, and thy body shall go to the ground, and become as a dried stick for corruption, and thy seed shall put on immortality in thy stead. But thus saith the Spirit:—I will make thee do it: thou servant of God, hast thou considered my decree? For thus saith the Spirit:—Machinery shall prevail until there be no hire for the animals, and that Israel can be conveyed from kingdom to kingdom, as on the wings of an eagle for swiftness. Taken from the mouth of John Wroe, by William Muff.

Graresend, 10th of 3rd Month, 1833.

LET the law and the gospel shine before all men, that they are one at the fulness of time; and that the works of the Gentiles must be destroyed, though they be the youngest son of Noah, and they have had the light of their two former brothers Shem and Ham, but have refused to be enlightened by it, but have chused their own dark steps; and they refused Abraham and Isaac, neither have they chosen Ishmael, though he has been a servant unto them, their ways are darker than his: therefore, I now call unto the sons of Abraham, even Ishmael, that he may be a servant, and that I may

cleanse his blood, that which has not been cleansed : that he may possess a thousand years in his blood without death, because he is Abraham's seed. I now call unto Joseph that his seed may come forth, that I may renew their bottles, by bringing their blood, which the soul quickeneth into flesh, that the spirit may dwell in the midst of their temples ; because they are Jacob's sons, and yet the seed of Abraham, the first-born of Noah. I call unto the seed of Noah's youngest son, to prepare for death, that I may renew them at the resurrection ; that their souls, spirits, and bodies, may be joined together as the angels, for in their image shall they appear, but the sons of Joseph in mine image, saith the Lord ; for Japhet I have brought him forth at the last to see my wonders, that he return from his wickedness, for he is more vile than the seed of his two brothers ; he has gotten the sceptre, and he ruleth over them, and he holdeth them fast in the midst of his people ; and he calleth unto them that if they will all come under his vine, and only let him reign over them, he will give them their lands and inheritances, that they shall buy land, housing, cattle, trade, and traffic, and get gains wheresoever they can find rest for the soles of their feet : but the tribe of Dan, which holds the sceptre, shall smile behind the veil, and shall not know, neither shall the veil be taken away until all the children of Joseph be gathered out from among the Gentiles.

And as I have afflicted thee, I will afflict the enemy ; for thou must be afflicted before he can be bound, for I have called all Israel to trade, to traffic, and get gains, with my spirit.

That the children of Israel may send the likeness of the ark unto its place ; for I will print by fire and by water, but the likeness must do the work till the other be prepared ; for the word shall plead with every one by water and by fire, for I will see who will give their mite, for he that sends it empty, empty shall he be : for at the marriage it shall be drawn by black horses, and Israel with their instruments ; that peace may rest on Israel. Taken from the mouth of John Wroe, by William Tillotson.

Gravesend, 13th of 3rd Month, 1833.

I WILL make an end of the wickedness of the world; for the office shall be to him that seeks to do my will, and he that asks for the spirit and believeth, it shall do it for them, for it shall rest on them both by day and night, and Satan shall serve it. For I will yet bless him that seeks to do this with a double portion of my spirit.

I will bring back the ark with mirth, singing, and dancing. And I will build another press with iron and brass, and I will work it by fire and water, and carry it even into Jerusalem, which the Turkish king seeks to reign over. But thou, O man! must yet do a work by my Spirit in London, for thou shalt yet abide there many days, that the saying of gainsayers may be brought unto that place; that even those that have fallen off may be brought unto that place, and there fall, and be cast, and taken. For I tell thee that there is of the number four that shall tremble, even at that place, and be brought contrary to their mind. For the laws of the land shall protect my people; for my Spirit shall rebuke Israel's adversary in both houses of parliament: and I will cause the laws to be made firm for Israel, though they know it not. Taken from the mouth of John Wroe, by William Tillotson.

Gravesend, 18th of 3rd Month, 1833.

I WILL make the newspaper gather Israel, as well as the peacher.

And for thee, my messenger, thou hast cried unto me that I might take those out who did not belong unto Israel, and I have hearkened unto thy cry, and it has sorted the people; for thou said, Those that were not Israel devoured those that were of Israel. What must I liken thee to? A man that buildeth a house, and he had many sons, but not sufficient to finish it, so they had many labourers. One of the sons cried unto the father, Turn these labourers and bond-servants off. So the father hearkened unto the son, and paid them their wages, and turned them off. Then the son that cried

out for these servants to be turned off, mourned, seeing there were not sufficient to finish the building, he then cried out for labourers, but they rose up to slay him; but the father covered the son, lest they should destroy him. So thy petition and prayer is not good, neither is it accepted in my sight, for Israel must have many servants.

Are not the sons of Ishmael circumcised and wearing their beards? Are not the sons of Esau also the same? Are not these two sets of people in the midst of the Gentiles. The sons of Japhet which were uncircumcised in flesh, which now hold the sceptre, and reign over my people, and hold them fast, till they remember me, and seek for my Spirit to do the work for them, then will I snatch the sceptre of the Gentiles out of their hands, by the purging of blood; and I will give Israel the sceptre of immortality, till the sons of Ishmael, the seed of Esau, seek me, and fall down before these whom I love.

And thou shalt command the foul spirit to come out of those that are possessed with it; for it shall be subject unto my word, by thy voice, for many shall be healed by my word. Taken from the mouth of John Wroe, by William Tillotson.

Gravesend, 20th of 3rd Month, 1833.

THIS morning, while in bed, the words of the Lord came unto me, saying, Hear and understand, for the marriage contract must appear, temporal and spiritual, and the substance felt in every male and female.

An act shall be passed in both houses of parliament, empowering every religion to marry by their own form, and Israel by my form.* I will then give unto thee a book, which shall be delivered unto every priest; and they shall be married to be one in body and spirit, and they shall surrender themselves unto me, and they shall possess the new world, the old temple made afresh, like unto mine. Taken from the mouth of John Wroe by William Tillotson.

* A prophecy to the same effect was given to John Wroe, on the 31st of the 3rd month, 1824, and was fulfilled twelve years after, viz. in 1836.

Gravesend, 22nd of 3rd Month, 1833.

HEAR and hearken, O messenger, for I now declare to Israel, within three years from the date of thee standing up amongst them, as an ambassador, I will begin to redeem them ; but cry, O man in their hearing,—alas, before the fourth day is up, blood shall become flesh, and the soul shall be quickened by the spirit, and they shall dwell together ; and I now swear to Israel, that none but Abraham's faith shall possess it, that within three generations, it shall be accomplished ; Abraham for the first, Isaac for the second, Jacob for the third. And in the second generation, did not I say, that in Isaac's wife were two nations ? did not I send the gospel to divide the night from the day ? did I not say that while they had the day, they must walk in it ? Then I tell thee, woe unto these lukewarm spirits, neither hot nor cold. I divided Esau and Jacob, that the seed of Jacob should live in immortality, and that the seed of Ishmael, which Abraham cried for, should be blessed ; so I tell thee, I have chosen Joseph, that in that seed all should be redeemed ; this is setting my hand a second time to the seed of Joseph, and of Esau—that he should be as stubble, at the expiration of the thousand years ; and that the seed of Ishmael should be blessed, blood cleansed, Satan bound, and the spirit crowned, in the seed of Joseph. Taken from the mouth of John Wroe by William Tillotson.

Meeting, Wakefield, 7th of 4th Month, 1833.

THUS saith the Lord:—Those that are possessed of the spirit, to give rather than to receive, shall never have to beg. There are that have been numbered in Israel, that will be hung up over their own doors, because of the league they have made with man : but my words are at present swallowed up.

Ye think ye have peace, but I tell you there is war ; the sword from east to west : and mark August.*

* Witness the awful storm which occurred in August, 1833.

Every name that is put down as members of the union, are in parliament; and they have nothing to do but send, and say, Try them not as other people, but as they try them in Ireland: for as it has come to pass in Ireland, so shall it in England.

There will be among the house of Israel, that will say, I cannot support this work, but I will do a part: he is prospered, and says, I am prospered, as well as before; I care nothing for this people: but by and by the midnight cry. The ark must yet go to Ashton. The battle is in the clothing; whether you will be willing to be clothed in whatever is commanded? for there will come in, at the last, clothed as in old sacking, and will shine brighter than those that have much property: yet he that has much, and uses it right, will receive the greatest reward. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 20th of 4th Month, 1833.

THOUGH the number be small, this summer will be seen the difference; there will a violent plague go through the land, this summer in this town: many will fall; and many quality will leave this town.

I tell you it, before it come to pass, no natural man will be able to stand before Israel; and this will come to pass within this year. The Lord's year is not yet revealed to Israel; it was said at first, the work would be finished in three years.

The Lord will sweep London, as a man sweepeth his yard with a besom; for one-half of it will become a lake, and men of war will be able to enter it. There will be winds and fires.

That river is not sufficient for the shipping that will be brought there; but there will be a rail road, even as steam packets run down: men of war shall lay at anchor at that place. Every woman that is rebellious, the husband shall testify of her, and bring the law clear to her sight; that the sun may shine upon the

London^{5 N} to be a lake

woman. Man will see during his sleep the whole of his performance during the day.

The second twelve hours, he shall perform what he shall dream in the first twelve hours. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 24th of 4th Month, 1833.

THE earth will be thinned by sword and plague ; and the doctors will give many false names, and they shall dispute, and they will sing songs in the street, one against another ; they will make merchandise of their children, and men in England will take their wives and sell them them for slaves. And I will set mine house against the farmers, and the farmers against the inhabitants of the land ; full markets, full store houses, and men nothing to buy with ; landlords, parliaments, and farmers, afraid of the mechanics : mechanics gathering themselves together, as the clouds in the firmament for multitude ;* for new and old shall continually rush out of mine house, that the former prophecies may be brought to their view. For I have divided thy time, even the time of Moses gathering the people ; for within three days I will make a finish of thee, which I call three years, adding ten years to each year, that day the tabernacle shall be finished : for I will make every knee honor and bow before me, the 14th of December, the day that I first took thee, I will make it a remarkable day ; for the old world shall be in amaze, and the new world shall begin to appear ; and the autumn, and the winter, and the spring, shall appear equal with summer. I will command the clouds to be drawn back, and not give their rain ; I will cause them to drop as a mill-stone into the sea, and rise no more. And in May, the old world shall see the new world, which shall begin to be the first month of the year : I will cause the seas to dry up, neither shall the old world know in what manner : still there shall be a veil between the new world and the old world, that the old world may serve the new world : for it is the branches

* Fulfilled in numerous instances, and have compelled them to repeal the corn law

of the old world that will rebel, not knowing my decrees, through the veil. Taken from the mouth of John Wroe, by William Tillotson.

Sheffield, 19th of 5th Month, 1833.

THE day will come that ye shall not worship in this place, but in the open fields, because of the disturbance in the nation.

I tell you that Israel will be permitted to say to the dead, Arise.

A year of great plenty this year, but yet great destruction. Next year a year of sorrow, to those that walk not in the commands.

I tell you that your place will be crowded, that ye will not be able to get into the meeting.

Now these are the captains of the house of Israel, those that support the Lord's work lest it should fall. Taken from the mouth of John Wroe, by John Shaw.

Wakefield, 10th of 6th Month, 1833.

GOD created man in the beginning, flesh and bone, without blood, in his own image ; and gave him a part of his spirit, to quicken that soul and body, Genesis, ii. 16 and 17. And the Lord God commanded the man, saying, "Of every tree in the garden, thou mayest freely eat ; but of the tree of the knowledge of good and evil, thou shalt not eat : for in the day that thou eatest thereof, thou shalt surely die : " which is the first death of the body : and the spirit said unto Peter, in the 2nd Epistle, iii. 8. "One day is with the Lord as a thousand years." Satan, who had been cast out of heaven, and permitted to come into paradise, tempted man ; and God withdrew his spirit and his image from man, through man hearkening to the temptation, to manifest his glory. Then the woman presented the fruit of her body before the man, and in that fruit was good, and in it was evil : the good was the promise of

the Messiah, and the evil was the temptations of man, being put into action, which is the second death, without repentance. Genesis, iii. 9. "And the Lord called unto Adam, and said unto him, Where art thou?" verse 12, and he said, "The woman whom thou gavest to be with me; she gave to me, and I did eat:" God then seeing the body of man without life, gave him a heart of blood, and the soul caused the blood to become the life of the flesh; and man became a living soul: his body became as the body of the animal, flesh, bone, and a heart of blood; and as the fire giveth heat to the water, to cause the steam to work the cylinder of the engine, so does the soul heat the blood of the heart, with the breath he breathes, that causeth it to co-work with the rest of the faculties of the other vessels; and it runneth to and fro through these vessels, that it causeth the members of the body to work; the vessel that it runneth in, being wrapt in a skin, to work the members. Then, after man beheld his nakedness, he covered man with another skin, even upon the flesh, and all the vessels of blood. And the damp or confined air that he breatheth, affecteth or inflameth the blood, that it bringeth forth inflammations in the man; and the evil power worketh within the brain, to cause the member of the tongue to utter and transgress, and to lead him astray, and to cause him to get drunk, to lie in damp beds, to cause the blood to inflame, or to cut any blood-vessel, or his throat; so that the air overbalances the blood, so that it has no action, unless the surgeon can sew up the vein, or the throat, that the air can have its regular action with the blood, without which, the spirit is drawn from the man; then the evil which was in the city, (Amos, iii. 6.) which the woman took and eat, and gave to man, is the corruption of the flesh, and they return to dust from whence they were taken. And it is recorded in the Gospel according to St. John. xi. 25. "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Interpretation: though his body be dead, yet his soul shall live, by God giving him a body as the angels at the first resurrection; which is within the six thousand years.

But when a man shall put on immortality, the blood will become flesh, and the soul will dwell in the body with the spirit of the man ; and the air that the man shall breathe, with the water, shall be made life in the man, and the spirit of God shall dwell with it : so that the temple shall become the temple of life, dwelling in light. So the spirit, which is the magnet of the life, in the light, can never depart from the body, nor the body from the life, nor the life from the body ; it is always as the magnet, whom it toucheth, it healeth, of those that dwell in blood ; corruptible blood cannot stand before it ; it is a refiner of the air, and the water, that the soul breatheth.

Those that die the second death, they are reserved in hell till the final resurrection, that is at the end of time, times, and half-time, which is at the expiration of the seven thousand years ; death, and hell, and the grave, shall deliver up the dead which are in them, and they shall put on incorruption, and receive a body like the fallen angels, which rebelled in heaven and were driven out : then God shall judge between the fallen angels, and them, and Satan ; and the author shall be cast, and he shall have time no longer.

The fall and rising of the body, shall be proved, and the time of their fall, and the time of their rising ; the saving of the soul under the altar, and the time of the rising of it, with a body like the angels, which is the first resurrection ; and the time of the resurrection, and the fall of the second death of the soul and body, and the rising of the soul from the corruptible body, and the time of the final resurrection ; and the articles of Israel's faith proveth the time that it is at hand, that the tree of life is made known, and the cherubims, and the flaming sword is driven from it, that the time and times are up ; that Israel shall put forth their hand and take of the tree of life, that soul and body shall put on immortality, and enter into life eternal, and their bodies made like unto his glorified body, in the image of God.

The Spirit of the Lord is upon me :—God is a spirit, and the spirit rested upon the seed of the woman, at the age of thirty years, and did the work, that brought

forth immortality to the body ; that caused the same temple to become the tabernacle of God, that whomsoever should believe and do the work, should become like it, which is the head ; that man might build on the same, and the woman on the man, for the woman is not greater than the man, nor the man greater than God : but, son of man, prophesy, and say, Thus saith the Spirit :—The man that asketh to do my will, I will send my spirit upon that man, and he shall do it ; and the woman that builds on the husband, on the same groundwork, and asketh for my spirit, I will send it, and she shall do it ; but the woman that does it not, and the man that does it, he shall be the head of her, both temporal and spiritual ; and the wife that does it, and the husband that does it not, the wife shall be the head of that husband, temporal and spiritual. Son of man, say, Thus saith the Lord :—The time is come, that the man and the woman that does it, their bodies shall never see corruption, (and they shall never perish. John iii. 15, 16 ; x. 28,) But they shall inherit eternal life, and where they are I will be with them, and I will live within their temples, for they are mine, and I am theirs ; and every one that seeks to do my will, shall be the head of him that does it not. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 21st of 6th Month, 1833.

THIS morning, from twelve to three, the words of the Lord came unto me :—Hast thou beholden the house of Israel, and their clothing ? for I, the Lord, which have caused my spirit to rest on thee, to give unto the house of Israel a command, and a law, and a statute, and a covenant, (Isaiah, lvi. 6), that whosoever shall break that law, statute, and covenant, at the end of times, and at the fulness of the half-time, their bodies shall become as the beast of the field. Every one that has set his hand to the plough, and has signed with his hand, and has sworn to walk in my law, and keep my covenant, and has covenanted with me to offer his sacrifice

unto me, and has done it not, but does lie, and laugh me to scorn, and scoff at my word; in the day of my vengeance, in the day that I take up my two-edged sword against all flesh that have corrupted themselves, there shall be a roaring and a cry amongst them, as the cry of the beasts of the fields; and I will open their hearts and their understandings, and they shall know what they have done, at that day; and they shall tear the flesh off one another's arms, and their tongues shall cleave to the roof of their mouths, they shall run one upon another. Then the world, which knew not of my secret will, shall stand astonished and amazed, and they will say, This people are all mad; and they will kill themselves, and even us also: for the great day of the Lord is come, and they knew it, and we knew it not; therefore, they are tormented. They will say, There has been no mourning like unto this; and, alas, alas, what shall we do also? for the sun which led us, and we trusted in, has become dark, and the moon has withdrawn its shining,—there is no light to guide us; and, alas, the report is, All nations are alike—our shepherds are confounded, and we are ashamed. Then shall those that have been numbered in the house of Israel, say, We told you, but ye would not hearken; and we also refused the covenant, and did it not, because of the hardness of your hearts; because of the persecution that was amongst us, we could not get our bread; we could not get our clothing, except we served you; and if we did not walk in the covenant, the house of Israel drove us from them;—and as for you, you turned us out of our employ, our wives and our children were starving for bread, neither had we any clothing to cover our nakedness; and ye haled us before the magistrates, and ye put us in prison, because we would not serve you:—but now ye are taken, and we are snared, even by you; and our eyes are opened, and our understanding is given to us; for the life of the house of Israel is dwelling in light, and we are not: what shall we do? when we were joined with this people and numbered with the house of Israel, and we were in wealth, and health, we refused to give our bread to

obey the Lord's covenant, we refused to give our clothing to clothe the naked of the children of Israel, and now the Husband of them has taken their cause in hand, and is fighting against us; and what shall we do? Some are crying out for death,—Death, come unto me, and sweep me away: others say, If death sweeps me away, I am still in darkness; for my eyes are opened, and my understanding is given unto me, it causeth me to remember my days from my birth; the glory of the Lord enlargeth my torment; because of the gulf between them and me; the blood is the wall betwixt them and me; I still see them, and I behold them, though I am in darkness, because they dwell in light.

I tell thee, O messenger, this shall be the cry of a greater number than the house of Israel. Thou says, The number is now small, and the labourers are few; but, I tell thee, at that day when the rushing of the people is, thou shalt not be able to discourse with one out of a thousand, neither will one out of a thousand be able to come unto thee, for multitudes of people.

And by the poor I will chase the rich, I will take my two-edged sword in my hand, and I will sit upon my throne, and the poor of the flock shall be the jury against those whom I have endowed with wealth and riches; and this shall take place at the fulness of times; and at the end of the half-time, I will bring forth the aliens that dwell in blood, and the saints who have put on incorruption, which have served those whom I redeemed from the earth, and they shall be jury: they shall give a verdict against the author, and that author shall be separated from my whole creation, neither shall it touch my creation any more to eternity; for at that day I will make an end of the life of blood in flesh. Now, son of man, fear not, as thy hair grows, thy strength shall increase, and my spirit shall make thee a changed man, and the whole world shall confess and acknowledge that I have sent thee unto them; for the scriptures shall become a looking glass to the house of Israel, and the world shall know it.

I hear when they know not ; I see when they are eating things contrary to my commands ; and then when they are down upon their knees, their hearts are that they might be rich, and as soon as they rise from their knees they go and put in execution ; though these evil thoughts rise, being the nature they are born in, if they will look towards me, the serpent's head in them shall be bruised, he shall have no power. Taken from the mouth of John Wroe, by William Tillotson.

Meeting, Wakefield, 30th of 6th Month, 1833.

THUS saith the Spirit :—Those whom I have crossed from the roll, their works shall never be brought forward any more to be read in the house of Israel ; but shall be given to the world ; those who will not have me to reign over them. Robert Blackwell's name to be taken out, and put in the book of death, that he may have three years to repent in, after the years of man : and all whose names have been taken out of the roll. Thus saith the Spirit :—They shall be sent to every doorkeeper round the ball, and every doorkeeper shall keep that book, for the chairman of that body he belongs ; that the drunkard's body may see corruption, and go to earth : for I will not be always cleansing. Their bodies shall die, and not live : I will bind them hand and foot, and they shall lie in bed, even as Robert Blackwell, to be a sign to the whole house of Israel ; and death shall flee from them, till they have received the punishment on this planet, because they have signed their hand and heart against Satan to follow me.

Samuel Walker, I will prove him before the whole house of Israel, by his flesh pining from his bones ; I will make him a sign to the four winds, that his name may be carried into many nations ; and I will punish their souls in their bodies by a grievous punishment.

The people shall say, O, I am very hot, I sweat,—they shall be burning within them ; and many crops

shall be burnt up with fervent heat. They shall say, I am very cold. This year, and the next year, there shall be hardly seven days alike; and Satan shall be permitted to go out of one nation into another, and out of one house into another; and he shall poison the air, and it shall burn up and destroy. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 5th of 7th month, 1833.

I COMMAND all chairmen to sort their flocks; and where they can find one that is eloquent of speech, and that the people can understand; and seeks for the fulness of the spirit always to rest on his temple, they shall send that man out to preach,

And let them go round about their own bodies of people, into the cities and villages; but they shall not go above one half the way towards the place where there is another body of people. If a body of people has above one preacher, no preacher from another body shall go there; but if they have only one preacher, or only one that is able, they may change at times with other bodies. For I command all preachers to go out amongst the Gentiles that they may bring Israel into my fold; (which have called themselves Gentiles and are not), but when they are brought into my fold they shall need no preacher.

This command I give unto all preachers; when they are amongst the Gentiles or the Jews, they shall sing such hymns as that country is accustomed to, till they are brought into my fold. They shall not make above one collection at one place on one day; but if they preach at another place the same day, they may make another collection. They shall hold as many preachings on Sundays as possible, and on the evenings of the other days. And he that walks in these commands, when my kingdom shall be revealed on their temples, his seat shall be on my right hand, and his rest shall be glorious; for they shall differ in my kingdom, as the stars differ in the firmament. For I have set the sun,

the moon, and the stars, for signs, and for seasons, for days and years, (Gen. i. 14) and for parables against the unbelieving world. But unto Israel every parable shall be unfolded, and every mystery shall be made known. (Luke xii. 2). For if the father of the prodigal son made known his will, even unto him that brake his commands, how much more will I do unto him that asketh for the fulness of my spirit to keep my commands. Nay, I will bless him with an hundred-fold above him that rebelled from the date of setting his hand to the seal; for he that sows and I that reap we will rejoice together. For I now command every man to preach that is moved by my spirit, and declare my word to the ends of the earth, that the end of the wicked one may come, that I may bind him.

For the flying roll shall go through the land; it shall be swift and powerful. And he that signs not this roll, his name is death: for in this roll is life, and it shall go from the north to the east, and from the west to the south. So that he which has not heard tell of it may have a hiding place provided for him, in the clefts of the rocks. But he that has signed it, and has not done according to what he has signed to, the fire that proceedeth from the coal thereof shall devour him; but he that does according to the things which are wrote therein, he shall always have my spirit with him. And he that strippeth himself of all other things, and asketh me in his heart, that if it be my will, that I would give him the fulness of my spirit always to rest on him, I will then give unto him and upbraid him not. Taken from the mouth of John Wroe, by Joseph Churchward.

Wakefield, 17th of 7th Month, 1833.

Thus saith the Lord, Those who have said that the visitation and these laws and commands were blasphemy, and that they were from the devil, their flesh shall pine off their bones, (before they die), and they shall become as skeletons; (such skeletons as were

never seen before, to live): and their tongue shall cleave to the roof of their mouths: this ye shall see fulfilled in Ashton. Taken from the mouth of John Wroe, by Joseph Churchward.

Wakefield, 19th of 7th Month, 1833.

A MAN can get his breakfast at Ashton, and go to Liverpool, (which is upwards of forty miles), and get his tea at Ashton in the afternoon the same day. Thus saith the Lord, They shall come hither from Edinburgh to worship in less time than this, (which is near two hundred miles).

From this time and henceforth, let every man's name be put in full, government or not, that he that committeth evil deeds, that his deeds may be known.

The Jews will have free liberty in all nations to buy land; but they that do entangle themselves with the world will never come and join the house of Israel. Taken from the mouth of John Wroe by William Tillotson.

Wakefield, 26th of 7th Month, 1833.

THE husband shall say to the rebellious wife, "The Lord rebuke thee," and it shall be done instantly; and the wife shall say the same to the rebellious husband, and it shall be done.

And this is the way that cures are to be wrought, they shall say, "The Lord rebuke thee, Satan," and it shall be done. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 29th of 7th Month, 1833.

THIS morning the words of the Lord came unto me, saying: Hear O Israel, all the commands which I give thee from day to day: I placed seven churches in Asia, six churches typical of the preserving of the soul under the altar, and the church in Philadelphia, (Rev.

iii. 7), I have placed as the resemblance in immortality, that the life of the blood should be swallowed up of light. Now hear, O Israel, that church in Philadelphia, I will divide it as though thou took a handful of mustard seed and spread it over the planet, so that every seed may be a church, and every sprout from it may be a branch; for I will now make twelve churches, and afterwards twelve thousand, and to these twelve thousand churches the rest shall be branches of it, that every church may have its regular portion of branches: afterwards I will call them together, and I will make one church of them, and I will have one head over them, for that life which I will give them it shall be the head of them, and it shall dwell in light. The walls of all temporal buildings shall be as transparent before the eye of Israel; there shall not be one mineral in the planet, or any thing that liveth in the waters, but what they can see; all things shall be clearer to the eye than glass is to the natural eye, that is under the fall; it needeth not the light of the moon by night, nor the sun by day, for I, the Omnipotent, am the light of their bodies, neither is their any other temple that dwelleth in this light, but I in them, and they in me, for they are as I am, and I am as they are; for the light that I give them, shall be betwixt them and me; for I am their husband, and they are my wife; that the first may be last, and the last first, of the new creation.

As a young man seeketh a companion, so do I seek Israel, and as a young man seeketh a virgin, so do I seek Israel, for I am now in love with her, and I will give myself no rest until I have made her enemies her footstool. This is my covenant with the wife of my youth. I left her, I ascended on high, I led captivity captive, and I had preserved gifts for her when Zion had brought her forth, and I will now nourish her in swaddling clothes, and put her in paddling strings, and as a woman nourishes her little one so will I nourish Israel, till she be at age to receive the change. I will command the angels to keep back the enemy, for I have sworn and declared he shall not touch one of the scaled:

it shall go even to the ends of the earth, it shall be spread over the planet in all nations : and let the shepherds of Israel, which declareth my word, hand forth the prophecies unto the world, that Israel may be caught by the word.

For I will make all Israel preachers of my word, there shall not be one barren amongst them.

I tell you, O house of Israel, my word shall still be as the fisherman, the net shall bring up good and bad ; then hearken O Israel, it is the bad fish that is in the net that does the damage to the clean fish, not the fish in the sea, nor the people that have not been joined in this covenant. Remember ye Sampson, when he said unto his people, Will ye swear that ye will not lay hands on me yourselves ? signifying, the world should have no power over him. Then hear, O my messenger, Has the world any power over thee ? but those that are numbered with thee, I will now give strength unto those that walk in my commands : but your foe shall be he that is numbered with you, to keep you in the way, for he shall declare the transgressor upon the house top. Taken from the mouth of John Wroe, by Joseph Churchward.

Wakefield, 6th of 8th Month, 1833.

THIS morning, from two to five o'clock, the words of the Lord came unto me, and the Spirit of the Lord rested on me, so that I understood the things that were shewn unto me ; and a light shone round me, brighter than the sun in the firmament ; and the things thereof, which stood before me, were as transparent.

And these are the words which I heard :—

O thou seed of man, which the spirit surnames Jacob : cause to be written the words that I give thee, that they may go unto all places.

Satan persuaded the man that the woman which I had given to him was not good, but I still bore with him, even four thousand years, even unto the fifth day.

.

And the life of me took his nature on the fourth day, which is the fourth thousand years, and I kept all the commands that ever I had given unto man to keep, for even the gospel and the law were wrote by my spirit, that whomsoever should obey it should live.

After I had fulfilled it, those that still refused, I squandered them amongst those that were not called after my name, and I shut the door against the other, even the Hebrews.

I then opened the door for the saving of the soul to the Egyptians, in a manner and a way that the Hebrews knew not on, until the sixth day.

That I might then squander both houses, and then bring in the law and the gospel, that whomsoever should not hearken unto it I would destroy from the face of the earth,

And thou shalt say, Thus saith the Lord, the God of Israel, That soul that obeyeth not the law and the gospel, his body shall see corruption, and shall not enter into my kingdom that I have prepared for the redeemed.

For I will bring all those with me that has died in full faith of all those promises, and they shall encircle me, and they shall minister to the immortal bride and bridegroom.*

For I set the type in Rebecca, when they sent their maidens with her, to minister unto her and her husband; I set it in Leah and Rachel, and their servants; I set it in Sarah and her servants.

For those that have died under the common salvation of the soul and has despised my promises, shall never inherit this kingdom, which I have prepared for the bride and bridegroom, neither shall they minister to it or be her servants.

But those are my servants that have died in full faith, looking for the fulness of my promises in their days, these are all my servants.

And those that are preserved in the clefts of the rocks, and the holes and the hiding places, and never

* The male and female having each two spirits, the mortal and the immortal.

knew of my glory that I had laid in the scriptures, here and there a little, that it might be sure unto those that sorted it out ; these are the servants of the bride.

Jacob, thou my servant I have shewed thee, who are the servants to the bride and the bridegroom, I have made myself a temple, a glorified one, and I dwell in it, and I have chosen thee to gather for me, that they may seek me, to ask me what I should do for them.

I will then take their bodies and cleanse them ; fit for the life of the bride to dwell in ; then all in heaven and on earth shall bow down and serve us,

He that seeks for the fulness of my spirit always to rest on him, I, Jehovah, swear by my spirit which I have sent to thee, that I will never leave them, neither shall the water that rusheth from under mine house fail ; and living bread shall always be before them.

And I now command thee with the house of Israel to petition for my spirit, that I may give you the spirit to heal one another, that ye be not afflicted any more.

For the fulness of my spirit is as the loadstone which draweth and lifteth the iron ; neither is the evil able to stand before it.

The flesh and bone of Israel shall be transparent, even to the eyes of all the members of her body. For every member hath eyes, for no member of her body is short of the rest of her members.

Their hair shall be beautiful : their teeth shall be whiter than the lily ; and there shall be nothing to compare to the smell of them, for even it shall reach their servants

And happy shall they be who obey my commands, in their clothing ; for he that despiseth my commands how can I give him my spirit ? and he that believes not, how can he ask ? will his asking not be in vain ?

My spirit asketh the house of Israel who is of the house of the Jews ? I tell thee no one but he that obeys my commands. Who is of the house of Joseph ? tell the house of Israel, The bride.

Ask the house of Israel who are the bones of the bride, and the flesh of her ? every one that seeks to the bridegroom.

Fear not, O Jacob ! for I have shewed thee that the brides will serve the bridegroom. This I have permitted thee that thou might have strength to go forth. For many shall be gathered by the newspapers, when they know it not. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 7th of 9th Month, 1833.

FROM one o'clock this morning to five, I have had many things shewn before me ; things that I understand not, things which I am ordered not to utter, being yet unlawful by the laws of the land, but yet to be uttered when the laws are regulated in Parliament, for the Lord has declared this morning unto me his servant, that the Parliament shall yet fear the people, as a child feareth its mother, and they shall change their laws, and the customs of their laws, that the Lord's word may be bound in the hearts of the people, and protection may be permitted even from every nation. I will lay no heavier upon any man than that good part which I took from the first Adam, to give life unto the first Eve ; for evil was placed in her before I quickened her by the life of the first Adam, that I might shew the evil power, and the good power ; without darkness light could not appear ; it is the evil that shews my good, and makes a clear discernment unto man ; the evil power shall be clearly made known unto man. Therefore if man will hold fast that good part,—for I declare unto thee and to the whole house of Israel, that every man has a part, and by that part which I have given him will I judge him ; and if he let not go of that good part, and will cry unto me for forgiveness, I, even I, will forgive ; but if he let go of it and repent not he can never return till the final resurrection ; but if hold fast, and despair not, though he lose his body, I will give him another body in the resurrection, and place him with such as himself ; though he may differ, yet he shall be as the angels which fell not, and then cannot fall. It meaneth no-

thing in what name a man worship, or what he calleth me; I look on the heart, whose hearts are after me, who gave Adam the first breath; whether he be of the Hebrews or of the Gentiles, at the resurrection I will look unto that man. But if the heart of man be after that which I have created, or caused to grow, whether it be of birds, or fowls, or animals, or any thing that is contained in the planet, even minerals, if his heart be set on it more than I, who breathed the breath of life into Adam, they shall go with that evil part which she handed forth unto the man.

And for him that giveth himself fictitious names—I will make his work bare before the whole world; for he prophesies out of his own mouth, and that God whom he calleth to will not hear him, because his heart is not after that good part which the first Adam lost, but by the evil power does he declare his works, and he prophesieth lies; but I command my children to fear him not, nor his prophecies, neither to hearken to him. And I command all my children when those in fictitious names come before them, that they shall stand boldly before him and shall deny him, for he denieth the revelation of my spirit, and I also will deny him. Taken from the mouth of John Wroe, by William Tiltonson.

Wakefield, 7th of 9th Month, 1833.

I COMMAND all men to love those that are joined in my covenant, even as I love them; but if one deny me I command that male or female to deny them: and if a wife has a husband that has once been numbered in the house of Israel, and he has fallen from it, that wife shall be no more under that husband, in the laws that are given to Israel, but shall be free: and if a husband has a wife that is numbered in the house of Israel, and she denies me, or walks not in my law, nor keepeth my commands, that husband shall be no more bound by the laws of Israel unto that wife; but they shall not put one another away, but remain with them, and

put no more confidence, nor trust in them, though they lie in their bosom, neither shall a committee bring them under the law, for any thing that may happen, but each party shall be brought to justice by the laws of the land, that they which have denied my word may be eaten up by it. If a son that liveth with his mother or father be arrived at age, in the same manner shall it be done to them ; but let them separate rather than have contention.

For he that is afraid of his property failing him, I tell thee it shall fail ; but he that rests on me and my word, and supports my treasury, I will even support him ; though he appear to fall in the eye of the world, he shall yet stand and be gathering. And when the three years are up from the twenty-fourth of October, I will then begin to lengthen my cord, and to gather into mine house.

And I command all Israel to remember me to support my treasury, for I am now hungry, that they may give me meat ; I am thirsty, that they may give Israel drink ; I am naked, that they may clothe the children of mine house. And let every church, and branch of the churches prepare with their mites to carry on my work ; for the first of October, and the first of January, and the first of April, and the first of July, that there may be meat in mine house, meat to feed the servants with ; for those that wait on the ministry shall be fed by the ministry ; and those that wait on the press shall be fed by the press. Taken from the mouth of John Wroe, by William Tillotson.

Exeter, 25th of 9th Month, 1833.

✓ THE Spirit of the Lord is upon me, to give a law, statute, and judgment ; for by the evil will I prove Israel, by the poor will I prove the rich, and I will prove the rich, and I will shew Israel ; for Israel will not serve the evil, but the evil shall serve them ; for he shall be a servant of servants : and he that will not let go the evil, he shall go with it, and shall feed of the

dust, till the resurrection: and then I will bring them face to face, and will prove whether they have served him or me. I created the angels, and one part rebelled, and the other part held with my decrees, and I made man lower than these angels, to see whether he would obey him that had kept my decrees, or he would hearken to him that had not kept it. I then made the woman, flesh, bone, and blood, and she was dead; I then took a part of the life of man, and I touched the woman with it, and she became a living soul; and in her was two points, as the angels were two; and I told the man, that in her was good, and in her was evil; and she took of the evil fruit, and gave unto the man, and he became a living soul. And they perceived they were naked, through the transgression, that they might be subject to the angels, till the fulness of times, and the dividing of time. The sentence of their transgression was, that their bodies should die, and see corruption, till the fulness of time, and at that day, they should have bodies as the angels, which fell not, for, if they hearkened to the evil angels, that they should not have bodies, till the fulness of times, and half a time; and then, at that day, I would give them bodies like unto them whom they had served; and this is my decree, at the fulness of the half-time. But the author I will part from them.

But unto devils, and angels, will I prove, that I created man for my glory and honour, upon all planets: and the latter glory, which is the woman, shall exceed the man, because she is the glory of the man; and when I have finished my plan, I will shew him who is his help-mate. And in this manner will I go on till I make a total end; for I will not always be thrashing my floor, and purging my house.

He that has not my Spirit, the enemy is stronger than him, though he be overshadowed by my spirit, yet does he but preserve his soul; for I have commanded my angels to overshadow those who seek me, till the fulness of times, that they may come from under my altar, and inherit my glory. And in this manner will I keep showing unto man, till he inherit the fulness of

my spirit, for I now command man to seek me, that I may give them the fulness of my spirit, that it may show them, that Satan is a servant of servants, and must serve them and me ; for he is not the king of the living, but the dead ; for I put this the old world, which the end of it is death, and the angels which fell not, under subjection of the life of the new one, and they shall serve it ; and I have made thee an instrument to prove the old world, for the old world and the learning, will come against that which I give thee, which is for the children of the new world ; and this is the struggling of these two children, in the womb, and nothing but my spirit can divide them. And I must squander the few that I have gathered into many nations, that they may bring forth the rest of the children of the kingdom, and they must go forth by persecution, and hard bondage.

For thou hast but spent one year of thy days ; and thou hast served the first day for the man, and the second for the woman, and the third for me ; and then the children to behold the fourth day ; for I have sworn in my covenant, that I will shew mercy unto the fourth generation : and bind their adversary, and grant mortal their lives for a thousand years, that they may serve those whom I have redeemed from the evil of the earth, which has entered into that life of one eternal day with me. For I will now begin to set my boundaries,—that the stone which I have cut out of the rock, may dwell between the boundaries, which is the man and the woman.

I have appointed Mary Asriel, to be as one that has a still small voice with her, that she judge not after the hearing of the ear, nor reprove after the seeing of the eye : for the eye is the respecter of persons, and the ear is deceived by the voice of Satan ; but he shall be taken out of the way, so that my children shall hearken even unto that, that I shall do by her. For when my messenger is in other nations, she shall teach my children my law, and my commands shall be in their flesh.

For I set the children at war for three years, that they might be separated, those that refused to serve her !

and I bound their writer, at that time, hand and foot as a sign to the whole house of Israel ; that those that were numbered and still refused, that he should be a pattern for them. But where is the likeness of the kingdom ? Read my writings that I have revealed to my former servants, for it shall come forth and obey me ; for I have chosen servants attend my house, them I call free servants, and I their master ; for the day shall come, they shall be as their master : for I command Mary Asriel, to summon any one out of the house of Israel, but the servants of the four trustees, for they are as she is ; one another' servants, they shall not summons, that I may prove the Scriptures ; who loves their servants, and children, and gold, more than my commands. Taken from the mouth of John Wroe, by Henry Brown.

Exeter, 26th of 9th Month, 1833. Before one o'clock in the morning.

I COMMAND the four trustees, to take every proud overbearing spirit out of their offices, and put those in that is of a mild spirit, that they may become as a child, that Israel may follow them ; for of such is mine officers. I will answer thee, William Churchward's enquiry, of Devonport : he enquires if one that is circumcised, and wears not his beard nor his hair, may meet with those on the new moon, that is circumcised, and wears his beard and his hair ? I answer him, no : he that meets on on the new moons, must be circumcised, and mar not his temple by cutting his beard, or his hair ; these are they which are for the kingdom. For their obedience is better to me than the fat of animals ; for I will make a way for every one, whom obedience is found in ; but the rebellious shall be cast out.

Hear, O Israel ! thou shalt not get rich amongst thine own people ; for thou shalt go out, and trade and traffic, with the Gentiles : and bring their riches into mine house, that the Scriptures may have their accomplishment. But, if thou feed of thine own brethren, thou wilt wound some of the branches of thy body.

Prophesy, son of man, and say, Thus saith the Lord, —he that gets rich of his own brethren, joined in the covenant, by oppressing them, cannot inherit the kingdom. Now, hear, O Israel,—if one of the members of thy body be not fed, would it not be wounded, and worse favoured? Then Israel, feed all thy members, that thy whole body may be full of light.

This, also, will I bind as a law, in the house of Israel:—If my messenger, or his wife, come unto a body of people, where they have not prepared a room for them,—and they enter into any of the houses of Israel, and they invite them, or give them meat, or drink, or lodgings, and they bring a bill unto the committee or chair-man, they shall not pay that bill; but if the committee, or chair-man, has prepared a room, or bed, that shall be paid for by that body, they may be at; and this law shall put out the former. No male nor female that has invited them to eat, or drink, or lodge, shall charge for them. Taken from the mouth of John Wroe, by Henry Brown.

Wakefield, 4th of 10th Month, 1833.

WILLIAM Churchward, of Devonport, inquires if preachers are to be confined to the preachers' book; as it is said in a communication that there is to be no railing brought forward. This is the answer by the Spirit:—When the Preachers' Book is completed, they shall then be confined to that text, and to all scriptures that are like it, and all scriptures which may suit that text, not being confined only to the passages that are wrote in the book of the text. But that preacher that brings forth passages to contradict it, or contrary to the subject, shall be stopped, by the judge of that body bringing it before the jury; and if the jury bring him in guilty, he shall be stopped, and he shall be brought under the third book till he giveth proof that he has ceased. But no man shall be confined to the books, till the books be finished, neither shall it be a law.

Every family shall have a part, that the word may gather some of the family, into the granary. For happy shall he be who carries the Preachers' Book in his pocket, inwardly and outwardly. How can they hear without a preacher? And it shall preach within them, by my Spirit sitting on them. And the title of it shall be called Israel's Guide. That every man may be a Stationer, and every man may sell them to the world; and I give them power to sell them as soon as they receive them. Afterwards shall the type be renewed, and they shall be printed over again, by stereotypes being purchased; then I will cause them to go to the ends of the earth, into all nations, and they shall be translated into seven seven different languages; and I will gather seven languages into my, and I will cause each person to purchase a book; and I will call them seven virgins, not being evercome by evil. Taken from the mouth of John Wroe, by William Tillotson.

Meeting, Wakefield, 4th of 10th Month, 1833.

THERE will be a grievous sore upon both man and beast, so that they will curse the house of Israel; and they shall flee into other nations, for fear of their lives; and they will publish the word in those nations, and bring great numbers out of them into England.

The Lord is going to set all nations against the Turks; and he will have a fresh beginning to gather together the children of the house of Israel.

Ye shall lay in bed, with your eyes open; and ye shall see your fathers and your grandfathers walk across the room, and will be able to tell who they are. Taken from the mouth of John Wroe, by Joseph Churchward.

875

PRIVATE
COMMUNICATIONS,
1834.

Wakefield, 3rd of 1st Month, 1834.

Thus saith the spirit. Man shall go forth into America with my spirit, in this same year which is ten years, for I call ten one; and it shall cross the land. And when I bring my plagues upon this land England, thou shalt be out of it.

France! thou art near unto it; thy king that reigns, shall fall; and the spirit then shall return,—that evil spirit, which proceeds from Satan, and shall rest upon the people in this land, England, Scotland, Ireland, and Wales.

And in the same year, the seas shall rush out the dead bodies of man and beast, and leave them upon dry ground, and they shall be a stink.

France! thy famine is coming to thee, thou shalt have to seek unto other nations for provisions.

O Turkish land! thou shalt never rise any more: thy lands and thy borders shall continually grow less, and thou, O king of that land, shalt be slain, and many shall fall with thee.

But for the sake of the house of Israel, I will protect thee, O England: and I will make her a renown in all the planet. And of her ingenuity, carriages, and horses, there will be no end. Son of man, say, Thus saith the spirit. She shall be able to clothe the whole planet.

I will cause my spirit to overshadow both houses of Parliament, that they shall alter their laws and cus-

toms every session, so that the reader of the newspaper shall say, There are not two sessions alike.

But for the man whom I have sent unto Israel, I will loose Satan upon the people, and they shall make him perform all the things that I declare; for he shall flee from nation to nation, and Satan shall give them no rest day nor night, till he has executed my word; for when my spirit is not upon him, the fear of the evil power shall chase him from place to place; he shall have no hiding place; so that when he has declared my word, then shall he be afraid.

He that my spirit sits on, shall stand and not be afraid; but when it has left him, he shall then be afraid, that he may know that it is I.

For I placed the first heaven where paradise was, and I put the man and the woman therein, and I called it even my house; and man fell from it; I then made the second heavens, and I gave them a life that they could not destroy, nor take one from another, and the life of them call I it the second place; and the eternity which had no beginning, which is the first and the last, even the life of me which fills all space, and which made the first and the second heavens, and gave life to the planets, that every thing should come to life according to my purposes, this call I the third heavens, and yet will be the first and the last.

For before the heavens were, eternity was; I was there, and there was no God with me: I work, and who worketh against me? but he that worketh with me the same is as I, for that which is wrote in the Testament, is sealed, and is a parable to the world, and not to Israel.

Be aware then, O Israel; I have called thee from the world, and I have called forth many officers, this thing that I have shewed thee shall be declared to the world, he that is called forth to an office, and seeks not to the office, but unto my spirit, the time is come that his body shall not see corruption, but in the kingdom he shall possess ten talents; and the things which he has done in executing my word, shall be added to that which he shall inherit.

But if he has done the things after he has been brought to my full knowledge, his body shall see corruption: but if he return and die in faith, his soul shall inherit the second heavens, and he shall come with me in a body, as the angels, and where I am there shall he be also, because he has departed in faith, and his seed shall inherit on the planet with a body like unto myself, and he shall inherit that which was prepared for his father.

But if his soul be come dead in the visitation when he departs this life, his children under age shall not inherit that office.

And the next marriage of the sealing, the deeds of all the former officers shall be brought forward and read public, and all their actions and works, but unto he that returns back before that time, his former works shall be buried and not brought into remembrance.

But son of man, say, Thus saith the spirit. Woe, unto that man that puts trust to her that lies in his bosom, that is not in the covenant.

And thou son of man shall take all the writings in a roll, and roll them round thy thigh, and send them unto the press, and the press shall send them unto the nations every ten years,

And if the former number four will return, they shall inherit their offices, but he that has defiled his temple, and submits not to the law, but hideth it, after joining the covenant, the law shall reign over him, and his son shall inherit.

Hearken O Judah, I have called thee forth from the ends of the earth, and my spirit shall go with thee in priesthood, and perform all my righteous judgments. Taken from the mouth of John Wroe, by Joseph Churchward.

Wakefield, 7th of 1st month, 1834.

THE Spirit of the Lord is upon me to say. Thus saith the Lord. I will have a sacrifice upon the whole

earth: he that asketh for my spirit always to rest on him, with his whole heart and his tongue, but if his tongue be one thing and his heart another, at that day his blood, which is the earth, shall not be made flesh, but it shall destroy the body. But unto them whose heart and voice has gone together, then shall the fulness of my spirit rest on them, and they shall do the things that are wrote in the scriptures, which has been declared from the beginning to the ending; and they shall have obeyed all my commands, and kept my statutes, and followed my spirit whithersoever it has gone. Then shall it be known the difference between those that has asked for the fulness of my spirit always to rest on them, that they might do my will that I might be glorified in them.

The servants petition me in the morning: and in the evening, they are asleep, by drunkenness, or eating the things that I commanded them not to eat, or wearing the things that I have forbidden them to wear; so their raiments have become of more value to them than their bodies, that their bodies might see corruption. And as they have refused to be grafted to the vine, I will refuse their natural bodies at that day, for they would not that my spirit should reign over them.

These are not the sons of Israel, but the servants; for the servant knoweth not what the master does, but the son knoweth, and he that has my spirit resting on him, though the earth be the life of him, yet the spirit shall make him as the son, by obeying my commands. This shall be found true to him that receives the testimony, and shall make him free, for all my commands shall be in his heart, and the strength of me shall be the girdle of his loins.

And when I appear, the earth, which is the old world, the life of them shall be made flesh. And those who have died in full faith of all my promises, which I have declared by the mouth of all the prophets, they which are wrote in the scriptures, though their bodies have seen corruption, yet when I appear, they also shall appear, with bodies as the angels; and it shall then be seen the difference between those that

have died under the common salvation of the saving of their soul, and those that have died in full faith, that their soul and body should be redeemed without death: there shall be as much difference as the stars, or as the sun and moon in the firmament, for as they received their light by the reflection of one another, so shall my spirit give them different lights. And they shall cry, *Worthy is the Lamb, that has overcome to give us those things: for I overcame the fall that they might overcome.*

And the full time is now come and it is at an end, and the door shall be continually open, and the legion of hell shall not be able to shut it, and the call is unto all to enter therein.

And every one which petitions me with his tongue in secret, and his heart with it, his life shall be hid with me from the world, and I will rebuke the adversary, and he shall be subject to that spirit that I will give those that ask: and though he is an adversary to my word, yet he shall serve them. And he knows the time is come, and he will now enter into the nations, and he will fight with all his army, even with those that refuse my testimony. Fear not O Israel, I was one, and all was against me, and I overcame, and I will overcome again, I will clothe thee even with another spirit, the life of me, for it is the life of the bones of the whole house of Israel.

And he that refuseth the raiment that I have commanded him to wear, as a clothing upon his body, the same refuseth my spirit, and cannot be a bone of the house of Israel; he that refuseth any part of the work that was performed upon my body, refuseth me; for the spirit that I will give him is just, and will cause him to suffer for the unjust; it is love, and shall overcome him that revileth: it is pure, and the world cannot mar it; it is meek, and shall inherit: it is mild, and shall overcome; but he that refuseth it shall not inherit it.

And the seal of it is the testimony of circumcision, which is signed by the blood which was shed on the cross; for I will plead with the earth, which is the life

of them, which is the life of the old world, by fire, and by water. And the earth, which is made flesh, shall overcome the fire and the water and the old world. And this is the seal of my second covenant, and the heavens, and the old earth shall serve us, as the servant serveth an earthly master. Taken from the mouth of John Wroe, by Joseph Churchward.

Wakefield, 7th of 1st Month, 1834.

THE Spirit of the Lord is upon me, to utter life unto Israel, that he that seeks to do it may live. My law is to those that have signed my covenant, and not unto the world, unto them it is not given, but after a man has become numbered in the house of Israel, and petitions me with his tongue, and his heart is after another thing my Spirit shall refuse that man, because he is after two things, and he seeketh unto those that are become not free, and he hearkens unto them and not unto my word: he feedeth them with meat and drink contrary to my word, if he be naked he clotheth him, if he be dead he burieth him.

Now, son of man, call out to the house of Israel, and unfold the parable of the Scripture: Those mine enemies, that would not that I should reign over them, bring them hither and slay them before me, Luke 19th chapter, and 27th verse:—"Follow me; and let the dead bury their dead." Matthew, 8th chapter, and 22nd verse. Are these mine enemies that knew not my decree? If an earthly king send out his officers to his soldiers, and if they desert, is that earthly to take those that never enlisted for deserters, and is he to put them to death that knew not his laws? Hearken, O Israel, hear and understand, these are mine enemies, that sign to serve me and does it not: and these are the dead that has fallen from obeying my word, because they said they knew my word, and did it not, and they are the deserters: and all these that my appearance changeth not when I come, the blood which was shed on the cross for them, shall be against them, and it

shall destroy them, for they are mine enemies, for they would not that my spirit should reign over them.

This shall be a law binding upon the whole house of Israel, he that refuseth my spirit refuseth me, he that receiveth him that denieth me into his house, or giveth him meat or drink, denieth me, and my cleansing which I have prepared for him he refuseth ; but if one that is not free come unto them, and seek for the word to be made free, the same shall they receive into their houses, as if they were free ; but not to declare my word to them, till they are made free.

This law shall be unto my messenger : If he find one of the trustees purchasing goods contrary to my word, that trustee shall loose his office, and the house of Israel shall choose me a fresh one in his stead, that I may appoint them one.

This law also shall bind the four trustees of the house of Israel : If they find any committees or officers, buying goods contrary to my word, they shall remove them out of their offices, and they shall become not free, and put others in. If the committees purchase goods contrary to my word, will they sit in judgment, and condemn those that are joined with them ? This I see they perform, because they refuse my Spirit that it should reign over them. Taken from the mouth of John Wroe, by Joseph Churchward.

Wakefield, 10th of 2nd Month, 1834.

THIS morning the words of the Lord came unto me, and the Spirit is upon me to make known his word unto the house of Israel, that the Lord has shewn me the murmuring of the people of those that are numbered in Israel, touching their clothing, and their colours ; and the fashions of the world, and the quality of their clothing, that they want their clothing, and are not willing to pay according to the advance of goods, and to wear what colour they please, and to purchase it where they please ; but the Spirit says, Say unto them, Thus saith the Lord : They murmur not against

the messenger, but the Spirit that is gathering the house of Israel, because they are not the branches of the vine tree, neither are they the seed of the house of Israel, but their bodies must see corruption; that I may make the resemblance of them as the wild olive tree, and some of them as the natural olive: neither have they given me their whole heart, but has holden back: if they had given me their hearts, I would have given them my Spirit, and it would not have murmured against me; if they had murmured against the messenger I would have pardoned them, but they refuse me that I should gather them.

But every one in Israel shall be tried, he that loves his daughter, his son, his father, his mother, his brother, his sister, his land, his house, his silver, his gold, his image, or the works of his hands more than me or my commands, is not worthy that the life of my Spirit should sit upon him. For my Spirit must do the work for every one, that the Adversary may serve them, for the wicked one will work till my Spirit has subdued him, and put him under Israel's feet.

For upon whom my Spirit resteth, there shall nothing fail of that which is wrote in the Scripture, for my commands with the Law and Gospel shall be written in the inward man. Those that are numbered, and seek not me with their whole heart, spirit, and body, shall be as salt which has lost its savour, and they will not be able to wear that clothing which I have commanded them to wear, because they have not my Spirit, and the wicked one whom they lean to, is continually turning them against my command, and fighting against my law, and my ways; telling them my ways are not equal, neither are they the ways like unto a God, or what is there in clothing, or in meat or drink, it must perish, and so will your bodies. This he makes to appear in your eye foolishness, and makes it appear that the ways of the world are more equal than these commands.

I must now bring thee to shew Israel the Scriptures, and the things that are wrote therein; but they were to be for parables till the sixth day, and that on the sixth

day I would pour my Spirit on the whole house of Israel, and bring every hidden thing to light, and unfold every parable, and stop the mouths of Deists and Atheists, and Unitarians, for they believe not in me, they say I am not God, but there is an higher power than I, and that I am no more than other prophets that had been before me, and that every man is the Son of God, and that I am not that one God, but his Son.

I will explain to thee the parable of the olive tree, which Paul uttered, that thou may explain to the house of Israel (Romans, xi. chap. 17—24th verse.) they are they who have believed in the fulness of my Scriptures, that nothing should fail of that which was spoken, but in its day, and its season, and its year, and its generation, I should accomplish it.

For the parables are given to be fulfilled at certain times and seasons: and the three days are set typical of three generations, and the six days are set typical of six thousand years, that then they should appear of whom the vine tree was set the resemblance, that whosoever was living in his body, though dead by knowledge, yet if he believed in me, his body should not die, by seeing corruption, or his soul be left in hell.

This is the resemblance of the vine tree, wherein I shewed them I was the first, and that beside me there was no God, and I was the last, and before they were I was, and this was the way, that I might shew man my creation, that I made the angels lower than myself, and gave them a life that they could not die, nor their bodies see corruption, neither had they power to destroy one another.

I then created man lower than the angels, that I might shew him the work of mine hands. Here rebellion took place, seeing they could not destroy one another, they sought to destroy the works of mine hands. Satan and his angels fought, and Michael and my angels stood stedfast for my creation, and there was rebellion, and I overcame the rebellion, and drave him and his angels out into the earth,* he then overcame

* Which is the natural body of man, with the animals.

those whom I had created, to shew them the works of my hands.

I remembered the woman's seed, because the man had cast the blame on me, and I rested upon it, and I was mouth and wisdom unto her seed. Here the battle was, and here he brake my decree, and he said, If I would leave her seed he would then destroy it. I left it a moment, and it cried unto me, and Satan destroyed the life of the woman's seed. And within three days, which are set typical of three generations, I took up the body out of the sepulchre, and shewed them that I was in the tabernacle, and was the life of it. And beside me there was no God.

I then closed the door, that none should enter in till the third generation, or till the sixth day, which is the sixth thousand years; that he that believed in me, though their bodies were gone to dust, and that as seed is sown in the earth, so their hope and faith in me should be the seed of them. Though it is sown a corruptible body in the earth, I will raise them a spiritual body, within the sixth day; and according to the measure wherewith they have measured one to another, so shall it be measured again unto them, even at the first resurrection, within the sixth day.

These are the wild olive branches. And the natural olive branches are they who have lived in full faith of their soul and body being preserved alive, in spite of men and devils. But through the distance of the time they could not arrive at it; still they lost not their faith, but were valiant unto their death; these are the valiant of Israel; and I have surnamed them Saints, in my scriptures, by the mouths of prophets.

But those whose bodies received a change, that they might be preserved in the second place, till times should be up, which is within the sixth thousand years; these are they who are the pattern of the vine tree, and were the resemblance of me. Though I was before they were, that I should rest on the woman's seed, and it should be valiant after I had left it, but was valiant unto death.

The wild olive tree,—I must unfold the parable to the house of Israel: They are they who only sought for their souls, and valued not the body, who sought not for the interpretation of the scriptures, but said those things belonged not unto them, for God had laid them up for himself, and not for man. Neither did they observe that the secrets of God belonged unto man; and that all things are created and made for them that are with the bride and the bridegroom. And according to the measure that they measured with, it shall be measured unto them again; their souls shall be preserved alive under the altar, at the first resurrection; and they shall possess the second heavens, because they believed that I should preserve their souls: they have done the work that I required, for the obedience of their souls. And these are they who I called the wild olive, by the mouth of Paul, that they should only be grafted into the pure olive, that through being grafted in they might have fruit at the first resurrection and receive bodies.

But the branches of the boll of the pure olive root, are they that shall be saved out of the clefts of the rocks, and the hiding places, and the caves of the earth; and the Saints of the Most High shall judge the fig-tree, which is the people that remain in their bodies, blood being the life of them; for they are the twelve nations, that shall bring the glory and honour of the nations into the kingdom, and the honour of earthly things, for when they shall see the Saints of the Most High, they shall then give up the battle, and the Saints shall bring them to the Bride and Bridegroom, which is the vine-tree, and the branches are the house of Israel, whose blood is changed into flesh, and the life of the Bridegroom has become the life of them, and they are become as the Bridegroom and the Bride, and these are the people of the Saints, that I declared by the mouth of Daniel, my Spirit being on him, for they are the descendants of faith of the olive-tree, and these are the parables that are explained to the house of Israel.

The fig-tree being pruned, dressed and dunged, by the power of Satan being removed for a thousand years that if they bear fruit well, during the thousand years, by the Author being removed, on which the woman cast the blame, the tree shall not be cut down, but shall put on immortality, they being made perfect men.

Then will I free the woman's seed. And how will the first Adam do? which cast the blame on me, when he said the woman whom I gave to him, she gave to him and he did eat. When the vine-tree appears will he not stand as a guilty sinner, when he sees the woman's seed free, and those that join with her, and Satan cast on whom the woman cast the blame.

Now if the tree bear not fruit, when Satan's power is removed, then will Satan stand with the man, and contend that it was neither he nor the man, but that it was me in giving him the woman; if this be true, Satan will conquer with the man, and I with the woman shall stand in the image of the man, as I stood upon the cross, so will they wag their heads, and boast of the cross, that Satan and the man has won the day, and the woman and her seed are cast.

Here do I stand behind the veil to see the smiles of man and devils, here does hell contend to see me so near at an end, they bind me on the cross as Abraham bound his son, that I shall never come down any more, to free what I was bound for. How can I like a just God endure to see the pangs of Hell so near, well may he rage; for I will be his end; well may Deists and Atheists say that I am not just in all my sayings; Moses or I must be guilty.

They say, that Moses said, No man had seen God at any time, and did live;* and in another part he said, He saw God face to face, and did live, and ate and drank before him.†

This parable I must also unfold, that thou may hand it to the house of Israel. I took the seventy elders and Moses on Mount Sinai and they ate and drank before me, and they saw me in the Spirit, and not in the life

* Exodus, xxxiii. 20.

† Exodus, xxiv. 9, 10, 11.

of their bodies, blood being the life of them, and in the same manner did I appear to Abraham and to Sarah, they brought butter and milk before me, and a calf tender and good from the stall, and they saw us in Spirit eat and drink, three persons one God, which was typical of me when I took the broiled fish, and the honey comb, with a body. And she was afraid, and I promised them a son, figurative of the woman's seed without the seed of man, and shewed them my kingdom, wherein I would be glorified, that in the seed of Isaac, all nations should be blessed, and the Saints should judge them, and the meek of the earth shall inherit these things.

In the same manner did I shew the kingdom to James, John, and Peter; it was transfigured before them they being out of body, and yet in spirit, they saw the kingdom, and I said, Tell the vision to no man till the son of man be risen, (Matt. xvii. 9.) And in the same manner shall the whole house of Israel see it, before they are redeemed, so shall they be valiant, fearing not the life of the blood, nor revilings.

In this manner will I conquer the evil power, by revealing my word to the house of Israel.

And the people of the saints are the bones of the house of Israel.

I am God, and the life of me is spirit, and by it will I give life to the house of Israel. But I ask thee, O messenger! who is Israel? I will stretch out mine arms, and prove them by the dresses which I will cause them to wear. For I will not gather them, nor bring them in by judgments: judgments are as parables, they are for the unbelieving world. But he that seeks me with his whole heart, soul, spirit, and body, shall have my spirit always upon him; and it shall testify of me, and my work, and shew him what he shall do.

That I may overthrow the unbelievers in dress and worship, for green and blue shall be free for the whole house of Israel, either in trimming, or in any part of their dresses, and these are the two colours which I will prove them by, white shall be free

for them at all times, for it is the resemblance of me. Taken from the mouth of John Wroe, by Joseph Churchward and William Tillotson.

Wakefield, 16th of 2nd Month, 1834.

THE Spirit of the Lord is upon me, that I may now make known the interpretation of the parables that are left on record in the scriptures.

Joseph's dream:—He dreamed that he and his brethren were binding sheaves in the field, and their sheaves stood upright, and made obeisance to his sheaf. He dreamed again, that the sun and the moon, and the eleven stars, made obeisance to him.

The sun in the firmament of heaven, (Gen. i.) which gives light to the eye of man and beast, is set typical of the bridegroom, or the son of God, the moon which is set in the firmament, in the heavens, to give light to the eye of man and beast by night, is set typical of the woman, the stars in the firmament are set as emblems of the woman's seed, and the trees that are placed in the planet, are set typical of the woman's seed, as well as the stars in the firmament.

The sun in the firmament, being set typical of God's gracious throne, where Satan has no seat, and it is said in the scriptures, that he should not tempt the Lord, but him he should only serve.

This is set for years, and for seasons. Joseph's sheaf is set for the bride of heaven and earth, being the mother of the new creation, bride of the son, the son bowed to her and made obeisance, which is Christ the bridegroom, because she was pleasant in his eye, he held out the golden sceptre to her, she touched the top of the sceptre, and she became a bearer with the husband. The moon being her body, the life of her became as the sun, and even her own body made obeisance to the life of her, and the stars being her branches, they also bowed to her. And she was set to beautify the sun, and the sun to make obeisance; and this is the interpretation of the parable, and when

mortal shall put on immortality, all the different lights that shall shine together, shall see it performed.

This is the latter Adam and the latter Eve, which is made and created in the six days, which is six thousand years; but Satan's power increasing, the days are already shortened, and all that dwell in the heavens, and on the earth, shall see it performed.

Now son of man, thou art not able to put forth a parable to the house of Israel, neither art thou able to set judgment before them, they are for the first Adam's seed, they are for the old world, they are for the first heavens, which shall vanish as a scroll; but I must shew thee my works in my creation, I created a place for myself, which I call the third heavens; I created a place for the angels, and I gave them a life which is not of blood, neither can they destroy one another; there was war took place amongst them, though there was war, yet were they not able to destroy one another; but the evil which began to rebel, I called them Satan, and I separated them from the others, he then began to subdue the people on the planets, I created man and I gave him a law, lest he should transgress as the angels; I planted a fig-tree, I planted a wild olive-tree, I planted a pure olive-tree; I placed these as the resemblance of my work, that they should all bear fruit unto me; the fig-tree called I woman, and the wild olive-tree, and the pure olive-tree, and the vine-tree. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 18th of 2nd Month, 1834.

THOMAS MORT, of Huddersfield; William Whiteley, and Samuel Aveyard, of Wakefield.

I am commanded to call ye three here as witnesses, that the Lord has commanded William Tillotson, to overhaul all the writings of the last ten years, and alter them to the present light;—That the fig-tree, he shall bring it to the fig-tree; that the wild olive-tree, he shall bring it to those that believe in part of the scrip-

tures: and that those who have died in the full promises, by their lives being taken from them by the adversary, by being put to death, and sealing their testimony that they held with their blood, are called the Saints of the Most High, and those which have received a change, by the faith which they held are of the vine-tree; and that they have gone on from strength to strength, till they have come into the vineyard.

Now then, this is the charge that thou shalt alter the word unto this light, and yet not alter it, and I charge ye here, that ye be as witnesses for me, at the day of judgment, that I may be clear of the blood of him, and he of me.

If any of the children of Israel be deceived by another man: he shall answer the man in this manner, Satan has greatly deceived me by thee, and I am deceived, for I have not found it according to thy word.

Wherever there is a wife that riseth up against her husband, in a wrong case: as she riseth up against her husband, so will the fruits of her body rise up against her. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 19th of 2nd Month, 1834.

On Sunday, the 16th instant, and following days a number of persons arrived from different places, without knowing of each other, or any one at this place knowing of their coming, and the Spirit of the Lord fell upon Yaakov to appoint them as a jury, to hear the sermons read for the Preachers' Book, which was finished this day. And Yaakov said, Hear, O Israel! Woe unto that man that shall take any thing out of that which has passed, but idle words, and woe unto that man that shall add any thing to, that man shall give an account at the day of judgment, and ye that have heard it read will be witnesses against him.

20th instant, sun-rising. A meeting was held in the meeting-room, of the persons who had been present at the reading of the sermons, and others; four males each having on an ephod, were placed in the four quarters, and every male and female present, in their own quarters; Yaakov spoke as follows: There is not a quarter, but what has its tribe in; you that stand here as a resemblance, your names shall go into all nations, so that when the end comes, there shall not be a nation which will not have heard.

Now as ye all see this morning by the providence of His own divine will, and His own hidden mystery, every man in his place. Thus saith the spirit, Within the sixth year,* there shall not be one man lacking throughout the whole house of Israel; the hair shall be long, and beautiful, as yellow gold; the eye shall be as glass or stone to the aliens.

Let every man sit down, but the man that presents his quarter. Thus saith the spirit, the God of Israel, these four men that now stands for the four quarters, they shall stand the resemblance of the trustees of the house of Israel.

Let every man stand upon his feet, and every man to his rank; let this be marvellous in your eyes this morning, that there is not one found but one family, in the quarter of the east, and this spirit which rests upon this house, shall rest upon the whole house of Israel,

Then sing, O dove, thou vineyard of red wine, for new wine is found for thee, O virgin of the house of Israel; a song shall be sung for thee, not a song of thy deliverance, but a song that thy God is in thee.

21st Day. The Lord will alter the clothing, so that they cannot follow you,

The command is to all committees to hold the private word which they have, that when they take them before government, the writings may clear them. Taken from the mouth of John Wroe, by Joseph Churchward.

* Within the sixth thousand years.

*Leeds, Yearly meeting, sun-rising, 30th of 3rd month,
1834.*

THE people appeared in their travelling dress; Yaakov was present, and spoke on the meeting being a type of the end, we were called forth to see who was ready for the marriage, and who not: he said, If any man feel himself not prepared let him go out. He took off his hat, and said, If any man feel himself not prepared, let him pull off his raiment, that he may appear unclothed as I am. He that refuseth the physician, to heal up his wounds, the next marriage of the sealing he will not be there.

Near the end of the hour, Yaakov and a number of friends went out, and those that stopt in, read the laws, and ended the hour with prayer. Yaakov said, those that went out were to undergo no examination, but be shut out of all private meetings till the new moon, and then enter the water,

The second meeting, ten o'clock: The people appeared in their marriage dresses, and robes.

The prayer was uttered, and Yaakov said, The prayer is changed, and I hope you will forget the former, and think on the latter. Those that think on the former and not on the latter, are like those that go no farther than the former prophets, and are dead with them: Dust to dust: Ashes to ashes, but those that go on, it is for the body.

If a man break the law, say nothing about him, but retire from him, this is charity, and not what it has been taken for. Let us remember that if we had not been kept, we should have been the same; for if I persecute you it is for the enemy.

I am commanded that all committees unlock their box on Sunday forenoons, and keep an account of the number of communications, and I charge you in the name of the God of Israel, when ye get back to your bodies, that ye teach the same doctrine.

Whoever works in the Sabbath hour, on Friday evening—as the man that gathered sticks was put to death, so will he.

Calling for such as were prepared for the marriage, he said, It is not to marry one another, but the Spirit of Jehovah. Now if ye undergo the marriage without confessing all your deeds since ye joined, your marriage is void. If thou hast stolen any thing wilfully, there is a possibility of thee being cleansed, and this is thy cleansing, to restore four-fold.

The spiritual marriage and delivery of the seals took place to such as were prepared.

Yaakov uttered the following prophecy. There shall be winds, which shall take carriages &c. above the clouds, and when they come down—dashed in pieces. This ye shall hear of in a short time.*

He called forth Thomas Meredith, widower, from Ashton, and said unto him, Art thou willing to marry whom the Lord shall give thee? He answered, Yes, Yaakov then said, Elizabeth Till, the widow of Thomas Till, of Sheffield, is given to thee, go, and before the sun set three times, tell her thine errand. When thou enters her house salute no man till thou hast told her thine errand.†

Third meeting, two o'clock in the afternoon. A trial took place between two of the friends, on account of rash words. Yaakov said, Now I have received a command, if any one speak, to put the law in force, though the whole house of Israel leave.

Let the press send this to all places: If two brethren disagree, by one of them using rash words; and after his passion he goes unto his brother to be reconciled, no committee is to interfere.

John Dunwell who spoke rashly, to be shut out till he has undergone the law. I hold Enoch Shaw guilty

* A Scotch newspaper states that on the 25th of the 2nd month 1835, at Punbride, near Arbroath, "A whirlwind burst out, at Easthaven, a small fishing village, where the boats were drawn up on the beach, some of them were carried up perpendicularly in a cloud of sand, so thick that they could not be seen for a moment. Two of them in the fall were dashed to peices, and that so completely, that they were afterward divided for firewood. Others were greatly injured, and carried by the sudden gust sixty yards from where they lay."

† They are now since married by the laws of the land.

in the name of the Lord, but he is not shut out; but it is for a time to come, next marriage; but if he pleases he can go into the water.

If thou buys a horse, and art going to sell it next minute—if thou cuts a hair from it thou art guilty; but it does not mean hairs that come off with cleaning.

He asked the chairman of the committee at Bradford if he could produce the names of all that had missed the new moons, since he came into office. It is hid from your eyes now, but the next marriage a fiery law will go forth.

Petitions will be granted in Parliament, till the people will not know what to ask, and will bring on a civil war. And the corn bill will pass, but not at this time.*

He said to John Tillotson, one of the friends from Bradford, I am afraid of thee, that thy setting things as types and shadows, will be the end of thy body,† I was made the instrument to tell thee that God would take a part of thy family, (which came to pass,) and I tell thee he will yet take a few.

He said to Mary Laycock, another friend from Bradford, Dost thou think them words are fulfilled that I spoke to thy husband in the congregation? Ann Burnley repeated them, Thou said, He (James Laycock) had told the word secretly to the unclean. James said, It was a lie. Thou said, If it was a lie, he should be prospered in his business as he had been before, but if not it should be to the contrary. It has since been proved that he has had no prosperity in his business, which Mary Laycock acknowledged. Charles Robertson said to John Wroe, Thou said further, If it was not a lie his conduct should prove it, which is also fulfilled by his getting drunk continually, and swearing.‡

* The corn Bill passed twelve years after the date of this prophecy, viz. in the 7th month, 1846.

† He died in the winter of 1845, about eleven years after the above words were uttered, one of his family died soon after, John Wroe declared also in the 1st month, 1837 that John Tillotson's wife would be a widow—which came to pass, as she outlived him, and is still alive.

‡ Since the above he has gone nearly blind, and has become a pauper.

Yaakov went on speaking, All ye combers prepare for your combs to be sold, and ye weavers for your looms to be cut up and burnt.

He spoke in a very particular manner to Joseph Wroe, son of Joseph Wroe, of Bradford, and said, This people may wonder why I speak to thee in this manner, but a little time hence and they will not wonder.

You may think you can get easily in here, but it will not be so at that Sanctuary; I saw many tears, and even heard the world say, What a weeping there is among this people! Now prepare to overcome this prophecy.

I charge you two, Charles Robertson of Bradford, and Thomas Mort of Huddersfield, that you ramble to and fro in this land England, preaching, beginning from this day; and send a part of what is given to you to your families.

He spoke to the friends from Huddersfield about the few that were left of them, and said, I am sorry, but why? seeing the Lord's fulfilled. But I again tell you ye will become a great people, and many of the old ones will come back, all but those who have done such and such things. And mark one man: I mean James Harling; I have seen evil concerning him: mark when sudden destruction comes upon him.*

When mortal puts on immortality they will be able to see off one planet onto another, as a man sees a cow in his field.

I tell you before it comes to pass, the Jews are going to prevail: their emancipation bill will be passed,† the same as the Roman Catholics; and they will have

* Some years after the above, James Harling died suddenly, without a moment's sickness, being apparently in his usual health.

† An Extract of a letter from Frankfort, of the 5th of the 10th month, 1835, says, "The emancipation of the Jews has been proclaimed in the electorate of Hesse. This measure was proposed to the States by government itself. Henceforth the Jews will enjoy the same rights and privileges as the other inhabitants of the country." The above appeared in a London paper of the 16th.

liberty to buy land, and houses, in many nations, then the spirit will go over them, and return them back, to the law and testimony.

He called forth a young man of the name of James Wood, and a young woman, who had agreed to marry, and directed them, if they agreed, to put their right hands on the Bible, which they did. And he said, Now ye are married spiritually : you have passed a greater ceremony than you will before the earthly priest.*

There are many who say, We shall all die, yet they shall turn, and be as much against it as they have been for it. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Sunday forenoon, 6th of 4th Month, 1834.

EVERY year the house of Israel are bound to go up to the marriage, every one to their churches.

If a man have an unbelieving wife, or unclean, say not your prayers with them ; worship not with the unclean.

As I sowed my seed in a woman, and brought forth a man, so will I put my Spirit within man, and bring forth the works of a woman the last Eve, to be an help-mate unto me the God-man. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, New Moon, 13th of 4th Month, 1834.

I HAVE received a command from the Lord : that the committee at all places where the press may be, are to provide a house for friends to go to, that come to inquire. I tell you a thing before it come to pass, that the house for friends to go to, where the press may be, will be an inn.

I will change the laws to and fro till they are engraved on the heart : thou shalt be like unto a smith or carpenter, and when they are finished, thou shalt

* They were afterwards married by the laws of the land.

present thy thumb nail with all the laws wrote thereon. Thus saith the Spirit: within thirty years of thee being brought forth, my Spirit shall descend and rest upon you, and ye shall receive the partial redemption. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Sunday morning, 20th of 4th Month, 1834.

THAT passage which says, "He that receiveth whomsoever I send, receiveth me;" means any one that walks in the laws, and seeks to do them.

Thus saith the Lord, if one come in the name of Christ, and walk not in the commands, refuse him; but if one come, and use not that name, trade and traffic with him.

I summon all here present, and all that shall come before ten o'clock, but though ye be here at first, yet if ye be not here then, he shall not be received, neither shall his name go into all nations; but those that are, their names shall go there. But rejoice not that your names are going into all nations, but that your names may be recorded in the book of life.

At ten o'clock, Yaakov met in the meeting room, with twelve men, who were as a jury, and he as judge, to read over again the twelve sermons, having on an Ephod, there were thirteen came, so he lotted one out, and made him the door-keeper or sentinel.

Afterwards he said, ye twelve are called as twelve witnesses, that if I be in another nation, or lifted up, or taken by death, that when the sermons shall be reprinted, that no one alter them, neither printer nor any other, but according to the marks which ye shall put this day. And thus saith the Lord, No more laws shall be given, after the Lord shall have taken away the instrument as Moses. None shall be given by him who shall be raised up as Joshua.

Previous to the meeting he ordered Joseph Churchward, to offer each man a sum of money, to be paid out of the treasury, for their victuals for the day,

which part received, and part refused; Yaakov told them as they had received coin, they were enlisted, and were therefore soldiers, and if they deserted, would be liable to be taken as deserters: he then asked each if he was willing to be sworn in and go, or first return home and consult with his father, mother, wife, or children: Two would go home first and consult with their wives, the rest would go then, he then ordered the two to withdraw, as they were not prepared for the Lord's battle, he then called in the one who had been lotted out; and lotted again for one of the two sent out, to make up the number, and appointed the one remaining the sentinel.

After making several observations on the above circumstances, the reading of the sermons was begun and was ended at twelve o'clock at night; in course of reading, several alterations were ordered to be made. The jury were then commanded to sign a writing to the following effect, that it was their desire that the Sermons which they had then heard, should be published, and sent into all nations; the copies which had been read, were ordered to be sealed up, and delivered to Mary Asriel, till the first edition was sold, and then to be opened, and the jury should see that they were reprinted according to the said copies.

The jury accordingly signed their names, one did not, in consequence of having been asleep some part of the time of reading, the jury having been warned that if any fell asleep, their signatures would be refused; a female was chosen for the twelfth, which Yaakov said he had shewn in vision the night before,

On Monday the 21st, the copies of the Sermons were sealed up, with the writing signed by the jury, and delivered to Mary Asriel in the presence of nine of them, with an order that she should keep them in her possession, till the time they should be opened to be reprinted, and that she could then say they had not been altered while in her possession.

In the course of the day, Yaakov gave several instructions to the men who were about to be sent off, as preachers; and the following words are to all Israel.

Thus saith the Spirit, and thus saith the God of Israel : mark the words of Benjamin,* (Do that which is just and right, in the sight of his sight ;) and let his God be your God, keep your eye there, and ye shall be right. God may cause me to do many things which may appear contrary to both Law and Gospel, but keep your eye there. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 21st of 4th month, 1834.

If any of the trustees of Israel shall see a man moved by the Spirit, and that he seeks for the Spirit always to rest on him, that male or female trustee shall appoint him or her to preach, that the kingdom of God is revealed to all that will receive it, and the Spirit is waiting to rest upon every one that refuseth not that it should reign over them, that it may do the will of the father in them, that the tree of life may be put within them, and be the life of them, which is eternal life, and that there is a thousand years offered to flesh and blood also, without the death of their bodies ; and that they bring the honour and glory of the nations into the kingdom.

This is the command to the preacher, that he shall preach according to the book ; but not to read it to the congregation, lest the enemy should say, He is building on another man's ground work ; but he shall bring nothing forward to contradict it, but preach the same doctrine which is taught in the book ; but the afternoon service shall be read where there is regularly established preachings, and the preacher shall walk according to the preaching ; and if he do this his words shall be as the seed which falls upon good ground ; but if he walk not according to it, his words shall be as that seed which falls among stones, and the same shall wound him. Taken from the mouth of John Wroe, by William Tillotson.

* Who is dead.

Meeting, Wakefield, 27th of 4th Month, 1834.

I CHARGE you in the name of the Lord, with this rod in my hand, because I am with you now, but shall not be the next Sunday, and the day will come that ye will long to see me before ye do see me. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Sunday morning, 11th of 5th Month, 1834.

THE explanation of every male being circumcised on the eighth day :—A certain thing was brought unto me, and I received a little thereof, and I kept it, and lost it not ; and the word of the Lord came unto me, saying : In the eighth day, which is the eighth thousand years, they that ever had or have the breath of life of blood, shall come to life, some in the image of God, some in the image of the angels, and some in the state that Adam was in before he fell, lower than the angels, and the life of blood swallowed up in victory ; the life of blood is Satan's kingdom, and circumcision is set typical of his kingdom being cut off, as Esau being an hairy man, was set typical of the old world ; and Jacob being a smooth man, was set typical of the new world, and this is the true interpretation. And say, Thus saith the Lord, let it be circulated to all places ; and when the books are reprinted, this also shall be printed. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 12th of 5th Month, 1834.

THE Spirit of the Lord is upon me, to declare the ending from the beginning ; I will call forth many labourers for my vineyard, and every soul shall sign to serve me, and he that serveth me not after he has signed, but becomes a deserter, these are they that are become mine enemies, that would not that my Spirit should reign over them, my appearance shall slay them.

This command shall be entered into the laws; there shall be a writing prepared by an attorney according to the laws of the land; and every male, and every female, shall sign their mitre, robe, instruments of all kinds, and jewelry of all kinds, even to bracelets, earrings, of whatsoever kind it be of. And they shall sign that writing, that if they walk not according to the commands, and become not free, and refuse to be made free, that property shall be no more theirs, but they shall deliver it up, or pay the value of it to the committee that they are under; and if they refuse to deliver it up, the committees shall claim it by that writing which they have signed; and all that is called away by death, in the same manner shall it be done; and if he who has fallen off, or deceased, has parents, brothers, sisters, or children, that walk in the Laws, and are poor, and have need of any of those things, the trustees shall give that committee power to give them out of that property, that part which they stand in need of; and if he that is fallen off or deceased, have none of these relations in the visitation, that property shall be given to the poor of that body, who are in need of those things and if there is none—to whom the trustees shall appoint it. For I tell thee, O Israel! there is more clothing than the wearers, for the disobedient shall clothe the obedient; in this manner will I do with all the twelve tribes of the house of Israel, for more is the disobedient than the obedient, so there shall be clothing and no one to wear it. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 21st of 5th Month, 1834.

✕ EARLY this morning, being laid in bed, the Spirit of the Lord fell upon me, my eyes were opened, and my understanding was given to me, and the following are the words. Let this be sent to all my children round the planet, wherever they are scattered: Many prophets shall arise and deceive many, and these are the prophets that turn from my word, and bring forth their ✓

own wisdom, and bring in a easier way, than the way I have chosen. And for Bartholamew Blake, I will cause him to stink in the eyes of those in whom he beautifies himself,* I will cause my Spirit to overshadow him, so that the evil spirit shall leave him, and leave him ashamed in the midst of his followers, because he has entered into mine house at a private door, and has spread my word among such like as himself, some it shall catch, and some it shall snare. But see thou be not like him, but stand thou with the rod of my word, for I will have but one standard, one leader, till I get an hundred and forty-four thousand prophets and prophetesses; then I will let go my Spirit, and it shall overshadow the nations, when the door is shut, and they shall be ashamed.

And for thee: It must be these that are numbered in Israel, that shall cause thee to go to prison; but if thou keep my commands, and they be found with thee, I will be the jailor, my spirit shall unlock, till they see that they cannot hold thee, but according to my word.

Now David Brummitt is come to inquire of thee: If any thing can be done for the preachers, and bids thee behold the preachers at other places.

Now, Son of man, stand thou in the midst of the house of Israel, and say, Thus saith the Lord: He that has my commands with him, and keepeth them, I will shew that person, that that Spirit that is with him has the key of every man's heart, and it shall unlock the hearts of those whom it shall address; and as the tunnel of a furnace poureth out the metal of that which it has been fed with, so shall those that hear my word, turn out their silver and gold, to support those that have my Spirit, to go forth with my word; for the time is come he that doubts not, let him provide no scrip, nor purse,

* Bartholamew Blake was a resident at York, professed to have, or to have had a spiritual visitation many years previous to the 1834, when he joined the society surmamed Israelites, but soon turned against it; pretending that John Wroe, or his wife, or both were usurping the place of Joanna, and on behalf of the latter he should next year commence an action at law against them.

for he is not fit for my work, neither shall my Spirit sit on him.

And let David Brummitt return to his wife, and fulfil that which he inquireth of me ; let him provide a place for his wife, and himself, and let him feed my treasury, if it be with two mites, I will accept it ; and let him not say he cannot get work, or else he would work, for he must first be proved before he is fit to go to fight for my kingdom, whether he will deliver up his children, the seed of his body, as I delivered up the life of the blood ; for if he either turn to the right hand or the left, from the standard of my word, his body shall perish ;* if he stand not steadfast he cannot be my disciple, for a wavering spirit hate I, saith the Lord : for I will prove myself just and holy from eternity, in the sight of your sight, so that every man shall look downward, and every priest and prophet that standeth not with the woman's seed in the battle, shall be ashamed, for my Spirit shall fight till it has subdued the whole, I will liken myself to a man of war, till every one be subdued to the woman's seed ; in her is the promise, and with her seed will I end ; for it is circumcision that shall cut off Satan's kingdom, for I have set it the resemblance of that, and he hateth it, because he knoweth that it is against him.

And let my children read Joanna's answer to the five charges, in all their meetings, (page 3,) answer to the first charge, concerning the sealing, and her answer to Brothers, in 1802, concerning circumcision.

This command is to all committees round the planet, and to all my children, let them feed my treasury, that the preachers may be supported, till they be endowed with the key of my Spirit, then they shall not require of their brethren that are joined with them, but it shall unlock the hearts of those that has been enemies, to support them ; but the hearts of those that has already signed must first be proved, whether they will give their mite towards supporting my work or not.

* About five years and a half after the above he died, viz, on the 25th of the 12th month, 1839.

And for thee, thou must yet remain for many days, for with a strong hand will they drive thee, and with a strong hand will they push thee, till they push thee out of the nation; for felony must be oft brought against thee, murder, theft, whoring, and stealing, lying and witchcraft: these are the abominations that the enemy will bring against thee. Let this be printed and sent to all places, for he that has my Spirit, it will unlock his heart to feed the preachers of my word. But I see them feeding one of another, and devouring one another, and the flesh of the right arm devouring the flesh of the left arm. A just measure and a just weight will I have, and he that sendeth overmeasure, or overweight, to be seen of another, shall be in my sight, as if he cut off a dog's neck; and he that giveth short weight, or short measure, or stretcheth out the cloth upon the pins to make it gain length, or dampeth any thing he sells by weight, to make it heavier, shall be as if he sacrificed with a dog's head, in the stead of his prayers, and I will cut off that body from the land of the living, because the covetousness of his heart would not let either weight or measure go. This command shall be to all retailers: they shall not stretch the cloth in the measuring, they shall not put their thumbs at the end of the rule between the yards; they shall not send thirty-seven inches per yard, nor thirteen inches per foot, thirty-six inches shall be one yard, twelve inches one foot, and the quarters in the same manner; and they shall not let one dram go above weight, but the beam shall stand, it shall not draw; for he that letteth the scale draw in the sight of another, to be seen of him, out of sight he will send it short. This command shall be to the wholesale dealer: If he send a piece by wholesale he shall not cut that piece, but as he receives it from the manufacturer, in the same manner shall he send it to the retailer; if it be proved by the mouth of two witnesses that they have cut it one inch shorter, and it not being a pattern, or a swatch, they shall be crossed from the house of Israel, and meet no more; for he that selleth a piece for a whole

piece, and is not one, and submits not to the law, that body shall die, he hath broken my covenant.

And these are the commands to the wholesale warehouse : the expences of travelling to purchase goods, and the carriage of the goods shall be reckoned to the price of the goods : and if there is any discount allowed it shall not be deducted from the price, but shall belong to the wholesale warehouse. And when it sells any goods to the retail warehouses, it shall put one shilling in the pound upon them, and this shilling, with the discount, shall be for rent and taxes of the warehouse, wages of the warehouse-man and interest of money. And it shall not sell goods by retail to any one belonging to a body of people where there is a retail shop established, if that retail shop has them goods. And these are the commands to the retail warehouses : The expences of the carriage of the goods, from the wholesale to the retail warehouses, shall be added to the bill that is sent with the parcel, and shall be divided according to the number of shillings that that bill amounts to. And the retailer shall put one penny in the shilling upon what he sells to the house of Israel ; but what he sells to the world there is no restraint. This shall take place when it is read.

The committees at all places shall search their bodies, or branches of their bodies ; and if they find either male or female that is able to establish a shop, sufficient for their people, and they refuse, they shall be shut from Israel ; whether they be of the committee or not : unless it be one that has an unbelieving partner, whether it be wife or husband.

And every body or branch, where they are not able to establish a shop, shall be free ; but if a mixed garment be found with them, or black, that they have purchased after taking the second covenant, they shall be shut out till they have delivered it up to the committees, and the committees shall burn it in their presence. Taken from the mouth of John Wroe, by William Tillotson.

Newtown Ards, Ireland; 22nd of 6th Month, 1834.

THE words of the Lord came unto me in the morning in bed, Return thou back into England; for if thou set thy foot in a land, it shall be sufficient for me, for into many countries shalt thou go, and shall be as though thou only set thy foot there; and Alexander Rennie, whom thou desires to see, I will cause to come unto thee.

Hast thou heard the boasting of the people in Ireland, touching their crops? The boasting must appear greater than my word, so that my word may appear little in the eye of the unbelieving world; but they shall hardly have time to boast, for a part shall be destroyed by fire, and burnt up with fervent heat: for all this, other nations shall come to borrow of England. No total famine can appear in England, because of the house of Israel; for the famine of other nations shall drive them unto England.*

Brotherton near Pontefract, 29th of 6th month, 1834.

THE words of the Lord came unto me. Dost thou hear the cry of the people for rain? They cry for the earth to be watered to give them an increase; but who crieth for my spirit? I will water them the earth, and sweep away a part of their crops; and one part by fire, the thunderbolts shall roar, and set their crops on fire, with their buildings.

Meeting, Friday Evening, Wakefield, 4th of 7th month, 1834.

THERE are many old believers that have been in from the beginning, will continue till the end, but their covetousness will rob them of that which is laid up for them:

* The prophecies in this Communication and those of the 29th instant and the 6th of the following month, being the same, the fulfilments are placed to that of the last date.

because they remember their works — thinking they have done so much more than others. The Lord will open the hearts of the people to support the preachers, so that they shall contend one with another which shall have the preachers to their houses ! but the old ones must be tried.

And he that proposes a thing in his heart to give to the Lord, and gives it not, the spirit will not rest on him, a dry east wind will be upon him, as it was upon Huddersfield : it was said, A dry east wind should rest upon Huddersfield, because they came not up to the feast of the Lord, look what a number they was then, and how few they are now.*

Some will be ruled by their wives what they give to the Lord, some by their husbands ; but happy is he who lets not his mortal wife know what he gives, though she be in the covenant ; happy is she who lets not her mortal husband know. Taken from the mouth of John Wroe, by William Tillotson.

Leeds, 6th of 7th month, 1834.

THE words of the Lord came unto me, Art thou afraid of this congregation whom thou standest before ? stretch forth thine hand to the east and the west, that the clouds may give forth their rain, mingled with fire, that it may destroy man and beast, as well as crops in many nations.†

And for thee, I will afflict thee, till thou be willing to obey my commands, and to seek me for the fear of the

* There were about thirty at the time that the prophecy was given, and now only three.

† The prophecies in this Communication with the two preceding ones, were most remarkably fulfilled in the latter end of the 7th month, and the month following, by the continued rain, and dreadful storms of thunder and lightning, which destroyed in part the crops of corn, in this and many other nations ; as well as man and beast. The storms of lightning, which have visited many places, are described, for violence, as being such as were never before witnessed. Also in many parts, were men, women, and children, as well as cattle killed.

people to be removed from thee ; for I tell thee the day will come that my children will bear thee in their arms, as they bear a child that is in swaddling-clothes ; for I tell thee shame is the effect of lust.

I will prepare for thee ; for thou shalt yet go forth to many countries. Thinkest thou that thou canst uphold my people ? thinkest thou that thou canst enrich them by riding on the outside of a coach, or the worse end of a ship ? thinkest thou that my words want a witness ? but the words one of another shall be established by one another, but my word shall stand. He that shall write and travel with thee, I will part from thee ; when he can travel he shall travel ; when he rides he shall ride on the outside of the coach ; if he be in a vessel, he shall be in the forepart, and others shall bear witness to him, and he shall write from their mouths, this shall certainly come to pass, that the servant may be kept ; for he that waiteth upon the altar shall be fed by the altar, for he that has my word shall become as the word, and it is life eternal. If there be money in the bag, and thou art in a vessel, and thou art not among the heads of the vessel, thou shalt be afflicted, but my word shall stand ; for the time is come that thou shalt come before the learned men, and thou shalt declare my word before them, that I may then bring my judgments upon them ; for thou must stand before bishops, deacons, kings, rulers, and doctors of all denominations, that the poor of the flock may receive the word by the way-side ; for the word that is printed by the press shall gather more than he that preacheth, for the word is to feed those that are gathered from day to day : if not, they would die by the way-side : as meat nourishes the life of the blood, so does my word nourish the life of man ; and as steel sharpeneth iron, so does the brightness of the countenance of those that have my spirit, heat and attract the zeal of my word in them, so that they shall appear as though they were swimming in the river of life. Now let your light shine before all men ; and let him that has joined my covenant, not break the Gen-

tiles' sabbath, for I command all Israel, that are in health, to attend where there is preachings on the Gentiles' sabbath.

Wakefield, 8th of 7th Month, 1834.

THIS is the interpretation of the sin against man, and the sin against God, and of the two debtors, and of the first and second death. The first death is the death of the body, which is the sentence upon the first Adam, and his seed, for the six days, which are six thousand years.—“In the day that thou eatest thereof thou shalt surely die;” Unless they put forth their hands to the tree of life, at the time and times when the door is opened, which is every two thousand years till the sixth. Every evil temptation which they are tempted with, to break the commands, in what manner ever it be, though it be not put into execution, the wages of it is the first death, which is the death of the body, and is forgiven by the death of the body, so that death reigns over their bodies during the six thousand years. But he that putteth his evil temptations into execution, sinneth against God, and cannot be forgiven but of God, and he that has sinned against me and not repented, nor offered sin-offering, nor obeyed my commands, so that he is not forgiven while he liveth in blood, and the first death take their bodies in that state, where I am they cannot come, but are delivered into the hands of the officer, and the second death will reign over them in hell, till the final resurrection; and these are the two debtors, the one fifty pence, which is he who had his sins forgiven while he lived in blood, but his body died the first death, and the other five hundred pence, which is he whose body died, and his sins not forgiven, the second death will have power over his soul till the final resurrection.

But within the sixth thousand years, to he that asketh, and hath my commands, and keepeth them, and obeyeth the two covenants, the same loveth me, and his soul and body shall gain eternal life, for God shall

set his hand a second time upon his mortal body, and send the same spirit that rested on Jesus, the woman's seed, and it shall deliver their bodies from the first death, and make his heart of blood, a heart of flesh, and be the life of it, and make it immortal in his own image. But those who have died the first death, and the second death having no power over them, will then be as the angels, eternal, and have heavenly bodies, and not earthly, neither can they die any more.

Let no man rob me, for he that robbeth me robbeth his own inheritance, and despiseth his own body : walk ye according to my word, that your children may see it. For I require of every father, of every shepherd, of every coachman, of every captain of a vessel, and of every master of a firm, their blood, that they should shew them, and walk according to my word, of that which they believe ; and he that believeth, I require his belief, for he that never knew me, nor believed, shall rise up in judgment against those that did believe, and did not the work, and condemn them, so that the first generation shall rise up and condemn the second, and the second shall rise up and condemn the third ; and out of the third I will gather together Israel. I subject all in unbelief, that I might have mercy upon all, that I might subject the same in hope at the last resurrection, that I wrought six days, which are as six thousand years with man, that he that wrought with me should reap with me, and enjoy the things that I had created for myself, that I would dwell in him and he in me, and the life of me he should possess. The life of God which he shall possess, is celestial, which is heavenly : the body of man which is flesh and bone, blood being the life of it, is terrestrial, which is earthly ; but when the life of God which is celestial, heavenly, is put within him, it will swallow up the life of the terrestrial, which is the blood, it will make it flesh ; and then he will be both celestial and terrestrial, which is God in him and he in God. But those whose bodies die, are raised spiritual, so that their bodies are not terrestrial, but only celestial, as the angels. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 21st of 7th Month, 1834.

EVERY officer shall do the work before they know of the office; for every one that has been called forth to an office, and my words abide with him, that office shall be given to him in the kingdom, and as my ways exceed your ways, so shall that office exceed your present offices. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 23rd of 7th Month, 1834.

THE words of the Lord came unto me this morning, saying, I will answer thee the petitions which have come from Devonport, though the committee have not signed them, yet I will answer thee: If a committee act unjustly, and give a wrong verdict, the sealed will say, Vengeance is not mine, I will bear it, though it is false; their false judgment shall not hinder me from hearing the Lord's word. He that was my example to walk by, has borne it before me, I also will bear it, this is the seed, the work of Israel. The committee hath wrought folly in Israel, that jury shall be broken up, of both male and female, judge and judgess; but they shall hold the keys till I command, for they shall be many days without a law. Every man shall be left to himself. But the doorkeeper shall keep those out which attend not either on Friday night or Sunday morning. And they that observe not this, and there be not three persons found, I will then take the word from that place, and a dry east wind shall take hold of them, and I will liken them unto Huddersfield; for as they refused my spirit that it should reign over them I will refuse them. They are proud and lofty, and their wealth blindeth their eyes; they shall appear to flourish for a while, but they shall be like the farmer, hardly have time to boast, that some of them may go away with the world. For I will bring my word by thee upon them at a day when they are not aware. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 6th of 9th Month, 1834.

THE words of the Lord came unto me this morning, saying, Send to every body and branch throughout the whole house of Israel. I have heard some murmuring in their hearts against my treasury, and the expences, that there was no expences in the time of the woman's visitation, to what there is now. I ask them whether he that murmurs after he has given to my treasury, it not being put out according to the purposes that he thought, or he that gives it and never brings it into his mind any more,—I ask them whether will enter the first. If I permit evil to overcome, are those that it has not overcome to murmur against me for permitting it? I tell thee those that murmur are equal with those that it has overcome. I will give myself no rest till I have subdued evil, and put it under my feet, and then my sabbath shall begin. I have permitted Satan to let the wolves enter in, that they may devour, that the people might be tried, who had his heart on his money and who had not.

And for my former prophetess, Joanna Southcott, while she was among the house of Israel, I wrought upon the rich, I overshadowed them with my Spirit, and they sent secret letters unto her, some five pounds, some ten, some twenty, and some fifty; from various parts of my province was this performed, wrote in the letters for no one to know it, for they had given it unto the work as though they had given it unto me. And those that murmured not after their money, whose bodies are dead, they are in the heavens, ready to be revealed with me; but those that murmured at their money, and has not repented, in my kingdom can they not come, neither can they minister to the Bride and Bridegroom, because money was their god that they trusted in, and it has deceived them. But those that give now to the prophetess, sound a trumpet before them, they make an alarm, that the gates of hell may hear. What will they say when they see mothers selling their children, as meat is sold in the slaughter house: men selling their wives; and

wives that reign over the husbands, selling the husbands? The cup of iniquity must abound and run over, that the cup of the blood of the innocent may touch the horse's bridle.

For the master shall fear his servant, and the servant the master: the kings shall fear their subjects, and the subjects their kings; sword to sword, cannon to cannon, steam to steam shall roar in battle; nation against nation. And the thunderbolts in the heavens shall play: towns, and villages, and countries, shall be burnt up by the lightening which shall proceed from the thunderbolts, for this is the day wherein my vengeance shall fly.

And Satan the officer, shall execute my wrath upon those that have put their evil temptations of their thoughts into action; this do I permit during the six days of labour, to prove to men and angels that I reign, and that S^atan who is the father of all lies, do I permit, till it be proved that he has no power but by permission. That these who run after witches and wizards, instead of inquiring at my hand, may also know that they have chosen him who has deceived them.

But when I have taken thee away from England, my children shall have strength, and as the fierceness of a lion shall be before the thicket; for he that has sought me, male or female, shall have the fulness of my Spirit, to guard him, and protect him, both by day and by night. For Satan is an adversary unto my Spirit, though yet he is bound to serve it. But if ye break my commands, I become your adversary, and ye must agree with me, or else the words in the book shall condemn you, and Satan shall be your officer, and he shall hold you till it be proved that I have paid the farthing on the cross for all men, especially for those that believe that I should preserve their souls and bodies alive; and to those that have sought for the preserving of their souls, which shall be revealed with me; and the third which have died under the sentence of the second death, whom Satan holds as prisoners, till the final resurrection: but he that agreeth not with me, but

goeth unto Satan, I will destroy saith the Lord. For I am your Lord and master, he that sat upon the woman's seed, which was dead, and is yet alive, and ever liveth, and Satan is the officer between him that breaketh my commands and me, and I will avenge for their sake: after that I will judge between them and the officer, for I will take his kingdom from him, and it is unto those who have served me. Taken from the mouth of John Wroe, by William Tillotson.

*Wakefield, Meeting, Sunday Morning, New Moon, 7th
of 9th Month, 1834.*

AWAKE, O Israel! for now thou shalt put on thy strength, when other nations shall lay in ashes, for thou canst not be hid; for kings shall break in upon thee, and they shall steal my word which is given unto thee, and they shall see their own works written therein, that they may tremble and fear before my word, and serve it; for many kings shall come out of the cliffs, dens, and hiding places, they shall serve the redeemed. And I will cause all my children to be hungry, so that they shall hardly be able to contain from one day to another, they shall go to Post-offices to seek bread, and they shall seek diligently for my word, because they are hungry, and they shall return back to seek that which they have trodden under foot: so if they can find a scrip in a corner, they shall gather themselves together and rejoice over it. But unto the bones of the house of Israel, the fulness of my Spirit shall prophesy upon them, and it shall make them into prophets and prophetesses, neither shall they depart from my command, for my law shall be within their inward part, my Spirit being always on them, it shall bring all things to their remembrance, the things that have been spoken, since the day that I created man. Taken from the mouth of John Wroe, by William Tillotson.

Meeting-room, Wakefield, 26th of 9th Month, 1834.

AFTER the service, Yaakov made a very impressive discourse, he began by asking a question of a friend, if he had never seen a house which he did not possess? the friend answered, He had; which Yaakov observed, that many had seen the kingdom, but never entered into it, never possessed it: it is said "Except a man be born of water, and the Spirit, he cannot see the kingdom of God:" on which he observed, many had been born again, the Apostles were born again, and saw the kingdom of God, but did not enter therein. The Spirit bore them up from evil, and by thus being borne up they beheld in part the glories of the kingdom, and beheld in part what the kingdom was, but did not live to enter into it; many in these days have been born of the Spirit, and have seen the kingdom, and said they were sure to possess it, and they would never die, but by abusing the Spirit by which they are born, they have died, their bodies have seen corruption.

The different sects also who are looking only for the salvation of their souls, are born of the Spirit, so that they see the kingdom of heaven above which the angels inherit, and they have a full assurance when their bodies die, their spirits will enter into it. This is the prize spoken of in the Scriptures, and they say they are sure of it, neither men nor devils can take their prize from them. But this prize must be laid aside, because there is something greater; we must leave the first principles of the doctrine of the salvation of the soul, and pursue for the redemption of the body, we must sell the first prize, which is the assurance of the salvation of the soul, that we may purchase the redemption of the body, because the redemption of the body is greater than the salvation of the soul, because if we receive the redemption of our bodies, our souls are saved also. This I was commanded this morning to declare where I might go, and ye are to declare it to others.

The tub is going to be turned upside down again, as it was at Ashton, though ye are few in number, and ye

will be scattered one here and one there, one in a town and one in a city, one in America, one in Botany Bay, and declare the glad tidings of the kingdom.* It will be that you cannot stop at your homes because of the persecution, and why should ye be against being driven from your homes, since ye will get better homes. I am commanded to prophesy to you, and ye are commanded to seek for the Spirit that ye may prophesy also.—William write these words, that thou may bear witness of them in all nations. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 1st of 10th Month, 1834.

THIS morning the words of the Lord came unto me, Send the Laws out, both male and females', and the treasury statement, that the former may be burnt that the whole house of Israel may settle their affairs every month, one with another, that my spirit may rest on them.

For I will explain to thee that thou may explain to the house of Israel, "Except they be born of the Spirit, they cannot see the kingdom of God." (John, 3rd chap. 3rd verse.) Now I must explain to the house of Israel: can a man inherit a thing before he sees it? Thou answerest, He may receive the produce of a farm of the rent, and never see it. Is the kingdom a farm? or the fruit of a farm? The kingdom of God is the life of his inheritance, and nothing but the fulness of my Spirit can shew him clear my kingdom, and it is life where it listeth; though my Spirit be by measure to every creature, and it bringeth them to life, according to my purpose; and I permitted Satan the officer, through the craft of his temptations, to subject man to the fall, that my creation might be proved, during the six days of labour, that he that believed in me by

* Fulfilled in part, by John Bishop and his wife, who since that time have gone to America, Joseph Holgate and Joseph Greaves to New South Wales, and Charles Robertson to Van Dieman's Land, and Alexander Rennie to the Cape of Good Hope.

repentance, during the first, second, and third dispensations, though his body was under the curse, I would preserve his soul at the first resurrection, with a body as the angels; and that at the final resurrection I might also be merciful to those whom Satan the officer had been permitted to deceive, that their eyes being opened, the curse might return upon the tempter, even the officer, that I might be glorified in the works of all my creation, that all in heaven and on earth, might serve the work of mine hands. Satan has permission to work less or more, all but where the fulness of my Spirit is, but the fulness of my Spirit he must obey, it has overcome, and they upon whom it resteth, will see my kingdom clear; and it will bear them from the evil one, as the pains bear a child from the womb so shall my Spirit bear them from the evil, though the tempter be ever so strong, and though he lay day and night against them, they shall not put it in execution, but shall obey all my righteous laws and acts, because they have petitioned me day by day and night by night, they have given me their hearts, and I have given them my Spirit, and it shall keep them, and prevail for them wherever they be, till it become the life of their temples.

And I will draw the water up out of the sea, as with a pump, and I will draw up the fish with the water, clean and unclean, and I will see who will eat of that which is clean, and that which is unclean, and it shall be in the newspaper that it raineth fish and whales, and they shall drop as the rain, and the land shall stink with them;* and I will send whirlwinds, and I will

* An Irish paper of the 8th month, 1835, says, "A phenomenon was observed on the sea shore at Kilkee, which was a matter of no little surprise to the visitors assembled there. Vast shoals of shad and sprat covered the beach in such quantities that the natives were occupied for hours in gathering them up. The previous night the thunder and lightning was awful along the shore."

In the newspaper in the third month, 1838, was the following account. "The shore under the north of the Magdalen field, has been literally covered with cods and haddocks, most of which were taken alive. Owing to this, notwithstanding the tempestuous weather, Berwick had been well supplied with fresh fish during the week."

gather up the sand in the wind and I will send the sand in fleets, and it shall destroy cities, and it shall be mingled with stone, till it breaks down their roofs, and beats in their walls ;* and I will send vapours of fire out of the earth, and it shall destroy man, woman, child, suckling, beast, and animal. And I will now go to war with all those nations that war against my people, and they shall seek my servant whom I have sent to Israel, and I will hide him as in the days of old, and the kings of the earth shall seek for magicians, and astrologers.

And for the twelve witnesses which bare testimony, while I abode on the life of the woman's seed, when I appeared in the midst of them I breathed on them, and said, Receive ye the Spirit, and it shall teach you what to do, and by the truth of that Spirit did they confess, that the fulness of the Spirit they had not, but by measure, and that they only saw the kingdom in part, because the door was shut against them, till the sixth day, and that within the sixth day, it should be opened again for the fulness of the Spirit to all that asked, and it should then shew them the fulness of the kingdom and its righteousness, and the things that pertain unto that righteousness. See thou contend no more with those that say they are born again, and tell them they may have that portion of the Spirit, which may keep

* An account has been received from Brazil, of the appearance of a meteor of extraordinary brightness, and as large as balloons, used by Aëronauts. It was seen for more than sixty leagues in the province of Ceara, and over the village of Macao, at the entrance of the Rio Assue, it burst with a noise like thunder, and an immense quantity of stones fell from it, in a line extending more than ten leagues. The largest portion fell at the entrance of the river, and in various places they pierced through several dwellings, and buried themselves several feet deep in the sand. No human life was lost, but many oxen were killed, and others severely hurt. The weight of those taken out of the sand, varied from one to eighty pounds.—*London Paper.*

The weekly Dispatch, of July the 18th, 1811, says, "In a letter from Navalcarnero, in Spain, we find the following account—On Saturday last, a horrible tempest arose, accompanied by a shower of stones. it lasted for two hours, at the expiration of which the country around was thickly covered, and had the appearance of being buried in snow. All the vineyards and the corn crops are destroyed, and the roofs of the houses beaten in."

them from sinning against their souls, but without the fulness of the Spirit, they must receive the curse of the body, neither can they enter into the kingdom of God, (John 3rd chapter, 5th verse,) without their blood being made flesh, the Spirit being the life of their temples: the life of the Spirit is the kingdom. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 12th of 10th Month, 1834.

THIS morning, the words of the Lord came unto me: send to all places where the house of Israel is, that they may hear and understand my ways, for every man's works shall be tried by fire, and it shall be proved whether it is my word or not, by whom I prosper and whom I prosper not, and by whom I bless and whom I bless not; for every man's works shall go round the planet; for I command every chairman and every chairwoman, to set down in a book what each has given with their names, towards carrying my word into every nation, and supporting my preachers; for they nailed me on the cross, and I appear to them as a man in prison, bound upon the cross, and to come no more to them. Is it any pleasure their souls being redeemed to me, and not their bodies? I have redeemed the woman's seed for a temple, and those that abide with him I will redeem their bodies with that seed which redeemed the woman's seed.

That I may know what every man has gained by trade both temporal and spiritual, the body is the temporal, and it availeth nothing without the spirit to give it life: the gift availeth nothing without the work; the work availeth nothing without the gift; and it is the Spirit that worketh the work and giveth the gift, and he that has my spirit resting on him, will not see my work as though it was locked up in a prison, but will throw open the prison doors; he will not see my work naked and not clothe it, neither will he suffer it to be hungry, or thirsty, but behold even what the aliens the servants of those redeemed will do: they will surrender all the

flowers of the field, and all the corn of the earth, with the wine and the lees will they celebrate the bride and bridegroom, they being redeemed from those things that I invite you to forsake; nay, they shall seek Israel with all their silver and their gold, and their wealth of the nations, and they shall throw it down at their feet; they shall say, We will serve you for ever, only grant us our lives. Now ye seeing these promises before your eyes, will ye yet provoke me with your silver and gold, saying, I have given this, and I have given that, and the work costs so much, I cannot endure it? I tell you if you perist in it that which ye have shall perish, and others shall wear your crowns; for those which called themselves my sheep, and has kept back their property, Satan shall destroy that which they have, with their bodies shall they see corruption, that I may be glorified in others. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 2nd of 11th Month, 1834.

JOHN Wroe said, Though my body be laid in the nearest church-yard the next new moon, yet recollect I have warned you.

I charge you in the name of the Lord, as I teach you to teach others, when they come from other nations.

There will be many who call themselves believers, seen in public houses, and the world will say, Is this your religion? I have a book of your laws in our house.

Every religion shall find its own weight, and every body of people shall support their own minister. There will be camp meetings, a mile long, crying for the preserving of their souls; but the body shall be hid.

They shall stand up in parliament and say, Their religion is no religion: another shall say, It is false: Even the king shall say so, and say, Where is there a people that has laws like theirs, which establishes our laws? Taken from the mouth of John Wroe, by William Tillotson.

Meeting, Wakefield, 7th of 11th Month, 1834.

JOHN Wroe asked a friend, if ever God had rested during the sixth thousand years,—He answered, No : John said, Jesus said, My father wrought hitherto, and so work I, By what did Jesus work ?—The friend answered, By the Spirit of God.

John said, Thou hast answered wisely. He remarked on Satan being permitted to work : it was not the will of God that there should be evil, but Satan kept tempting him, as they tempted Elisha to let them go and seek Elijah, after he was carried up into heaven, Elisha said, “Go not ;” but they tempting him till he was weary, he said, “Go.”

So did Satan continually tempt God, wanting even to be higher than God ; therefore God gave him permission to work evil, to prove his creation ; yet if there had been no evil, the glory of God could not have been manifested, nor would the angels know from whence came their happiness ; so it is said, Is there evil in a city, and the Lord hath not done it ?

He made a comparison of two nations going to war ; and when they meet to fight, before they begin they try to make peace, but a proud officer draws his sword, and says, I will not make peace. So it said the Lord is a man of war ; yet before he draws his sword to fight against his creatures, he proposes making peace : but Satan having permission to blind them, they refuse making peace. Then how unjust it would be for them to be punished eternally ?

The marishes which are spoken of by Ezekiel, in the 47th chapter, 11th verse, which shall not be healed, mean the strangers, whose blood will not be made flesh. Taken from the mouth of John Wroe by William Tilotson.

Meeting, Wakefield, 14th of 11th Month, 1834.

JOHN Wroe spoke, and remarked on the fulfilments of prophecies which had been given to him, particularly

that, dated, Sunderland, 9th of 10th month, 1832, which says :—I will set all congregations against their shepherds ; and as the children lock their tutors out of their schools and burn and destroy their weapons, that they may have their day of rest, and play ; so shall the congregations turn their preachers out of their churches and chapels.

That it was now fulfilled, among the Methodists at Ashtou, at that place where they turned him out unjustly ; at the same place they had turned out their own preacher justly.—The same at Manchester, and Oldham. He said the fulfilment of the prophecies were his testimony that the laws were of God.

He uttered a parable of a man going a distance, and buying a quantity of goods, and leaves them ; the seller sends him the bill of parcels ; but that does not satisfy him, he must have the goods ; but before he can have the goods, he must send the money, according to the bill of parcels : so is it with the laws and the promises of God. Buying the goods, is joining the covenant ; the laws is the bill of parcels, the keeping of the laws is paying for the goods ; the receiving of the goods is immortality. And as the goods cannot be had till the money be remitted, according to the bill of parcels, no more can immortality be obtained without the fulfilment of the of the laws.

God said unto Moses, Let me alone, that I may destroy this people, and I will make of thee a greater nation ; but Moses interceded for them, but are they not destroyed, are not their bodies dead ? The same said unto me, I will destroy this people, and I will raise up four out of thy body. Making a greater nation of him, means of the same faith that was in him. Taken from the mouth of John Wroe, by William Tillotson.

Leeds, 23rd of 11th Month, 1834.

Thus saith the Lord, Every one that signs to the covenant, stands in the same predicament as Adam and Eve

did at the first ; and if they keep the commands, their mortal body shall put on immortality. The submitting to the law is the keeping of the commands, and happy are they that know his law and submit to it, and he that knows not the law cannot receive the immortality of his natural body. Taken from the mouth of John Wroe, by Elizabeth Wood. *Mark*

Meeting, Wakefield, Sunday morning, 30th of 11th Month, 1834.

JOHN Wroe asked a friend what Friday night was a type of ? Ans.—The old world. Ques.—What is Sunday morning a type of ? Ans.—The new world. Ques.—Then will there be any need to pray in the new world ? Ans.—No. Then from this day and henceforth, let the meeting on Sunday morning begin and end without, but in private.

Every man will receive according to his belief ; those who believe the whole of the scriptures, and prove their belief by their work, shall receive the redemption of their bodies : those who believe part will receive the salvation of their souls ; and, at the first resurrection, incorruptible bodies ; but those who believe nothing, will not rise till the final resurrection.

Ques.—Whether is a man who makes a lie, or he who tells a lie the greater sinner ? Ans.—He who tells it. No. Ques.—Whether is he who makes an image, or he who worships it the greater sinner ? He who makes it ; because he causes numbers to sin beside himself.

The Lord permitted Joanna's likeness to be taken, because of the people's lustful hearts ; and Joanna said within herself, If impostors arise, my likeness may do good, by preventing them. But did they take them and lock them up ? Did not they take them and hang them up in their best rooms and glorify them ? And that all that entered in might see them, and admire them ? Taken from the mouth of John Wroe, by William Tillotson.

*Meeting, Wakefield, New Moon, 7th of 12th Month,
1834.*

LET NO man's heart fail him: some may say, I know he is able to keep the laws for me, but he will never keep them for such an unworthy creature as I.

It was fifty-two days from the crucifixion of the woman's seed, to the time that the Spirit was poured on the twelve. Thus saith the Spirit, and thus saith the Lord, Within fifty-two years of the time, mortal shall put on immortality. Taken from the mouth of John Wroe, by Williom Tillotson.

Wakefield, 11th of 12th Month, 1834.

FROM twelve to one o'clock this morning, the words of the Lord came unto me, and the Spirit is now upon me, to make known the vision and the interpretation. I saw a small boy, he might be aged twelve; and he brought a little book unto me, about the size of a reading-made-easy, such as school boys have; and it appeared very old, through age; both the letters and the paper appeared yellow. And I saw the laws in the old Testament wrote therein; and I saw another book added unto that book, and I saw some leaves as though they were pasted in. And the words of the Lord came unto me,—and the boy said unto me, The older book is the Old Testament, and the newer book is the New Testament, and the leaves that are pasted in is the interpretation of each book. And thou must shew this book unto all nations, where thou goes to; thou must shew it unto kings, rulers, and great men. But the poor men will steal it by the way-side, and the angel will write it on their hearts, and in their minds, and in their foreheads: and it will make them priests unto the God of Israel, and prophets.

For the Gentile house they are to be made celestial bodies of heaven, it is given unto them. And the priest of the Gentile house, he being by name Melchisedeck, a priest of the Gentile church; when Abra-

ham was returning from the slaughter, he knew that the Most High had delivered him from the hands of his enemy; Abraham remembered his God before he remembered his earthly house, and he gave a tenth of the spoil unto the priest, for the work of the ministry. And the priest blessed Abraham, and received the tithe at his hand, and said, "Blessed be Abraham of the Most High God, possessor of heaven and earth."

This is the interpretation of the tithe; The Lord God has commanded you to give tithes to the Gentile churches, according to the laws of their countries, till ye be delivered; for it is typical of what the Gentile aliens shall give to the terrestrial bodies.

For he that does the work that is wrote in them books, shall be made both earthly and heavenly, and they shall possess both heaven and earth, the earth shall be their footstool, the heavens shall be their thrones, and the old earth shall serve them, and the celestial bodies shall minister to them with angels and archangels. This is that honour which they shall be honoured with.

And I must leave thee; but I shall often appear to thee in vision, and shew thee who I am. A little while since I was with you, and I laboured according to my strength; I was a pattern to many, let them follow it, that they may gain their inheritance, for I was fore-ordained for it. I have many things to tell to the house of Israel, but thou art not able to bear it. I came to myself, and this boy left me. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 12th of 12th Month, 1834.

JOHN Wroe said, Whether will more of the first generation of those who first believed the visitation, or of the second generation, enter into the kingdom, and put on immortality?

Answer.—More of the second.

Question.—Whether will more of the second generation, or of the third?

Answer.—More of the third.

He said, Those who will enter of the first and second generations, will only be in number compared to the number of those who entered into the land of Canaan, who were above the age of twenty years, when they came out of the land of Egypt, which were only two. Thus saith the Lord, and thus saith the Spirit, The third shall enter.

Was it not the disobedience of the fathers, which cut off the children? It is the obedience of the parents that gains the children's inheritance.

And that act which Benjamin Asriel did, namely, refusing the broth, all nations shall hear tell of it, that he refused it. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 15th of 12th Month, 1834.

THE Hebrews kept not the law, if they had, they would have had no need of sacrifices; so I permitted them to redeem their souls by the blood of animals, for the space of two thousand years.

But they offered sacrifices contrary, and ate them unworthily, they confessed not their sins, but hid them, and still ate of the sacrifices.

I then fulfilled my promise, which I had made unto Eve, that she should bring forth her seed; and my Spirit rested on it, and fulfilled the gospel, and the righteousness of the law.

And I fulfilled that which I said unto the serpent, that I would put enmity between his seed and her seed; and this enmity bruised the heel of her seed, and they did unto it what they listed; but I, by it, overcame sin in the flesh.

And I put an end to sacrifices, that whomsoever lived and believed in me, should never die, but their bodies should have eternal life.

And I would fulfil unto them the promise which I made unto Abraham, and his seed:—That they should possess both heaven and earth.*

Their earthly bodies I would renew, by making their blood flesh, and quickening it by my Spirit.

That their earthly tabernacles should be the footstool for my Spirit to dwell in, and the heavens should be the light of their understanding, and they should be as I am,

But they refused me, and I gave them up, till my Spirit should have travailed in mount Zion.

Hear and understand, and give righteous judgment, O vain man, he that is circumcised, and believeth not in me, shall never gain eternal life, for I have given them up saith the Lord.

And I committed the gospel of circumcision unto Peter, that he might be a minister of the circumcision, till the fulness of the Gentiles, as a witness against the Hebrews, who kept not the law.

But I committed the gospel of the uncircumcision unto Paul, that he might be a minister to the Gentiles, that if they fulfilled the righteousness of the law, it should be counted to them as circumcision was to the Hebrews, but they sought not the fulness of my spirit, so they kept it not; so they were commanded to confess their sins, James, 5th chapter, and 16th verse. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man † availeth much." And eat bread, and drink wine, and by it they should redeem their souls.

They should obtain the salvation of their souls, but not the redemption of their bodies; as the Hebrews with circumcision, who kept not the law, received the salvation of their souls, by redeeming them with the blood of animals.

* Gen. xiii. 19. Abraham possessed not his earthly body, but his seed, Jesus, and them that are with him, which Joshua the high priest and them that were with him, were set a figure of, being men wondered at. Zech. iii. 8.

† The prayer of Jesus, Luke xxiii. 34.

But if they had kept the righteousness of the law, there would have been no need of confession of their sins, and of sacrifice of bread and wine.

But when they come before the priest, and eat of the sacrifice, to renew the gift of my body and my blood, that I should forgive them; they confess not, but hide their whoredom, and their wicked works. That which is made known they confess, but that which they can hide, they confess not.

They eat the bread and wine to be seen of one another, are they not as the Hebrews? I will feed them no longer; (1st Cor. 11th chapter, 27—29 verses.) For “Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, eateth and drinketh damnation to himself.”

I will now prove them,—I have now brought forth my Spirit to rest on him that asketh: and he that believeth in me as the scriptures have said, and is circumcised, and asketh for the fulness of my spirit I will give him it; and it shall fulfil all my promises that I have caused to be recorded in the scriptures.

It shall interpret every parable, and make known every hidden mystery, neither shall any man be able to teach him. He shall know the thing before it comes to pass; and the things that have before been done shall be in his understanding.

For I have not said and will not do. For I will go on, till every curtain be drawn back, and every secret made known.

I will provoke both the Hebrew and the Gentile by what I will give him, without sacrifice, and without repentance, by them forsaking the evil.

I will give him a well of living water springing up in him, in everlasting life, that where I am he shall be also: I will be their God.

They are the heirs of the will of the inheritance, and their souls and bodies shall gain eternal life.

My spirit is the seal of their inheritance, and they have set their hand to the seal, that I am God.

And he that preacheth this gospel, according to this revelation, I will give him a white stone, and he shall be a pillar in mine house.

I will send him forth unto the nations, and I will remove from him the filthy garment, and clothe him with a change of raiment; Zech. iii. 4; and I will open the eyes of all Israel wherever they be.

And as a mother taketh a little child and nurseth him, so shall Israel take him.

They shall feed him with earthly food, both by day and by night, and he shall feed them with my word.

It shall abide on him, and overshadow them, and open their eyes, and give them hearts of understanding. "Bring forth the blind people that have eyes, and the deaf that have ears." Isaiah xliii. 8.

It shall engrave my law on each of their hearts, neither shall they go out of my fold; but they shall stop at home, and divide the spoil with me, for my Spirit is the Lord.

Wakefield, 17th of 12th Month, 1834.

THIS morning, the words of the Lord came unto me, saying.

Cry in the ears of the house of Israel, that my Spirit is among them: and if they will ask for it, and obey his voice, it shall give them all things that they stand in need of. It shall engrave the righteousness of the law on their hearts and in their minds.

And as they have been bold to do evil, so shall they be bold to do good; and as they have been bold in wickedness, so shall they be bold in righteousness; and as they have been bold in breaking my law, so shall they delight in obeying my law.

Is it not recorded in the scriptures, that I would put enmity between the seed of the woman and Satan? And is it not fulfilled? Did he not bruise the heel of the woman's seed? And her seed is at enmity with him, and that seed shall bruise his head.

Have I not redeemed her seed? Is it not waiting to see who will ask for the Spirit that it may bruise the evil in them, which is of him? Is it not recorded in the scriptures that I will be enquired of for this?

Did not Sarah say, in Genesis, 21st chapter, 10th verse. "Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son."

But did her son obtain the fulfilment of this promise? He obtained the temporal sceptre, and was typical of the spiritual, because he was the seed of man, and the promise was unto the seed of the woman.

Did not the brothers and sisters of Rebecca send her away with these words, Genesis, 24th chapter 60th ver. "Thou art our sister: be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them?"

Did not Rebecca bring forth Esau and Jacob, which were set typical of two nations, that the old world should serve the new one? Was it not said to Rebecca, in Genesis, 25th chapter, 23rd verse. "Two nations are in thy womb, and the elder shall serve the younger?"

Esau, the elder, set typical of the strangers of those whose lives should be redeemed, that their bodies should not die of a thousand years. Was not Jacob set typical of the new world?

Did Jacob obtain the fulfilment of this promise, that the elder should serve the younger? He obtained the temporal sceptre, but not the spiritual: Jacob has reigned over Esau, and Esau has served him, yet has not Jacob obtained.

Though Leah and Rachel were descendants of the same family that Abraham was, and built the house of the whole twelve tribes of the children of Israel, (Ruth 4th chapter, 11th verse.); the covenant being renewed from time to time: yet did not this house obtain only the temporal sceptre; but the spiritual remained only under the promise of the covenant.

"As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, (Jesus) nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isaiah lix. 21.

How was it that they obtained not? The promise was unto the woman, that her seed should obtain; but the house of Israel refused.

He then took the temporal sceptre from them, and gave it unto the Gentiles, which Esau was set typical of, and scattered the house of Israel into many nations.

Who was this woman a descendant from, that the promise is to according to the flesh? Was she not from Ruth the Moabitess?

Ruth, 4th chapter, 9th and 10th verses. "And Boaz said unto the elders, and unto all the people, Ye are witnesses this day that I have purchased Ruth the Moabitess to be my wife. And all the people, and the elders that were in the gate, said, We are witnesses."

"The Lord make this woman that is come into thine house* like Rachel, and like Leah, which two did build the house of Israel: † and do thou worthily in Ephratah, and be famous in Bethlehem."

Is it not written in Isaiah, 11th chapter, 10th verse. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious?"

Was not Joseph, which Jesse was the root of,—was he not the adopted father of the woman's seed according to the flesh? but it was only by adoption, according to the Spirit.

But the Spirit which rested on him, was without father, without mother, without descent, having neither beginning of days, nor end of life.

And while it rested on the woman's seed it fulfilled the things that were given for man to do.

But the seed of man refused it, and put it to death according to the flesh, that the Spirit might raise it again, that it might be the first-fruits of them that slept, and that at the first resurrection he might give them heavenly bodies.

And the same Spirit made the body of the woman's seed the Son of God, immortal, and dwelt in it; that it

* The Gentile house.

† A light to enlighten the Gentiles. Isaiah xi. 12.

might afterwards return, a second time, and rest on the seed of man, as it rested on the seed of the woman, and to give life to him that liveth, which are Israel, that they should not sleep, but by obeying the law they should still live, and their mortal bodies put on immortality.

Now, have the Gentiles' house obtained this spiritual sceptre? Answer: The Gentiles have obtained the temporal sceptre; they reign over the house of Israel, by their laws; and they offer sacrifices of bread and wine, for remission of their sins, as the Hebrews offered the blood of animals for remission of their sins that they might receive heavenly bodies.

So both Jew and Gentile churches are yet in unbelief of obtaining these promises: but he that shall believe shall obtain.

For I set all my works in the first six days of the first thousand years, that each day should stand typical of a thousand years.

And yet I divided the six into three days, standing typical of three generations. That within the third day, though their bodies were dead, those who believed in the remission of their sins, whether it was Jew or Gentile, their corruptible bodies should put on incorruption within the third day; and they should receive heavenly bodies, and be as the angels, and yet celestial bodies.

But to those who were living, in the third generation, in the sixth day, I would fulfil my words to Isaiah, 11th chapter, 11th verse. "And it shall come to pass in that day, that the Lord shall set his hand again the second, time, and recover the remnant of his people." And redeem the seed of man.

For the promise was unto Abraham, and to his seed, that the spiritual sceptre should be sure to them.

And the spiritual sceptre should arise out of Zion, with the promise unto the spirits of the just.

Numbers, 24th chapter, 11th verse. "There shall come a star out of Jacob, and a sceptre shall rise out of Israel."

Romans, 11th chapter, 26th and 27th verses. "And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

"For this is my covenant unto them, when I take away their sins."

And it is promised in Genesis, 49th chapter, 10th verse. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."

Which are scattered in the four quarters of the earth, even as one in a city, and two of a family, which is as the gleanings of the face of the whole earth.

For my Spirit shall go from the east to the west, and from the north to the south, and shall sort every family apart, and bring them back unto the standard of my word, and teach them what to do; that the day may come that every family which do not the work of the house of Israel, may mourn apart.

For I will appoint the families unto the tribes, and the tribes unto the families; and my covenant shall be in their minds and on their hearts; and my law will they not break.

Now, son of man, go thou forth from the east to the west; and from the north to the south; and the life of Israel shall go before thee, and it shall overshadow the people.

It shall first rest on them, and then be put within them.

For as the house of Israel was built by Leah and Rachel, their seed being the twelve tribes of the house of Israel; so will I set my hand a second time, and build a second house, by the families of the descendants of Joseph's two sons, Ephraim and Manasseh.

Their seed shall be made terrestrial and celestial; they shall possess their earthly bodies, they shall possess heaven and earth (Gen. xiii. 19.) for their footstool, and the life of light shall be their throne. I will name the name of the tribes of their forefathers upon their families.

Wakefield, 21st of 12th Month, 1834.

WE (a number of friends at Ashton,) desire this our inquiry to be laid before the Lord :—If we may establish a shop among ourselves, for the use of ourselves and families, of flour and groceries, by laying down one pound each, and buying at the wholesale price, seeing we can get it greatly to our advantage by paying ready money.

Last night, I laid the above inquiry before the Lord, and this morning I was answered ; and now the Spirit is upon me to declare what I saw in vision : I saw a number of men gather themselves together, and they put their mites together, and they picked out three active men, and they were more smooth, and their tongues were more oily than the former Shop-company ; and they acted very wisely, and they gained favor in the sight of their employers, and their custom increased, and their favor with creditors increased. Some bought houses, and some built houses, and they appeared to flourish greatly for a season, till their acting men would not have their books overlooked, but they said they could pay the money to the friends any hour.

I was taken away from this sight a little time ; afterwards I was brought to it again, and I saw that these acting men had secured themselves ; they gave their wives the money, and their houses which they had built, they had made to their wives relations, lest they should be found with a false oath, in their examinations. I saw their wives more subtle than they themselves in that wickedness.

The world broke in on them, and made them bankrupts, and every man who had put in money, they tried to bring in a partner. The friends stood them a trial and gained it, but were not permitted to prove with the rest of the creditors.

After this I was brought to myself, and the Spirit of the Lord resting on me, said :—

I have heard the inquiry of the friends, and I now answer thee :—Those who have made this petition, and

have gathered themselves together against my Spirit, are the men whom thou sawest in vision ; they have a more vile spirit than the former shop-company ; they are more after profit, that should arise from the corn than doing good to their brethren.

He who is of Israel will buy corn, and hide it in a secret place, and will not make mention of it, till the time of the dearth, he will then bring it out, and let each have according to the need of their families, at the same price he purchased it ; only taking usury for his money, according to the bank.

I now command the whole house of Israel not to buy any thing of those who conspire against my word ; and no one that does buy of them shall meet with Israel.

And for him that buildeth houses, what shall I liken him to ? I liken him unto this :—A nobleman or a lord, that keeps a footman, and he says, If I see thee in any other dress than this, thou shalt lose thy place, thou shalt be no longer my servant. His lord then set off into a far country, to continue for a long season.

The servant said then in his heart, I will strip these clothes off, and lay them in a chest, where they will keep clean, and when I hear tell of my lord returning, I will then put them on, and he will then see that I have kept both to the shape and the likeness in my clothing.

He went, and he did so. He then got clothing according to the custom of the country, and his other companions ; and on a (certain day) his lord returned, before he heard the sound of him, and he saw his servant with the clothing in the likeness of the fashions of the world.

His lord then said unto him, Did not I agree with thee that thou shouldst wear clothing according to my command ? Had not I given thee the likeness of it ?

That servant then answered his lord : I have that clothing which thou preparedst for me, in a chest ; for I had not time to change it, for thou hast come on me unawares ; but if thou wilt let me remain in my steward-

ship I will sell this clothing, and the money I will return into the treasury Then that lord says, If I had found thee in thy stewardship, I would have given thee life, but instead of life, death is appointed to thee. I tell thee, he that is of Israel, he will have no land nor housing, not even as much as he can set his foot on, neither will he have prepared his body a burying place, for that which has been dead to him shall be restored back again in life.

And he that is building houses and purchasing land, with a view for his unbelieving parents, his body shall die, and his money shall be devoured, because he has mocked me.

But he that trades and traffics with a view to do good unto his Spiritual brother or sister, his earthly temple shall inherit the life of heaven in its clearness.

And this command is to the whole house of Israel. Israel shall acknowledge no one to be his brother or his sister ; no earthly parent shall he confess to, but he that seeks to do the will of Israel.

He that has built houses, planted vineyards, purchased estates, and has worn clothing contrary to the word, he shall not hear the sound of my coming, neither shall he know the time till death is upon him ; for my appearance shall slay him, it shall be to him as the brightness of the sun in the firmament, is to a person that cometh out of a dark place, and it shall destroy him.

The space of time that he remaineth he shall seek death, gnashing and wailing shall continually be before him ; it shall be as two kings, drawing two nations to battle, and as he who gains the victory over his enemy shall hear the shrieks of them that are wounded, so shall it be to those upon whom I come to recompense my vengeance.

But he that has built a house to himself, when I anoint his eyes with the eye-salve, he shall do as he did in the days when I overshadowed the disciples, for my Spirit stood over them, and it attracted those that had estates, and they sold their possessions, and put the money into the treasury ; and the poor were fed according to their need.

But hear, O Isseel ! I will now do greater than I did then, my Spirit shall always abide on thee, both by day and by night, it shall be a girdle to thee, it shall be a sword in thy right hand, and a staff of defence in thy left hand. And he that is possessed with the evil power shall shake before thee, for my Spirit was before he was, and he must serve it, for it is a restorer of life, first to Israel, that they may be made like the bridegroom and bride, then to those who have sought for remission of their sins, that their corruptible bodies may put on incorruption, and receive bodies as the angels. This is within the sixth thousand years. And on the seventh to the eighth, the bodies of the wicked it shall change to incorruptible bodies.

This is the interpretation of the parable :—Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh against the Son of man it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world nor in the world to come. He has not forgiveness in this world, chuse what dispensation it was in, but soul and body is in danger of eternal damnation : for I have power, and I say he is in danger ; and he cannot inherit the kingdom which is prepared for the body of man, and his body cast into the lake, till the final resurrection, for every branch that says he is grafted to me, and beareth not the fruit of me, his body shall be cast off, and men gather them, and cast them into the fire.

But every branch that abideth in me, I will purge, and his purging shall be as gold, which is in the midst of the fire : and every time that it returns out of the vessel, he shall bring forth more fruit, and that fruit shall remain with him in eternal life.

And these are they which I will set over the nations of the old world, and the life of me shall rule that nation in them. And thou shalt tell them the name of the Spirit that has given thee this, is Jehovah. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 28th of 12th Month, 1834.

LEVITICUS, 25th chapter, 29th verse:—"And if a man sell a house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established to him that bought it, throughout his generations, it shall not return at the year of Jubilee."

This is the interpretation:—If one who has joined the covenant, become not free, and make not haste to become free, he sells his earthly tabernacle wherein he dwells; and if he purchase not that house back again, by returning to obedience, before the end, he shall lose that house, and a stranger shall come in his place, and wear his crown; and that place shall be confirmed unto that stranger at the year of Jubilee.

Therefore did the woman's seed say, in Luke 13th chapter, 28th and 29th verses:—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God, and ye yourselves thrust out; and they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God."

Revelation, 3rd chapter, 11th verse:—"Behold, I come quickly: hold fast that which thou hast, that no man take thy crown."

Abraham, Isaac, and Jacob, being in the Kingdom of God, meaning their seed, who will put on immortality. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 31st of 12th month, 1834.

LEVITICUS, 12th chapter, 2nd verse:—"If a woman have borne a man-child, she shall be unclean seven days." 4th verse:—"She shall continue in the blood of her purifying three and thirty days."

The law—that a woman should be unclean forty days after birth of a male-child, shews that the God-man was made on the fourth day, which is the fourth thousand years; and put on immortality on the fifth day: and the woman shall be complete within the sixth day.

5th verse:—“But if she bear a maid-child, she shall be unclean two weeks; and she shall continue in the blood of her purifying threescore and six days.”

This shews that the aliens will return to tehir first estate on the eighth day, which is the eighth thousand years. Taken from the mouth of John Wroe, by William Tillotson.

PRIVATE
COMMUNICATIONS,
1835.

Wakefield, 5th of 1st month, 1835.

AN inquiry of a traveller, on the 29th of the 12th Month:—He says, God created a certain number to be eternally damned, and a certain number to be eternally saved; and brings forward the following passages to prove it.

9th Psalm, 17th verse. “The wicked shall be turned into hell, with all the nations that forget God.”

Matthew 25th chapter, 41st and 46th verse. “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

“And these shall go away into everlasting punishment: but the righteous into life eternal,”

This morning the words of the Lord came unto me in vision, and shewed me the interpretation, and answered me the traveller’s inquiry; and this is the answer of the Spirit.

I tell thee, he is a Calvinist; he holds me at a distance, and makes me an unmerciful God.

He says, I created a certain number to be eternally damned, and a certain number to be eternally saved. If I created a certain number to be damned, and a certain number to be saved, what availeth worship, or prayer, or people rendering their hearts unto me? or why does the ministering angels reach me the prayers of the righteous?

I created man a finite being: I formed him a little lower than the angels; that the angels might minister

between them and me. I set the works of heaven before them, and the works of hell; the one I called life, and the other death. But they chused the death of the body, rather than the life of the body.

I then set before them that their souls were in danger of the second death: that there was still heaven and hell for them:—if they sought for their souls to be preserved, though their bodies died, they should have incorruptible bodies, instead of those which they had lost, and be as the angels.

For I am a man of war, and I have said, Not one soul that had transgressed and not repented, should go unpunished.

Satan hath drawn forth his sword, and he says, He is a man of war.

He trains up his soldiers in wickedness; and he that hearkeneth unto my word, it traineth him up in righteousness, and armeth him against the evil.

Hast thou beholden the two earthly kings, each training up his soldiers for battle? and they draw them to battle. He that gains the victory takes those prisoners which cannot escape, and puts them in prison, where he can hold them.

But, son of man, ask the traveller if that king holds them prisoners in eternity, where there is no hope for them? Now tell the traveller to discern righteous judgment; for he holds them no longer than till he be conquered by the king from whom he has taken them: then he delivers them up, and each returns to his own country.

So is the kingdom of heaven and the kingdom of hell—Satan holds them till I make him submit. The kingdom of hell was made for him, but every soul that is there is mine.

Though they have hearkened to him, and not obeyed my commands, yet, at the final resurrection I will ransom them out of his hands, and they shall return every man to his former estate, as the earthly soldiers return to their wives and families, and their estate.

For though I permitted Satan to draw them to battle, yet they were commanded to prepare to meet

death; even when the sentence of death was pronounced on Adam; lest hell, which is the second death, should reign over their souls, by holding them in prison, till the utmost farthing should be paid, which I shewed on the cross, by the blood of the woman's seed, which was shed for the whole world.

Has he not been permitted to slay the bodies of those who have sought me to preserve their souls, as well as those who have sought me not, which are under mine altar? And they shall return to their estate, not lower than the angels, but equal with the angels.

Six days are the days of the battle: on the seventh day the Trumpet shall be blown, and the righteous, whose bodies are dead, shall hear, and they shall rise: their souls and spirits shall put on incorruptible bodies, and be as the angels.

But the wicked shall be turned into everlasting punishment, which is prepared for Satan and his angels, and they shall have their part in the lake.

But on the eighth day they shall hear the voice, and death and hell shall deliver them up, and they shall put on incorruptible bodies, as the angels.

Everlasting is but for a time. Let the traveller look in Genesis, 17th chapter 10th and 13th verses. "This is my covenant: Every man-child among you shall be circumcised. And my covenant shall be in your flesh, for an everlasting covenant."

This is a proof that everlasting is but for a time; for circumcision ceased during the forty years that the children of Israel were in the wilderness; which is proved by Joshua, 5th chapter, 5th verse. And it ceased with the ten tribes till now, and they had become as the Gentiles.

Again, Exodus, 40th chapter, 15th verse. "The anointing shall be for a sign, that the Priesthood shall be everlasting, unto the sons of Aaron."

This also proves that everlasting is but for a time; else, how was it that the tribe of Judah took the priesthood in the woman's seed, being a tribe of which Moses spake nothing touching priesthood, (Heb. 7th

chapter 14th verse.) and gave the sceptre unto the Gentiles, till their fulness, which is but for a time.

Again, Let the traveller look in Leviticus, 16th chapter, 34th verse. "This shall be an everlasting ordinance unto you, to make an atonement for the children of Israel, for all their sins, once a year."

Now let him discern righteous judgment, and discern what everlasting is; for this also proves that everlasting is but a time; and let him read the 51st Psalm, 16th and 17th verses, by which he may see that the abovementioned ordinance was to cease.

"For thou delightest not in sacrifice, else would I give it: thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

The words "For ever" is also only a time, which is proved by the following passages:—

Exodus, 21st chapter 6th verse. "His master shall bring him to the door post, and shall bore his ear through with an aul; and he shall serve him for ever."

Numbers, 10th chapter 8th verse. "The sons of Aaron the priest shall blow the trumpets, and ye shall have them as a law for ever, in your generations."

Jonah, 2nd chapter 6th verse. "The earth with her bars was about me for ever."

Everlasting, and For ever, are set times, appointed by me the Lord, but hid from man till he receives life eternal. Neither are those who are suffering the vengeance of eternal fire eternally damned; Jude 7th verse, but only everlastingly, or for ever, which are for a time.

Wakefield, 8th of 1st Month, 1835.

THE man is the head of the woman, and Jehovah the Bridegroom of heaven and earth, is the head of the man, ^{and he is the head of the church} and he has given him the power of the sceptre to rule over the wife, in righteousness; but if he shall neglect, the wife taketh it; yet God had given him power, that he might rule.

Question. What power? Answer. The laws of every country admit that, if a wife render not that which is due to the husband, he has power to sell her up, and make her desolate.

And then she crieth, My earthly husband has always been dead to the knowledge of my other husband and he has ruled me arbitrarily, and she crieth unto heaven, and it heareth her, and he avengeth on that earthly husband.

For Satan is the prince of the old world, and all the children that are born in it are the sons of the bond-woman. And those that refuse me are the children of the bond-woman.

The bond-woman is set typical of the old world; and the free-woman, and her son, is set typical of the new world, and has not lost the sceptre. But when the Hebrews refused the woman's seed to reign, and put him to death, Christ raised the body again, and took the sceptre from them, and shewed to them that he was the free-woman's son, and rules in righteousness, and will judge between the children of the bond-woman and the children of the free-woman.

Hagar, the bond-woman, was set typical of the law that was given on Mount Sinai, which they obeyed not, but brought them into heavier bondage.

Those whose bodies die are the children of the resurrection, whether they die the death of the righteous or the wicked; and the aliens are the children of the bond-woman; but the house of Israel are the children of the free-woman, possessors of both heaven and earth. (Gen. xiii. 19.) Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 9th of 1st Month, 1835.

THE words of the Lord came unto me this morning :—Hear O messenger; hear the words for the house of Israel, and declare them, and proclaim them in the ears of Israel, for they are the words that I declared

unto thee ten years since, and I will renew them within ten years, and bring them to pass in many nations, England the first.

O England, hear thy peace ; if thou wilt receive it. The day shall come—he that labours above the stinted hours that are passed in both houses of parliament, shall be as though he had robbed his government ; he shall be as though he had forged ; his neighbours shall rise up against him, and say, Thou hast entered into other men's labour, and robbed our children.

And when it is moved in parliament the number of hours shall be reduced.

And in those days, and at that time, it shall be woe, to the sluggard, the wine bibber, and the glutton ; and every wilful breaker of the laws.

For in those days, and at that time, my law shall be precious in every man's heart, throughout the twelve tribes of the house of Israel.

And every branch that abides in the vine, shall gather themselves together when they are not in labour, as great bands of soldiers, singing praises and glory unto me their Lord,—their Redeemer : they shall make the woods echo, and the vallies shall ring again at their voices. Every man's heart shall be merry as though he was full of wine.

And these who are not in the vine, they shall say, These men are deranged. Yet for all this their hearts shall be towards them, and their desire shall be to be with them. I have declared it, and I will not alter ; I will bring it to pass, and it shall not be changed.

For man and beast shall rest, and I will work, and the wisdom I will give to man to find out, and he that seeks it shall find it.

And they declare it is their wisdom, but I will confound them.

And for the house of Israel, though they be little in the eyes of the unbelieving world, yet shall they be great ; for where I gather them, and where I cause them to be, the earth shall give its increase ; the trees shall yield their fruit, the insect shall be weak, they shall only have to say that it is there.

Sickness will I take away from amongst them.

But they must first sign the covenant I have holden the people back, lest they should do this and be destroyed,

There is not one signed my covenant; there is not one anointed, but those that were anointed in the womb, before they were brought forth; there is not one married, neither is there one sealed among the living.

For my word shall teach every man, as a school-master teaches a child at school, as a woman takes an infant upon her knee, and points out the letters in the alphabet, so shall my Spirit teach every one how to pray, and what to ask for.

Happy shall that person be that submits himself to have this prayer taught to him, and he that submits not shall never inherit my kingdom.

These are the days that Daniel spoke on, Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days, for within these days they shall abide in the vine, their flowers shall appear, and the seed shall be within the flower, and the world shall not know of it, and they shall bear immortal fruit.

When the world shall see the flower disappear, the seed then shall appear, whose substance is in itself, whose kingdom is eternal.

I will confound the learned even by the words of thy mouth, touching this matter; they mix the living with the dead; and the time that I say the soul that sinneth shall not go unpunished, they make it eternal.

But the things that they limit shall appear to be limited to them; and the things which they measure others with shall appear to be measured to them, that they may know that my name is Mercy, which Satan cannot change.

Now I will shew to the house of Israel a thing before it come to pass, which the world shall in no wise believe: I will bring it to pass, that all manners of labour shall be performed without animals, to the man that putteth it in action, as a boy which goeth out into the fields with a band and his kite, he shall have power to command the work thereof as the boy

has to command the kite in the air, when he has let it out to the length of the band, and has the band in his hand.

And all manners of labour shall be performed in this manner ; the pressure of the fire of the air, shall work any manner of an engine, without the fire that proceedeth from the fuel.

Though for all this, it shall require men to minister to it, as the house of Israel shall minister to me.

For ten, or twenty, of the house of Israel shall get into a carriage, or a vessel, and it shall carry them a thousand miles by the setting of the sun ; for it shall be performed both by sea and by land.

And they shall worship with strangers that they knew not.

I tell thee, O house of Israel, Satan will only serve one ; he that abides in the vine, him shall he serve. I am one, and besides me there is none ; and he that has my Spirit, I am with him, and he is with me, and we are one, and Satan must serve us.

But the world are many ; many lords, many gods, many kings, many princes ; and because they are many he says, they must serve him ; for no man can serve two masters ; for he must love the one and despise the other.

Now as they are many, and in many minds, they say, We will have the Lord, we will have our land, our silver, our gold, and our riches ; we will be masters, mistresses, captains, lords, dukes, princes, kings ; and those that are not equal with us in wealth, shall give us honour, and bow to us.

Are not these robbing me ? Obey the Gospel, and thou shalt live, and come out from among these things, and I will make thee one with me, and Satan shall bow down and serve us, and the dust shall be his meat, he shall not feed on thy body.

And write these words on thine heart, and in thy mind ; and teach thy children the same, that my Spirit may engrave it in your hearts, that it may be always in your minds ; and that it may be a memorial between your eyes. (Exodus, xiii. 9.)

For this is the eye-salve that I have caused to be recorded in the scriptures, that your eyes* might be anointed with it, that ye might no longer look through a glass, nor dwell under a veil, but see clearly. (Rev. 3 chap. 18 ver.; 1 Cor. 13 chap. 12 ver.)

For, I tell thee, There shall not one jot or tittle which is recorded in the scriptures, in any wise pass from thine understanding; for I will fulfil them in thee, as I fulfilled them in the woman's seed.

Unless thou submit thyself to me thou canst not be mine; but if thou submit thyself thou shalt be mine; and that which I did for the woman's seed I will do for thee. The world shall not be the light of thy body, but the heavens shall be the light of thy earthly tabernacle. For I now dwell in the heavens, and in the earth; and as I dwell in an earthly tabernacle, so shall ye; neither shall ye have the light of the earth, for blood is the life of it.

Your blood, and your seed, your dung, and your and water,—any vessel or thing wherein they shall be contained, that part which is within that vessel shall be unclean; and whatsoever part of your flesh it shall touch shall be unclean, till ye have washed it in water. And that water shall be unclean, to wash any other thing, ye shall throw it on the ground, that the ground may receive it.

And any earthen vessel that has had in it your dung, or water, or blood, or that which proceedeth from an issue, or the menses of a woman, ye shall not take it for any other use.

He that does it shall be shut from the camp of Israel, till he has destroyed it. And if the committees of either male or female know it, and wink their eyes, and keep their heart far from it, and suffer that person to remain in the camp, there shall be a breach in the house of Israel as in the days of old. And the whole congregation shall rise up, and thrust that committee, and that man or that woman, out of the camp of Israel. I am the Lord. Taken from the mouth of Wroe, by William Tillotson.

* The two spirits, the spirit of the mortal and the spirit of the immortal life.

Wakefield, 9th of 1st Month, 1835.

HE that has a partner of the world, let him remain a partner, till he shall be delivered from that partner. Let no man enter into partnership with the world.

He that has not a partner, let him not seek to have a partner, nor to be a partner with his own son or daughter; and he that has my Spirit, will be a partner with no one but my Spirit, for he that has my Spirit shall love him that has my word, for it is life. Let no man make a covenant with another man, but to serve me the Lord.

Wakefield, 11th of 1st Month, 1835.

IF thou be not of the Levites, and hast mortgaged thine house, which is in a walled city, thou shalt redeem it within one year, after thou hast sold it.

Leviticus, 25th chapter, 29th and 30th verses. "Likewise, if a man sell a dwelling house in a walled city, he may buy it back again within a whole year after it is sold, And if it be not bought back within the space of a full year, then shall the house that is in the walled city, be established to him that bought it: and cut off from the family of him that sold it."

Temporal things I have set a figure of spiritual. Though he be of the seed of Abraham, and has sold his earthly house through bondage of sin, and it be not redeemed within one year, which is a thousand years; though one not of the seed of Abraham, has purchased it, that inheritance shall be to him as though he was one of the seed of Abraham, seeing he has purchased it in the sixth thousand years, it being the year before the Jubilee, seeing he that had sold it thought me not worthy that I should redeem it for him, it shall be cut off from him and from his children—all of them who are under age, his, and their bodies, shall be cut off from the land of the living. But he that is above age may buy possessions. Rev. 3rd chapter, 18th verse. "I counsel thee to buy of me gold tried in the fire."

Leeds, 25th of 1st month, 1835.

THIS afternoon, Sunday, John Wroe preached to a large congregation in the chapel, in George's Court George's Street.

And began with Micah, 6th chapter, 6th verse.—“Shall I give the fruit of my body for the sin of my soul.”

These words he applied to Jehovah: though he is without sin; yet sin was imputed to him by Adam, which sin he bore; and in the fourth day, which was the fourth thousand years, he took the woman's seed and made thereof a body, without the seed of man, and rested on it, and in it fulfilled the law, and then gave the fruit of that body, which was the blood thereof, as a sacrifice for that sin which Adam had imputed to him; and to be a ransom for the souls of the whole world.

He quoted the following words in John, 15th chapter, 4th and 6th verses. “The branch cannot bear fruit of itself except it abide in the vine. If a man abide not in me, he is cast forth, as a branch, and is withered; and men gather them, and cast them into the fire and they are burned.” He said in explanation, Every one who dies, though he die the death of the righteous, he is a branch cast off,—cast into the earth, which spiritually is fire.

He quoted the following words in Ruth, 4th chapter, 11th verse.—“And all the people said, The Lord make the woman that is come into thine house, like Rachel, and like Leah, which two did build the house of Israel.” He said in explanation. Jesus came of Ruth the Moabitess, to raise up a seed to the Gentiles, as Boaz raised a seed to the dead. And has he not built as great a house to the Gentiles as Rachel and Leah did to the Hebrews? See the ships to carry the gospel of the preserving of the soul into all nations.

He quoted Matthew, 16th chapter, 17th verse.—“And Jesus said, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is heaven. 18th verse. And upon this rock

will I build my church." He said in explanation. The church, (meaning the sixth church,) must be built upon a visitation, of the Spirit of God, it being revealed from heaven, to lead the people.

He also uttered the following prophecies. The time is come that ye shall have no smoke in your towns; and a man shall be conveyed in his carriage, by the pressure of the air; and it shall carry him where he listeth. Your rooms shall be warmed without coal.

These three years there shall be bad harvests in many nations.*

Every religion will find its own level, and every congregation support their own ministers. Taken from the mouth of John Wroe, in the congregation while he was preaching, by William Tillotson. Witnesses, Matthew Shaw, David Bullough, William Elliot, Francis Dunwell, and the congregation, consisting of upwards of five hundred. This sermon and prophecies were said to be written by many others in the congregation, who are not members of this society.

Wakefield, 29th of 1st Month, 1835. Twelve o'clock at noon.

JOHN Wroe said, The Spirit is upon me, and he, John Wroe, said to William Tillotson, William, I will put forth a riddle to thee: Whether is he who forms a thing to deceive another by, or he who is deceived the more guilty; the person who is deceived having been warned that such a one would try to deceive him?

Or whether is he who makes a thing to worship, or he who bows down and worships it the more guilty; they both knowing the command, First—Thou shalt not make it, and second, Thou shalt not worship it?

* In 1835 the harvest was bad, or deficient, in South Australia, Cape of Good Hope, United States of America, France, Spain, Italy, and Shetland Isles. 1836—America, France, and some of the Islands and Highlands of Scotland. 1837—Accounts confirming this prophecy were received from every part of Europe.

Answer.—If he who made it, made it to be worshipped; then he who made it and he who worshipped it are one as guilty as the other?

John Wroe said, Then are not Satan and man one as guilty as the other. Answer. No.

John Wroe said, But if he who makes a thing to worship, and he that worships it are one as guilty as the other, how is it that Satan and man are not the one as guilty as the other. Answer. Because one man and another are equal; but Satan and man are not equal.

John Wroe said, Thou hast answered wisely; and send this to all places.

Jehovah gave a command to Adam, at first, that he should not eat of, nor touch the tree, which was the woman, when she was in her flowers. Then when Satan came to tempt him, he could not say that he had not been warned: yet he disobeyed; then was he not a partaker with Satan in the evil? Answer. Yes.

John Wroe said, Then can he receive any reward?

If I were to come to thee, and command thee that thou shouldest not do such a thing; and a person came to thee to persuade thee to do it, and thou let him overcome thee, would thou expect thy wages? Answer. No.

John Wroe said, So it is with man. But the woman was not to blame; she was as Jehovah had made her, and was lower than the man.

God took a rib out of the side of Adam, which rib was a part of his Spirit; and man slept; and of that rib God made a woman, and he pronounced her good, to bear good fruit; but the flowers were evil, and he commanded the man that he should not be a partaker of her in her flowers.

And Satan came forth to the woman during her flowers, and persuaded her to give them unto the man, lest they should become seed; and she gave them to the man, and he was inoculated with the evil.

But her seed was still good when she was not in flower: but the poison not being removed from the man; and he eating of her seed, inoculated her back again, with the evil, though she was out of flower.

And Jehovah, remembering the covenant he had made with the woman, brought forth her seed, to prove that it was good, without sin, which obeyed all the laws and commands of God, that were given for man to keep, that he who did them might live.

So man being a partaker of the evil, with Satan, he brings forth corruptible fruit, and is an unprofitable servant; and the seed of the woman was given for a ransom for him, as he forespoke by Micah, 6th chapter, 6th verse. "Shall I give the fruit of my body for the sin of my soul." Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 18th of 2nd month, 1835.

HE that has connexion with a woman in her menses, corruption and disorders shall testify against them in their fruit, as a man having connexion with one in the venereal disease.

I will liken it to another thing, it shall testify against them as one that has a raiment of a skin, or of wool that has proceeded from a carcase that has died of itself, which shall cover them with lice.

All such shall lose their freedom, that are numbered in Israel. And unless they buy eyesalve, and purchase their freedom again, all such shall be delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord; 1st Corinthians, 5th chapter, 5th verse, their bodies must see corruption; but he that has the fulness of my Spirit will not do this.

I have set the woman in her menses a resemblance of corruption: and her purifying of putting on incorruption, or taking the sacrament, as a renewing again of the blood being shed for their transgression.

But he that asks for sin to be taken away from him, and for the fulness of my Spirit, he shall neither stand in need of sacrament, nor the renewing of his sins being forgiven, neither will he come near corruptible things, or touch a woman in her menses, neither will he despise her.

Her seed is holy and good, and is the figure of me, higher than the angels, and I have brought her seed forth, it not being the seed of man, and I have become the life of it, and made the temple higher than angels.

And man yet wants to poison my word, as he poisons the seed of the woman in the womb, with the poison that proceeded from Satan.

I will now shew thee a thing which I will bring to pass in the kingdom, when mortal has put on immortality. As the woman's seed became a body by my power overshadowing it, so shall every male overshadow every female, and the seed of her body shall become a body like unto our bodies, blood not being the life of them, but the spirit, neither will they have menses. Menses are to those of whom blood is the life.

The aliens during the thousand years, their bringing forth shall be as the beasts in the field. Blood is the life of the animal, so shall it be the life of them.

Touching women in their menses, causeth evil to work; having connexion with them bringeth forth disorders in the body, and sin; which is murder, theft, whoredom, and all manners of wickedness.

And unless man seek for his sins to be taken away; though he repent, the death of his body is the wages of that sin that he had committed, before he repented; but if he repent not, and his sins are not forgiven, death will reign over his soul till the final resurrection.

But the man that gives me his heart—and this shall prove him that he has given me his heart; his mind being taken off from the world, the gains of money, and the honor of the world not being his object; and seeks me with that prayer which I have given him to utter from his heart, that I should take away sin from him, and my Spirit which is the fulness of me should abide on him, then shall he do the work of me, his mortal body shall put on immortality.

Wakefield, 27th of 2nd Month, 1835.

Do you not see the trees, that they bring not forth fruit, except a male one be planted beside it? so will it be in immortality; women will bring forth without having connexion with man. This is the glory of Jehovah.

Thomas Mort:—Whether is it the seed of the woman, or of man, that is unjust before God?

Answer.—The seed of man.

Question.—What does it remain unjust for? He could not answer. John Wroe said, Because he cast his blame on his creator; her seed is good. Then, what is the reason that there are so many drunken women and whores?

Answer.—By her seed being mixed with the evil of the tree, but she cast the blame on Satan.

Meeting, Wakefield, New Moon, 30th of 3rd Month, 1835.

THE Lord said the names of the former number four, should go into all nations, and they expected they themselves should go; but their names will go: but they themselves will be as one that should have inhabited his own house, and cannot.

He that suffers his servant to labour in the sabbath hour, knowing it; though he be met with his brethren to worship, he is yet labouring; but he whose servant labours against his will in that hour, will be free.

Thus saith the Lord: He that rendereth not the tithe of mine house, he shall be driven from his house, which is his body, in a day when he is not aware.

John Shaw, of Sheffield: I tell you before it comes to pass, he will try to beat the committee, and will beat them, because he will say, She is not his mother according to the flesh; yet he will not be able to remain in the house of Israel; he will weary himself till he get out.

If thou be invited into thy neighbour's vineyard thou mayest eat to thy fill. We are invited into the vineyard of the Lord this morning, and we may eat to our fill:—his well runs over.

Whosoever has oppressed his servant, let him retire from it.

Wakefield, 8th of 5th Month, 1835.

THE Spirit of the Lord is upon me, to make known what was shewn to me at Glasgow.

Nations shall fight one against another, with new instruments of war, by the pressure of the air, quicksilver, instead of ball, which shall execute and do mightily; but the plague shall do more mightily.

The plague, which is upon the face of the planet, shall not leave it, but shall visit from nation to nation, and execute my fierce wrath; for as a boy goeth out and commandeth his kite by his hand in the air, so will I command the plague to fly in the air, and fall where it listeth; and he who mocketh me not with the mark, this air shall not be death unto him, neither shall the sting of a serpent be any harm unto him, but he shall shake them from him.

And the scriptures shall have their accomplishment, the tenants of those that are redeemed from amongst men, shall beat their swords into ploughshares, and their spears into pruning hooks; their honor and their pride shall be how they may be obedient, and how they may serve. This shall be a striving in righteousness, and not in contention.

And every one who is redeemed from amongst men, shall know their own tenants; for as Cain cried out, every one that found him would slay him, this shall be the cry of all those nations that shall escape in dens, clefts, and rocks:—when they come out they shall say, We are as fugitives and vagabonds in the sight of this people, and every one that findeth us will slay us.

Seven women shall lay hold on him that is redeemed, and shall say, "We will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach." And they shall give themselves no ease till they have their request granted; I will then put my mark upon them, and every one shall know his own servants, and these servants shall live a thousand years without death. For it shall be a sabbath of sabbaths unto them, and a day of rest from the hands of the adversary. And I will beautify my planet, and my work shall be clearer than crystal. Taken from the mouth of John Wroe, by William Tiltonson.

Wakefield, 9th of 5th Month, 1835.

GENESIS. 4th chapter, 1st verse. "Adam knew his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord." Their eyes being only a part opened, she thought she had gotten a man from the Lord, but she did not recollect that she had conceived him in her uncleanness, in that seed which Satan's seed was sown in; which seed inoculated her husband.

Adam's eyes being a part opened, he waited on the tree of the woman till it was purified, and then went in unto her again, and she conceived and brought forth a son, not conceived in the uncleanness of her tree, but of the man.

And he brought of the firstling of his flock, an offering unto me, and I accepted him and his offering, and made a covenant with him of life; but Cain brought of the fruit of the ground for an offering, but I accepted him not; and he who was conceived in the fornication of the uncleanness of his mother, rose up and slew him who was not conceived in fornication.*

But though he was not conceived in the uncleanness of his mother, yet he was begotten in the uncleanness of his father, his father being always unclean, by that seed which his mother inoculated him with in her uncleanness, which is not taken away.

* Which was figurative of the woman's seed, and the adversary in man.

Matthew, 13th chapter, 38th verse. "The field is the world." The woman is the earth of the field. 25th verse. "While men slept, an enemy came and sowed tares among the wheat." The enemy is the devil: while Adam slept, Satan sowed the tares in the flowers of the woman, and when the man awoke, I the Lord God brought her unto him, and said, Thou shalt not touch her lest thou die, but in the day thou eatest of her thou shalt die; the woman presented herself with the evil before the man, and he took of it, and fell from the life of that breath, which I had breathed into his nostrils, and became spiritually dead, and subjected his body to a temporal death within the thousand years, and became a living soul.

And I remembered them, and by their seed gave them another seed, instead of that which was slain, with whom the promise still remains; and here stands the type of the two churches of Jew and Gentile; and the promise is to the younger,* which is the Jew, which is, that his mortal body shall put on immortality; but unto the Gentile, no promise, but that his corruptible body should put on incorruption, and be as the angels; the believer at the first resurrection; and the unbeliever at the final resurrection.

Those who are inoculated by the man, there is a promise, that that sin shall be taken away; but those who are inoculated by the woman, are of the corrupt tree, Matt. vii. 17, 18; there is no promise, but the death of the body is the wages of that [sin, though their souls be preserved; neither has Jew nor Gentile yet obtained this promise, but the seed of the woman has obtained, though they rose up and slew him, by taking the life of the blood from him. Then I raised it up and became the life of it, and he is now handing forth the leaven of the Spirit to the whole house of Israel, which fulfils the passage in Isaiah, 44th chapter, 3rd verse. "I will pour my Spirit upon thy seed;" and Ezekiel, 36th chapter, 27th verse. "And put my

* Younger by birth, but elder by spirit, which Jesus proves in his parable, "Before Abraham was I am," John viii.

Spirit within you." That the graft may be put within you, that you may abide in the vine. 37th verse. "But I will yet for this be inquired of by the house of Israel, to do it for them." That I may take that sin away from you, which was imputed to Adam.

And to prove that the woman's seed was good, and a tree of knowledge, I caused the woman to bring forth her tree, without the seed of man, and is knowledge to all men that will be a partaker of it, but specially to those that receive the graft of the sixth church, which is immortality.

The seed of the mortal woman, Jesus, has put enmity between the seed of the immortal woman and the serpent; so all must receive her before they can overcome the serpent.

1st Corinthians, 10th chapter, 32nd verse. "Give no offence, neither to the Jews, nor the Gentiles, nor the church of God." The churches of Jew and Gentile, are the two churches which have been in each of the three dispensations, making six; the good of them is for incorruption at the first resurrection, and the evil of them are hid from my presence, that they will not put on incorruption, till the final resurrection; and the church of me is the church which shall put on immortality, which is celestial and terrestrial.

There has been good in each of these churches, as well as evil, like the tree of knowledge of good and evil, but the good has ruled over the evil, till the death of their bodies, to pay the wages of the sin of Adam; for, though they were good, I required the death of their bodies as a sacrifice, it being the wages of that sin which was imputed to Adam.

Therefore I said to Satan, Dust shalt thou eat all the days of thy life, which is feeding on the body of man, which is six thousand years, which time he is to remain in man; and the death of the body is the wages of that sin, which he inoculated man with, by that seed which he Satan sowed in the woman.

Genesis, 9th chapter, 22nd and 23rd verses. "And Ham, the father of Canaan saw the nakedness of his father, and told his two brethren without. And Shem and

Japhet took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father, and their faces were backward, and they saw not the nakedness of their father." Which was set typical of the second death, that it should not reign over their souls in hell.

The good which was in the two churches, covered the nakedness of the evil, so that the good saw not the evil. 24th verse. "And Noah awoke from his wine," and cursed the evil which his second son had discovered. 25th verse. And said, "A servant of servants shall he be unto his brethren." Which are the two churches, which are Jew and Gentile, which are in the second dispensation. 26th verse. "And he said, Blessed be the Lord God of Shem, and Canaan shall be his servant," which is the Gentile being servant to the Jew, till their fulness.

27th verse. "God shall enlarge Japhet, and he shall dwell in the tents of Shem," which fulfils the words of Isaac to Esau. Genesis, 27th chapter, 40th verse. "And it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck," which was fulfilled, when the temporal sceptre was taken from the Jewish church, and given into the hands of the Gentile church, when the gospel light sprung up amongst them. Taken from the mouth of John Wroe by William Tillotson.

Wakefield, 13th of 5th Month, 1835.

An inquiry of Alexander Rennie, Ireland: concerning Genesis, 6th chapter, 2nd verse: "That the sons of God saw the daughters of men that they were fair: and they took them wives of all which they chose."

I laid the above inquiry last night before the Lord, and this morning I was answered as follows; the Spirit resting on me and giving me understanding.

Hear! O Jacob! Harken! O Israel! Thy mother took of the evil which was placed in the city, and gave it unto thy father, and he became inoculated with the

seed of all uncleanness, of whose seed came Cain, who was a murderer. He was the son of the man, and not of the woman's cleanness, but of her uncleanness.*

Adam's eyes being a part opened, though death was with him, he remembered my words; Thou shalt not touch the tree, in its uncleanness lest thou die. So he touched not the tree again, till it was purified; then Eve brought forth another son, whose name was Abel: Abel brought forth the firstlings of his flock, and of the fat thereof, and I had respect unto his offering.

And I remembered my word, seeing man has become as us, lest he put forth his hand and take of the tree of life, and eat and live for ever: therefore I placed cherubim, and a flaming sword to guard the way of the tree of life, till the sixth day: and I made a covenant of life with him, and I adopted him to be my son, so that the son of man rose up and slew the adopted son of God.

But Adam being the father of the son of man, and the adopted son of God, I swore in my wrath they should not enter into my sanctuary till the sixth day, which is the sixth thousand years. So now I have set before Israel the son of man, and the adopted son of God.

To prove this adoption I took Enoch without the death of the body, for the first dispensation, yet was he not complete without the woman. And in the second dispensation I took Elijah without the death of the body, to prove the adoption, that man I had adopted to become the son of God.

On the fourth day I remembered the seed of the woman, that I promised her, that I would put enmity between her seed and the seed of Satan, with which the man was inoculated: and she brought forth her seed, without the seed of man; and she brought forth a living seed wherein no tares was sown, and was called Jesus, by the angel, and the Son of God,† who said, I am the vine, and my Father, who gives me the word,

* Which is of Satan. "Ye are of your father the devil, and the works of your father ye will do." John viii. 44.

† Luke, i. 35.

is the husbandman; he giveth increase to the ground, and bringeth the seed to perfection; he tilled the ground by the Spirit resting on his body, till the Scriptures were fulfilled, of the law and the gospel; then, as Cain slew Abel, so did the sons of men rise up and shed the life of the blood from the Son of God. I then took the seed of the woman for a temple, and made it my own abode.

Seth, the third son of Adam, I made his seed the adoption of the promise: he was not the father of me, for I was before he was, neither was Joseph the carpenter, the father of the woman's seed, which is my temple, but through adoption.

For I said unto Isaiah, 11th chapter, 1st verse: "And there shall come forth a rod out of the stem of Jesse; and a branch shall grow out of his roots." The interpretation: David sprung from Jesse, who was the stem: Mary, the mother of Jesus, the rod, sprung from David, who was the rod from the stem; the branch groweth out of Jesus Christ, these are the **two** immortal Spirits which are to rest on the whole house of Israel,[†] and fulfil the law and gospel, as it fulfilled it by the woman's seed.

Then will the life of immortality, swallow up the life of mortal, and make it in the image of the woman's seed. God is a Spirit, and the life of the Spirit Christ being put within the male, making him in the image of the bridegroom, and the Spirit called the branch, Jerusalem above being put within the female, making her in the image of the bride to glorify the bridegroom.

11th verse: That I would set my hand a second time upon the adoption—that I would send the Spirit of truth to abide on them, they being the natural branches of the true vine (John, xv.) of the promise of the adoption, it being grafted into them, that the life of immortality might swallow up the life of mortal, and make their blood flesh.

And I have remembered the promise which I promised Abraham, touching his son Ishmael, wherein I

[†] The male for the male, and the female for the female.

I said, I have heard thee : I will make of his seed a great nation.

For I have found a hiding place for them, for it is wrote in the law, Numbers, 35th chapter, 6—34th verses: If a man smite a man that he die, and was not his enemy, he shall flee to one of the cities of refuge, that his life may be preserved." This is set typical of the end of your present world ; they shall flee into the clefts of the rocks, and the caves of the earth, Isaiah, 2nd chapter, 19th verse, which is the city of refuge, for the face of the whole planet shall burn as the furnace which was prepared for Shadrach, Meshach, and Abed-nego ; or Sodom and Gomorrah.

And when I have destroyed all those from the face of the planet, who said, They knew my Scriptures, and did them not, and would not that I should reign over them ; then shall they who knew not the depths of Satan, come out of the city of refuge, Revelation, 2nd chapter, 24th verse : Micah, 7th chapter, 17th verse : "They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth : they shall be afraid of the Lord our God, and shall fear because of thee."

They shall go forth mourning, and seeking those who abide in their tabernacle and dwell in the holy hill, which is the mount of Zion, which are the bones of the whole house of the bride and bridegroom, they shall say, "We will wear our own apparel, only let us be called by thy name, to take away death."

So neither Jew nor Gentile has obtained, but the woman's seed has obtained for the adopted, which is the seed of Shem, they being called Hebrews under the Law, and Jews under the Gospel, that they should obtain eternal redemption for their bodies, that their souls should live in their bodies, blood not being the life of them.

For the blood will no more receive attraction from the Spirit, but the Spirit will swallow up the life of the blood, and make that blood flesh, and dwell in that flesh, and be the life of it.

And I have sent the Spirit as a candidate, to see who will receive him, and will sign hand and heart, to be married and sealed, that they may be made members in his church, to become one, which is the sixth church, it being found without fault before my throne, and the doors of the tabernacle of this church are thrown open, and the gates of hell shall not prevail against it.

But the rest of the churches, which are Jew and Gentile, in each dispensation, have done violence to each other, disobeying the words in the first Epistle to the Corinthians, 10th chapter, 32nd verse: "Give none offence neither to the Jews nor to the Gentiles, nor to the church of God." For he who gives offence to these two churches, is a partaker with Satar. But he that toucheth the people of my church, which is seeking for immortality, toucheth the apple of mine eye.

Matthew, 13th chapter, 27th and 28th verses:—"Didst not thou sow good seed in thy field? from whence then hath it tares? He saith unto them, An enemy hath done this." 38th verse:—"The field is the world." And the world is the body of man; now sentence is past on the enemy who sowed the tares, and he must be cast out.

For the prayer of the six churches is on this manner:—"Forgive us our sins, as we forgive them that trespass against us. And deliver us from evil." And though they die the death of the righteous, they are only delivered by the death of the body. But the prayer of the sixth church is on this manner:—"Take away sin from me, and keep me from it: take away the stony heart out of my body, and give me a heart of flesh, which is a new heart; blood not being the life of it, but the Spirit."

This is the leaven of which I spoke in the woman's seed Jesus, hid in the three dispensations, till the whole house of Israel be leavened by it, which is immortality; the bride and the bridegroom being complete in one, which are the one hundred and forty-four thousand, they being found Israel.

Hear, O Israel ! and behold the six churches, the seed of the first son of Adam, the Gentile church, the third son of Adam the church of the Hebrews ; the second dispensation, the first-born of Noah, viz., Shem, the Hebrew church under the law ; and Japhet the youngest son of Noah, the Gentile church.

And the promise of Isaac being brought into remembrance, when Esau cried mightily unto Isaac, "Hast thou but one blessing, O father ? bless me also ; and he said, It shall come to pass in process of time that thou shalt break thy brother's yoke from off thy neck."

When the Hebrew church had set the murderer Barabbas free, and cast the guilt on the woman's seed, then the yoke between the Gentile church and the Hebrew was broke, and the Gentile took full power of the sceptre, and ruled as they listed, and the temple of the woman's seed bare the guilt, and became accursed for all ; for it is said in the law, "Cursed is he that hangeth on a tree ;" and I then became the life of it, and ascended into the third heavens.

And as they saw the woman's seed ascend, so shall they see me descend in the woman's seed, taking vengeance on the sons of men, and redeeming the sons of those that have sought the adoption, that they may enter into one eternal day, and live in mine image : this is the true interpretation of the churches, which were set in Asia : the visitation of my Spirit being the key of them churches. And I have now revealed it unto thee, O Israel !

Wakefield, 14th of 5th Month, 1835.

THIS morning the Spirit of the Lord falling upon me, and his word coming to me.

Hear, O Israel ! If thou wilt diligently seek unto me for sin to be taken away from thee, then the spirit shall abide on thee, and teach thee what thou shalt do : for it shall be easier for heaven and earth to pass, than one jot or tittle of the law should fail, that it is not fulfilled in thee.

This is the thing that I will do:—he that seeks for sin to be taken away, I will cleanse his blood, and my Spirit shall bring him into the law of liberty.

And the strangers shall live a thousand years without the death of their bodies; and serve the bride and bridegroom.

And after the thousand years are over, Satan will be loosed again, and will try the woman in the blood of her uncleanness, by sowing his seed; and he will try the woman to persuade the man to be a partaker of the tree in its evil state.

Then death will seek to reign again, and they will encamp round the saints, who were slain for the faith which they held; and fire will descend and destroy them, that death and hell may deliver up their dead.

The trumpet shall be blown, and those that have died under the sentence of the second death shall come forth, and hear. This is the final resurrection, when Satan shall deliver up all his power, being convicted by a jury, which kept the laws, statutes and commands, during him being bound: they shall find a verdict against him, that he has been the maker of all lies, and persuaded men to tell them.

And all those that have died under the second death, shall then stand as the harlot, and the thief on the cross. This is a part of the seat of judgment, and the justice of my mercy. Taken from the mouth of John Wroe, by William Tillotson,

Wakefield, Sunday morning, 17th of 5th Month, 1835.

SEEING your souls are in part made of that seed which proceeds from Satan, why should ye curse your own souls? But the woman's seed had a right to judge, because no evil was in him.

He that lays his hand on his silver and gold, after he has joined this covenant, to stop this gospel from going into all nations, his body shall die: Thus saith the Lord, It shall be as the evil fruit. And this is the charge unto thee, O Israel! that thou take thy hand off this silver

and gold, which thou hast come wrongfully by, that this gospel may run into all nations.

Then, thou mayest say, How am I to live, and be clothed? Answer.—The Spirit declares what part thou shalt give, and what part thou shalt keep. Then chuse or refuse, O man!

Now to shame those who say, They are of the adoption, and are not, Noblemen who run their carriages, shall send presents sealed up, to send the gospel into all nations.

I tell thee, O Israel! when sin is taken away from thee, thou standest in the same state as Adam did before he fell; Then handle not, touch not, O Israel, that which is not thine own.

The wife, who is not of the adoption, shall tear the flesh of her own arm, because of that which her husband gives to carry the gospel, and it shall ring round the town, and many shall join her. There shall be a great roaring as the sea. Women who have unbelieving husbands shall give secretly, and by the adoption shall have the sceptre, and be the head of the house; the husband's eyes being blinded.

William Tillotson. Whether was the promise unto the first or second son of Adam? Answer.—Unto the second. Question. Why was it unto the second? Answer.—Because of the adoption. Question. Which of the sons of Adam was the covenant made with? Answer.—With the third. Question. Whether was the promise unto the first, second, or third son of Noah? Answer.—Unto the first. Question. Then is not the same unto thee that was unto Adam? Answer.—Yes. Question. And thou believest that the woman's seed overcame for a waymark for this? Answer.—Yes.

Question. Then what hinders thee from obtaining the same as the woman's seed did? Answer.—Nothing, if I keep that law which Adam kept not. Then remember thou hast heard this morning, that sin was taken away when thou signed the bond of the two covenants; and thou art to petition day and night to be kept from

it. Now gather up the fragments of this, that it may go into all nations. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Sunday, 17th of 5th Month, 1835.

At a meeting of the friends this afternoon, John Wroe taking up the Males' Token Book, last sent out; said, That on casting his eye on the amount of Tokens given by the friends at Trosley, and the amount given at Wakefield:—seeing the difference in the circumstances of the friends at the two places, and that the body which was poorer, gave so much more to the Lord's work, that the other whose circumstances were better, he was led to make the following observations, and declare afresh to the friends the things which on this point had been shewn to him before.

He said, Trosley people consisted of not much more than one family, and that family had constantly sickness in the house: they had no income, but the earnings of the head of the house, it all came from one person, and look at what they had given to the Lord's work—But said, He knew they would endure to the end, even those who were married, whose partners were unbelievers would endure to the end.

And for Wakefield, if ye had given a pound where ye have given a shilling, ye would have had three for it; ye would have been able to trade and traffic: those who make excuses, saying, I have so many children to provide for, so much to pay for rent, so much for such and such purposes, and withholds his hand from the Lord's work on that account—as they are, so will they remain, they will only just be able to crawl.

I speak for the sake of a right hand man, (William Whiteley being then sitting at his right hand;) he has given one shilling for the fourth quarter last year. Before he put his money in the shop, he kept it locked up safe; his wife seeing this, when he got it again, thought she would beware for the future, and provide; I have something which I will tell him before I be taken away.

If he hearken not to this, and alter not his course, he will be thrown on a bed of sickness; and he will acknowledge (before he departs this life,) that I was the best friend he had; he has got a hundred pounds of that which was put in the former shop; and has put twenty pounds in the latter shop, and has twenty shillings per year to receive for interest, and yet can only give a shilling a quarter.

There are individuals at Ashton, who, before the rebellion, gave more than whole bodies give now; and when they did this, it was well with them, but now that they have holden back their hands, they are hardly able to pay their just debts. And one says, Because such an one has given so much, I'll only give so much. This is for the honor of one another, and not unto the honor or glory of God.

The same command that is to the rich, is to the poor also, even to him who walks on crutches; all are commanded to give the tenth of their earnings, as well as the tenth of their gains, from time to time.

But though all are commanded to give their tenth, yet none will be shut out for not giving, neither has any one any right to upbraid another, though a person's name stand in the book year after year, and nothing to it—ye have no right to upbraid him. But ye may say, Why dost thou upbraid? I answer, I am commanded to warn you.

If William Tillotson had been alive, he would have written all these words; but he is dead, and I tell you, (as it is of no use telling a thing after it has come to pass,) he will be driven from man, and his dwelling will be with the beasts of the field: for he has been worshipped in the eyes of men. Spoken by John Wree, in the presence of William Whiteley, John Arundel, Samuel Aveyard, and others; and written by William Tillotson.

Wakefield, 19th of 5th Month, 1835.

Thus saith the Lord. The time shall come that every minister throughout the whole house of Israel, shall

earn his temporal bread, by his spiritual preaching of the kingdom, and no other bread shall he have. For he that waits upon the ministry of the altar, shall be fed by the ministry, for the workman shall be worthy of his hire. The Lord shall open the heart of every one that heareth the word, and they shall feed them with temporal bread. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 21st of 5th Month, 1835.

AN inquiry from Aberdeen, by Joseph Holgate, Preacher; about Ecclesiasticus, 21st chapter, 27th verse. "When the ungodly curseth Satan, he curseth his own soul."

Answer.—The blood of the menses of woman, is Satan's kingdom, which was given to him for six days, which were six thousand years, when he was driven out of heaven; and he is permitted during that time to sow his seed in it; and that is the fruit which man is commanded not to eat.

But during the time of the woman's menses, I commanded the man that he should not eat of her tree, for in the day he ate of it his body should die; one day being with me as a thousand years, that his body should not live a thousand years, till the fulness of the times, that this curse was taken away. I also commanded him that he should not touch it lest he died.

But the man ate of the tree, contrary to the command and became innoculated with the tares. Then he hid himself, but my voice reached him and pronounced judgment on him, and that death should be to the bodies of both him and his seed, until the day that I should take away that sin, the death of the body being the wages of that sin until it was taken away. Genesis, 3rd chapter, 17th verse. "And the Lord God said unto Adam, Cursed is the ground for thy sake." which was till the law came, then he said, Genesis, 8th chapter, 21st verse. "I will no more curse the ground for man's sake." But the soul that

sinned should die, till that sin was taken away. Rom. 11th chapter, 27th verse. "For this is my covenant unto them when I shall take away their sin." Joel, 3rd chapter, 21st verse. "I will cleanse their blood that I have not cleansed." Genesis, 3rd chapter, 24th verse. "And he placed at the east of the garden of Eden cherubim, and a flaming sword, which turned every way to keep the way of the tree of life." Till the fulness of the times that the heaven of the spirit should be sent, to rest and abide on man, to cleanse them from all iniquity.

And I have said, I will yet be inquired of by the house of Israel to do it for them—Ezekiel 36th chap. But the same day that he ate of the forbidden fruit, he fell from the life of that breath which I breathed into his nostrils, and he became a living soul, and died spiritually, and temporally within the day which was a thousand years. When he had received his sentence, his eyes being in part opened, he waited upon the tree of the woman till it was purified from that seed which Satan had caused her to sow, he then went in unto the woman, and ate of the tree; and they having sown their seed, the life of the blood fed the seed till it became a living soul in the woman, so she brought forth her second son.

So blood being the life of the fruit of the soul, and that life being poisoned by the seed of Satan, he that curseth Satan curseth his own soul, because he is in the life of the fruit of the soul.

And the heart of man being made of the blood of the menses of the woman, instead of her pure blood, caused the woman's seed to say in Matthew, 15th chapter, 19th verse. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

And the man that eats of the tree of the woman in her menses, is inoculated a second time of Satan, and the seed of that inoculation runs in the blood, as the venereal disease, for three generations, and brings forth sores and wounds, from the sole of the foot to the

crown of the head, and stands typical of the second death, which should reign over the soul till the final resurrection.

Leviticus, 15th chapter, 24th verse. "And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days." Each day standing for a thousand years; for the length of time that Satan's power is taken away before the six thousand years are up, that length of time will be given to him before the seventh thousand is up, to try man again.

But the woman by means of her menses is purified from the poisonous seed of Satan, as soon as her menses are past; but the man, being inoculated with that evil, is not purified, and it yet remains with the man to be taken away. But the man, having connexion with the woman, though she be purified, inoculates her seed with that evil seed which is from Satan, which she first inoculated him with, which is as pure and salt water, both running into one cistern. But Satan is not permitted to inoculate her seed, when not in her menses, except through the man, and from this she is not purified.

So that all that are begotten of man, are inoculated a second time, first of Satan, and second of man; and if he eat of the tree of the woman in its flowers it is inoculated of Satan a second time.

Then after man had eaten of the tree in its uncleanness, I required of him the obedience to the truth of the confession of his heart, by the offering of his first-born, of his first fruit; and when I saw that man held not back his first-born I permitted him to redeem it with the firstlings of beasts, without blemish, till I brought forth the seed of the promise which was to prove to man that the tree was good when not in its flowers.

On the fourth day which was the fourth thousand years, the woman being purified from the seed of Satan, brought forth her first-born son, without the seed of man, yet of her own flesh and bone, and the fruit of her soul being the life of his temple, Satan having no

seat in his temple to work, but only being permitted to tempt him, but yet, it having no power, the temple being of the seed of the woman.

Therefore, he said in John, 14th chapter, 30th verse. "The prince of this world cometh and hath nothing in me."

But the Spirit permitted him to tempt the seed of the woman, that adoption might be shewn to the Hebrew, and that the iniquity of the whole house of Israel might be laid on him; the Spirit of God withdrew itself, that the life of the body, which feedeth the fruit of the soul, which is the blood, might be poured out for a sacrifice for the evil which man received in the uncleanness of the woman. Here the clean suffered for the unclean.

Now, the man that asks with his heart for sin to be taken away from him, that which Adam received from the tree, and to be kept from it, I will then take away that sin, and I will put my Spirit upon him as I put it upon the woman's seed, and by it he shall obey all my laws and commandments: he shall not touch the tree in its uncleanness, he shall not eat of the fruit; but shew to man that that the tree was good.

Hear, O Jacob! and hearken, O Israel! If thou askest for sin to be taken away from thee, that which has been in thy members from the day of thy birth, and thou goest in unto one, in the menses of her flowers, wilt not thou be inoculated again as Adam thy father was? For though sin be taken away from thee thou requirest the fulness of my Spirit to guard thee till thou put on immortality; for he that is begot of me, the wicked one toucheth not;—1st John, 5th chapter, 18th verse.

The seed of man is the fruit of the soul, and blood is the life of that fruit, by receiving attraction from the spirit of man; when man and woman have sown their seed, the life of the blood feeds that seed, till it becomes a living soul in the woman, and she brings forth a mortal body, and whilst the spirit of that body shineth on the blood, that blood is the life of that body; but when that spirit is withdrawn, the blood putrefies,

and turns the body to corruption until the soul be quickened by that spirit. So blood is the life of the old world.

And the Hebrews under the law, who are named Jews under the gospel, those who have sought unto the adoption, that they might receive the graft of the root of Jesse, these have been brought forth in the cleanness of their mother, and have sought for the adoption, that the sin of their father might be taken from them. These are Jews who do not lie, and I have set an open door before them, and the gates of hell shall not prevail against it. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 27th of 5th Month, 1835.

I FORMED man at first, out of the dust of the ground, blood not being his life, and breathed into his nostrils the breath of life, and my Spirit was the life of his temple, and I caused a deep sleep to fall upon him, and took a part from the man, and with it I formed woman and put within her a living soul with a heart of blood, but the body was still dead. I then caused a part of that spirit which I drew from Adam, to attract the blood, as the fire attracteth the water, to work, and it became the life of that temple, and wrought the members of the body.

Satan the devil who was driven out of heaven, being more subtle than any beast of the field, presented himself before the woman, and sowed the tares in her flowers, which made them become unclean. But still the purifying of her blood destroyed the seed of the tares which Satan had sown.

And I said unto the man, Thou shalt not touch the tree in its flowers lest thou die, for when blood is upon the tree, it shall be a sign unto thee, that in the day thou eatest thereof thou shalt die. And I created both the man and the woman free agents, and they had good and evil set before them to chuse or refuse.

But Satan persuaded the woman to persuade the man to sow his seed in her blood, before it was purified ; that it would make them wise, and they would bring forth children. And she gave the man the flowers of the tree, before they had become seed, and he became a living soul, with the fruits of all uncleanness sown in his heart, and was inoculated with the life of the blood, in which was sown the tares, which Satan had sown in the blood of the woman, which seed also defiled the heart of their posterity. Adam and Eve then knowing what they had done, their deeds shewed them their nakedness, and Adam hid himself from my presence ; but, my voice reached him, and pronounced death on his body, that it should die in the same day, and his posterity should be subject to it for six thousand years, of which the six days stand typical.

John, 4th chapter, 24th verse :—" God is a Spirit." Hebrews, 12th chapter, 29th verse :—" For our God is a consuming fire." O man, utter thou a parable, if a man go and take fire, and set a building on fire, whether is the fire which executed the work, or the man guilty, when the case is brought into court ? O man, utter thou another parable : If a man take wrath, for the power of the wickedness of his heart, to destroy another : when the instrument and the soul that caused the wickedness to be done, are brought into court, whether will be cast ? For all this every soul shall give account for the deeds done in the body ; and I will prove before angels and devils, whether they do it by the power of my Spirit, or by the power of Satan's evil working, whose tares he has sown in the flowers of the woman.

But that soul that makes me into Satan, and says, that I have tempted him to go burn and destroy that which is not his own, and brings him to account for it, that soul shall not see my justice until the final resurrection ; and at that day he shall know who it was that caused him to transgress my commands, which brought forth death.

But every one that submits and confesses to his sins whilst his body lives, or before he loses his facul-

ties, or becomes deranged, I will pardon that soul and he shall rise at the first resurrection with an incorruptible body, and it shall be as the angels, and see my glory.

Fuel that is set on fire, burneth only for a time, till the virtue be gone out of it. But I am an eternal fire, which is never quenched: And it is Satan who tempts man to touch that fire, to execute his wrath; but man will afterwards be liberated from that fire, and Satan cast into it.

Wakefield, 29th of 5th Month, 1835.

A CERTAIN lord had a house to build, and he had a steward, and he gave unto his steward the dimensions of the house, the length and breadth of each distinct part; he said unto his steward, Thou shalt cause this house to be built, according to the plan and directions which I have given thee, and if thou completest it agreeable to my directions, I will give it thee.

The steward engaged a bricklayer, a carpenter, a plasterer, &c. By and by, the lord's enemy came to the steward, and viewed the plan of the house, and proposed certain amendments, and improvements; for instance, he says, Here is the firestead, it is a trifle too narrow, to correspond with the size of the room, only add to the size the least trifle, (say one inch,) it will greatly improve its appearance, and will by no means be contrary to any part of the word, as it will answer its purpose just as well. And the steward hearkened to him.

By and by, the carpenter discovers another deficiency in the plan, and goes to the enemy and says, Here is a beam which goes into the chimney, it may get on fire, and be the cause of destroying the house: I propose that another row of bricks be added, to secure the beam from getting on fire, the enemy goes to the steward, and the steward hearkens to him in this also.

By and by, the house was built, and the lord came to view it, and said, Bring out the written directions

which I gave thee, how I would have this house built : —The writings were brought out, and on the parts being read concerning the places which were altered, the lord said unto his steward, Did not I tell thee, If thou followed my directions, and finished the house according to my plan, that I would give it thee? But seeing thou hast let the enemy persuade thee out of it, and turn the word into another meaning, thou hast caused me to break my promise to thee. And the lord gave the house unto the labourers.

The enemy also rose up against the steward, and accused him by his lord's word, and claimed of the lord the breach of his promise. Taken from the mouth of John Wroe, by William Tillotson.

*Meeting, Wakefield, New Moon, 31st of 5th Month
1835.*

A LAW shall be passed, in both houses of parliament, That he that calloth himself Shiloh, or the Son of God, shall be put to death. And many of those who call themselves Prophets, will be put to death. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Friday evening, 5th of 6th Month, 1835.

JOHN Wroe said to Joseph Shaw, If a corn fall from the ear upon the ground, and sprout, is it fit to make flour, will it make sound flour?

Answer :—No.

Question :—But though it be fallen off the ear, and not sprouted, will it not make as good flour as the corn that remaineth on the ear?

Answer :—Yes.

John Wroe said, So is it with Israel. If ye have children under fourteen years old, though they are joined with the world, if the gathering take place, ye shall claim them. But if they are above that age, ye shall not claim them, because they are as the corn

which is fallen out of the ear, and has taken root in the earth, and cannot be made into flour, but must grow till it come into ear again, before it will make flour; so are the children above age, who have taken root in the world, ye cannot claim them, but they must come forth and sign for themselves, and seek for the graft to be put within them: without which, they cannot be gathered as the true Spiritual wheat.

And mark Lot, he was ordered to warn his daughters, and his sons-in-law who had married them; but he was only able to get his two daughters away with him, his wife looked back. Taken from the mouth of John Wroe, by William Tillotson.

Bradford, 7th of 6th Month, 1835.

As the people at Devonport pulled down the trees from the woods, and planted them on each side of the street, so that the tops of the trees met, and the people passed under, if they did this in honour to an earthly king, how much more will Israel honour the King of immortality. Thus saith the Lord, so shall the house of Israel next marriage, bear Olive branches in their hands, and blue bunches of ribbons in their breasts, and their chains adorned as a resemblance of the Kingdom.

When the disturbance took place at Ashton, I was commanded to flee northward of Ashton, as Bradford is northward of Ashton, and Wakefield southward of Bradford. I first took a small cottage west of Wakefield, and then the Lord ordered me to go through Wakefield, unto Sandal, and told me he would make a great city of Wakefield; and now it is made into the city for the West-Riding of Yorkshire.

The Warehouse and Shop of the house of Israel, shall have shipping to bring and carry goods from place to place.

John Wroe said to Thomas Mort, stand upon thy feet, and answer me this question, Can any one die

that has received the partial redemption? He answered, Yes : as long as he is in a mortal state, he is subject to death. John said, He cannot ; if the Spirit of God had not been withdrawn from Jesus, could he have been put to death? He answered, No. John said, Thomas, thou should have considered this before ; whomsoever the Spirit of God continually abideth on, cannot die, but be a shining light unto him, it shall be neither day nor night with him, though the time be a hundred years off, what availeth it to him so long as he is kept by the power of the Spirit. Does not the woman's seed say, in John, 6th chapter, 44th verse :— No man can come unto me, except the father draw him."

Thomas, thou knowest that my rod was both iron and brass, so in the name of God, with my hands upon these two candlesticks, which are both iron and brass, so does the Spirit speak unto you.

Beware, O house of Israel ! take a bottle and turn it upside down, and if thou let in the foul air, it poisons the beer, keep the beer air-tight, and draw out the air which poisons the beer, then it will keep as being in eternity, this knowledge I have received from the Spirit of God.

Now I charge you in the name of God : that ye cease from railing against those that have gone out : if they do not rail, ye may relieve them, or feed them, and give them lodgings ; but those that have condemned the Spirit of God, ye must not feed them, nor receive them into your houses, for they are the enemies of God, and ye become God's enemy by so doing, and he is your enemy. This is to be sent unto all places from the Press.

There is a difference in the glory : for the crown is put on the king's head, which adorns his head more than all his body ; as the head is above the body, so shall all Israel, that obeyeth the commands of the Lord ; these are the true sayings of God.

I declare in the name of the Spirit of God, that I have felt that character, that Joanna spoke of,

though in vision, yet with my eyes open, and I felt him breathe when I was in bed, and he touched my body.

Now I tell you a thing in the name of the Spirit of God, before it come to pass, that ye may all get your new clothing made, as agreed upon by the trustees, for all places ; for if you do not, the Spirit will not protect you ; but those that do offer their sacrifice, shall overcome the evil by this petition, though I know there are here that do not.

The man that sows his seed in a state of uncleanness, when the tree is giving its fruit, mixes it with the seed of Satan, which causes all disorders in the body, if it had not been so, there would have been no occasion for the doctor, the lawyer, nor the parson, there would have been none of these.

Now, if I judge according to this book, is it my judgment? I say it is not my judgment, but according to the truth, it is righteous judgment ; now let all Israel understand righteous judgment, it is needful for all to understand this.

In this land I have stood twelve years against salutations, by kisses ; I told them, that the words of the Apostles, about saluting one another with Holy kisses, meant Spiritual, when they were distant one from another, in distant nations ; but now the Spirit has shewed me my error, for the woman's seed accused them of not saluting him with a kiss : Luke 17th chapter, 45th verse :—"Thou gavest me no kiss, but this woman since the time I came in, hath not ceased to kiss my feet." Though I disdained it in my heart, for God has shewed me, as they saluted each other with a Holy kiss, it is holy before God if not done in lust.

Now in the name of God I seal up this Book, (which is called the Book of Life,) and bind it with these tapes, and that a wafer be put upon these seals, that no more names are entered in till the next marriage : let him that is Holy be Holy still ; Now the marriage is ended.

William R. Farrand, who is appointed to act as a trustee to the house of Israel, thou art commanded to send this to the Press, that all the twelve churches close up their books, as has been done this day, that no more names be entered into the Book of Life until the next marriage.

When the house of Israel sees a rabble, let them flee from it, and when you are in a rabble in the town, flee out of it; he who will not flee out of it, will be partaking therein. Taken from the mouth of John Wroe, by Charles Robertson, and John Tillotson.

Wakefield, 12th of 6th Month, 1835.

I CREATED man out of the dust of the ground, and breathed into his nostrils the breath of life, lower than the angels, and set before him life and death: and I caused a sleep to fall on him, and took a rib out of his side, and made a woman, and I took a part of that breath which was Spiritual, which I had breathed into him, and I called it a rib, and I caused it to stand before the woman to attract her blood, and that it might work the different members of her body. I made her higher than the man that she might be his helpmate to raise him to a higher state, and I commanded them to be fruitful and multiply, and replenish the earth; and that the life of the woman's temple should nourish the fruit of her soul, to give seed to bring forth more souls to the world, and that Adam by partaking of the fruit of her body might have a living soul also. But in her was both good and evil; she was pure when not in her flowers, she was then the tree of life, but impure when in her flowers. And I permitted Satan to sow his poison in the flowers, which is a figure of the death of the body, that having become corruptible bodies, they might become incorruptible, and have heavenly bodies, as the angels. And Satan tempted her to hold forth that poison to the man. And if man partook of her when she was clean, he should be equal with the angels and his body should never die: and he and his

posterity should live in that state for six thousand years, which are the six days of the creation, though Satan should tempt them the whole of the time, yet should he not overcome : and at the end of the six thousand years he should put on immortality, and be made higher than the angels, in the image of me, the creator. But if he partook of her fruit when in her flowers, he should not partake of the good part of the tree to be made equal with the angels, but in the same day, which was a thousand years, his body should die ; the tree of life he should not be permitted to partake of.

But Satan being permitted to prove my work, prevailed on the woman to persuade the man to take of her fruit in her uncleanness, so that he choose death instead of life. So then he was inoculated with the evil seed, and could not purify himself from it as the woman did, so that when he took of her fruit again, though in her cleanness, he inoculated her back again, so that the good part which was to have been life, was entirely withheld from him, and guarded by cherubim and a flaming sword, which turned every way to keep it till the sixth day.

So that he did not then receive that help which I promised him in the woman, that she should be his glory, because of the poison. But in the fourth thousand years I caused the woman to bring forth of her own seed, which was not inoculated by the evil that was in man, so that it was the fruit of the tree of life which was in the woman, and my Spirit abode on him, and he was tempted as Adam was tempted, but he overcame the temptations which proved my creation, that whosoever should believe in my Spirit which rested on him, should do the work which he did—they should do a greater work than he did, for my Spirit which rested on the woman's seed, and a graft which should be taken out of it, which should be the good fruit, which Eve should have handed to Adam at first, and this should be put within them, the male Spirit for the male, and the female Spirit for the female, which should change their vile bodies without death into the image of mine own eternity.

And it was by the tree of life being guarded, that the woman could not bring forth her own seed without the man ; but when four thousand years were expired, she brought forth without a man, and a branch must be taken out of that seed which she brought forth, and woman must be inoculated with it as she was inoculated with the evil ; then they will bring forth without men, the sword being taken away from the tree, and the Spirit Christ being put within man it will change his blood to flesh, and make him immortal. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Sunday morning, 21st of 6th Month, 1835.

JOHN Wroe said to Joseph Shaw, Whether is it more possible for the sun to go ten degrees backward, or the house of Israel go three generations backward, viz.—for the grandson to join and bring back the inheritance to his father and his grandfather. Joseph answered, The sun to go ten degrees backward. John Wroe said, It is said, Two in a family, and one in a city shall join : there is a woman who has joined, and she has two brothers who has joined, the younger joined first, so the younger brings back the inheritance to the elder,

Suppose two women is going a journey, and they are warned that an enemy will meet them and try to overcome them, but they are commanded to resist him—he meets them accordingly, and the first, seeing he cannot overcome by flattery, he forces her, but the other he overcomes by flattery ; whether is the more commendable ? Joseph answered, She who was overcome by force.

Ques.—Was Adam overcome by force or flattery ?

Ans.—By flattery.

Ques.—Then was any honour due to him ?

Ans.—No.

John Wroe then said, The woman who was overcome by force was Jesus, Satan tried to overcome him by flattery, as he overcame the first Adam, then seeing he could not, he took his life, yet his body saw not corrup-

tion, but put on immortality. The first Adam is the woman who was overcome by flattery, and the second Adam is she who was overcome by force. And the house of Israel will be tried by flattery the same; Satan will try them by the world, he will work in the world to promise them anything, as money, or clothing, or honour; but when he has gained his end he will then turn against them, and be an officer over them. But those who withstand him, and yield not to any of his flatteries, though he force and kill them, they will come with the woman's seed, and be an evidence against him. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 26th of 6th Month, 1835.

THE reason that all bring not forth fruit for immortality is, because the Spirit abideth not on them; the Spirit will not abide on those that are begotten in the uncleanness of their mother, but it hangeth over all; and the more they seek to it, the more it draws them, and particularly those that are born in the cleanness of their mother: and those that are born in the uncleanness of their mother, if they seek, they shall obtain the salvation of their souls, so that their souls shall put on incorruptible bodies, at the first resurrection; but if they seek not to it, they will not receive incorruptible bodies till the final resurrection; yet they will come forth at the first resurrection to give an account of the deeds done in the body, and will be placed at the left hand, to depart till the final resurrection.

There will be a war between the messenger, and the parliament, yet it will be by a woman in the hands of the parliament. Woe! Woe! Woe! unto that woman, an untimely birth is better than she.

This is the year the child is at age, and there is going to be war with the printers. Taken from the mouth of John Wroe, by William Tillotson.

The woman is the Parliament

Wakefield, 13th of 7th Month, 1835.

JOSEPH Shaw, If a grain of corn be fallen out of the ear, and become dirty, when it is gathered up and washed, will it not make as good bread for life, as that which has never fallen? Yes. Then if one has separated from the visitation, and returns back to it, and obeys the laws and commands, will he not be made as fit for life to dwell in, as one which has never fallen? Yes. But if ears of corn be fallen, and take root and sprout, will that make bread? No. But if it be gathered up and put among corn which has never sprouted, it will spoil the whole. So if one have fallen from the visitation, and denied it, and taken root in the world, he can never be made fit for life to dwell in, and he that receiveth such a one, or feedeth him, receiveth and feedeth the enemy of God, and it shall spoil him. If my own child who once believed, deny the visitation, and I hear one speaking against him, I am in danger of taking his part, so is my wife, and the rest of my children. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 12th of 7th Month, 1835.

INQUIRIES of John Platt, of Ashton, late of Ireland.

First.—What is the soul of man?

Answer.—It is a substance which dwells within the body, it is a seed whose substance is in itself. Isaiah, 6th chapter, 13th verse: "So the holy seed shall be the substance thereof," which no one can destroy, and which liveth though the body die; it is as shell or stone fruit: as the fruit is cast into the earth, so when the body dieth, both body and soul are cast into the grave, and the body returns to dust, but the soul goes not to dust, but sleeps within the dust, either in happiness or misery. If it sought for its salvation while the body lived, and obtained the forgiveness of its sins, then at the first resurrection, that soul shall bring forth an incorruptible body, and will be equal to angels, which

cannot die any more, (Luke, 20th chapter, 36th verse,) and lower than me, Jehovah. But if it receive not the forgiveness of its sins, though it awake at the first resurrection, and give an account of its deeds while the body lived; it will not bring forth another body, but will return to sleep in misery, in the dust of the earth, till the final resurrection, Daniel, 12th chapter, 2nd verse. "And many of them that sleep in the dust shall awake; some to everlasting life, and some to everlasting shame and contempt." And then it will bring forth an incorruptible body, higher than Adam was before he took a natural body. Therefore it is said, Thou shalt return to thy former estate, Ezekiel, 16th chapter, 55th verse.

The body, soul, and spirit, are three distinct things, and death divides them asunder within one day, which is a thousand years: and the spirit returns to God who gave it, until the resurrection, then the spirit brings them together again: those who have their sins forgiven within six thousand years, and those who have them not forgiven after the seventh thousand. Which agrees with the 104th Psalm, 30th verse: "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth." But those who seek for the sin which causes the body to die, to be taken away, and who continue to seek till the time of the end; their souls will not sleep, nor their bodies die, but their bodies shall put on immortality, in the image of mine own eternity. Isaiah, 6th chapter, 13th verse: "As a tree, whose substance is in them; so the holy seed shall be the substance thereof." 1 Thessalonians, 5th chapter, 23rd verse: "And the very God of peace sanctify you wholly: and I pray God, your whole spirit, soul and body, be preserved blameless, unto the coming of our Lord Jesus Christ."

Again, the soul is the fruit of the seed of man, which being sown in the womb, the blood of the womb nourisheth it, and it bringeth forth more seed: but the blood itself is not the soul, but if the seed of the fruit be crushed before it awake into life, it is no more, so if the fruit of the soul, which is sown in the womb, be

damaged before it awakes into life, it is cast forth and is no more ; but if it has awaked into life it then cannot die, whether its body die in the womb, or after it is taken from the womb, and is cast into the earth, that soul will live eternally, and will sleep in the dust, till the time is come that it will awake to receive an incorruptible body.

Second.—Had man a soul before he took of the tree, or had he a living soul when he was first made ?

Answer:—He had not a living soul when he was first created ; I created his body out of the dust of the earth, and breathed into his nostrils the breath of life, which was a Spiritual life ; but I caused a deep sleep to fall upon his body, and I made a woman, her I made a living soul, and gave her blood, and I took a part of that breath, which I had breathed into the man, which was spiritual, and caused it to stand before the woman, which attracted her blood, and caused it to be the life of her body, and caused it to work, and give movement to the body ; and I brought her unto the man that he might eat of the tree and be innoculated with the same life, and have a soul and body like unto her, which he had, after he had eaten : and that they might multiply and replenish the earth with their own image, Genesis, 1st chapter, 28th verse. But then I had permitted the tree to be both good and evil ; good when it was not in its flowers, and evil when it was in its flowers. And if Adam had eaten of it when it was good, he would have been innoculated with that good, and would have been as Jesus the woman's seed ; but he ate of it when it was evil, which he was commanded not to do, which caused death to be pronounced upon him and his posterity, it being the wages of the sin of breaking the command, as well as filling him with sores while blood was his life, for six thousand years. 2 Thessalonians, 2nd chapter, 7th verse : for "He who now letteth, will let until he be taken out of the way," And then that evil should be removed from those who sought for the same, and they should be innoculated with that good part, which was guarded by the flaming sword, till the fulness of times : and their bodies never die.

If I had not placed the flaming sword to keep the way of the tree of life, men would not have died, but lived eternally, and would have lived in wickedness, till the fulness of times.

So I fixed a flaming sword which turned every way, which was death, lest man should eat of the tree before the evil part was taken away: and when it is taken then shall man keep my commands, and my creation will be proved good, and the evil will be proved to be from Satan; Ezekiel, 36th chapter, 37th verse: "But I will yet be inquired of by the house of Israel to do it for them." And those are they whose souls and bodies will be preserved blameless for my Spirit to dwell in at my appearance: then the flaming sword shall be taken away, and they shall live eternally.

Third.—Can the soul be seen distinct from the body?

Answer:—No: but the spirit which attracts the blood may be seen by those whose eyes are permitted to be opened, either before or after the body dies, and it appears in the full size and likeness of the person whose blood it attracted, during its being the life of their temples.

Fourth.—Whether those who have cut their hair and beard, can inherit the kingdom of God; as it is said, He that defileth the temple of God, him will God destroy? *

Answer:—What is my law for, is it not the cleansing of his body? If a man cut his hair, and act according to the law, when he is become a full member, and the law found written on his heart, his mortal body will put on immortality.

Fifth.—If preaching be for Israel, or should they read the Bible? as some at Ashton say, "It is a dead letter, and they should not read it."

Answer:—If a man go and buy a measure of wheat of a farmer, when he takes it home, will he not try it with his own measure, and if he finds it short of measure will he not go and tell that farmer? If a man be joined in any society; and if the preacher preach not

* Defiling his body is denying the visitation, which he before believed to be of God.

according to the law and gospel, when he gets home, will he not be like the farmer? bring out the law and gospel, which are as weights and measures to him, and if he find that he preach not according to that word, and if I have opened to him the revelation of my Spirit, and he sees that it is not according to the law and gospel: will he not say, "I hired thee to be a minister unto me, to minister according to this book; thou shalt be no more my servant, to minister unto me, for thou ministerest not the truth: that man will then go forth to seek one that ministers the truth, one that has the revelation of my Spirit, that he may be a priest unto him; he that refuseth Bible and Testament, refuseth the weights and measures, for it shall weigh and measure every man's work prophet, or prophetess. Taken from the mouth of John Wroe, by John Thomson, of Upper Cabra, County of Downe, Ireland.

Wakefield, 19th of 7th Month, 1835.

LET it be written with an iron pen this day, and engraven upon the hearts of the whole house of Israel, that all who receive the death of their bodies, receive the wages of that sin which was pronounced upon Adam at the fall, they are all in prison, till the first resurrection, which is as the assizes; then they will all rise out of their graves, and the righteous will put on incorruptible bodies and will be free, but the wicked will rise without bodies, but will return to prison until the final resurrection. All those whose bodies die, not having repented, and have done the deeds, the wages of which is the second death; as death reigns over the bodies of men now by taking away their life, so will it still reign over the bodies of the wicked, and keep them from putting on incorruptible bodies till the final resurrection.

In the Steam Packet, between Goole and Hull, 27th of 7th Month, 1835.

I JEHOVAH, dwell in the heavens ; I made the angels and set them over the works of mine hands ; and a division took place amongst them, whether I had made them, or they came of themselves ; and the angels who rebelled against my commands I drove out by those who rebelled not.

And I said unto the angels that rebelled not against me, "Let us make man in our image." I created man lower than that which I had made, and he was alone, which was evil in my sight ; and I set that which I had made, over that which I had created. And I said unto the angels which had rebelled against me, Be thou over that which is alone, which is evil.

I created the woman, flesh, blood, and bone, but she was without life : I caused a deep sleep to fall on the man, and I drew that spirit from him, which was the life of his body, which is called a rib ; and caused it to stand before the woman and it attracted her blood, and caused it to run, and to give motion to the body, as fire attracts water to cause it to work an engine, that she might be an helpmate to the man, and he said, "This is bone of my bone, and flesh of my flesh, she shall be called woman."

And I said unto Adam, There is two parts in her, she shall purify herself every month, and it shall be to thee as twelve times in a year. Blood is the life of her, when thou seest the blood upon her tree, it is in its flowers, and it shall be unclean to thee, and thou shalt not touch it lest thou die, and in the day that thou eatest of it thy body shall die, and thou shalt be subject to that which was set over that which was alone.

But if thou touch the tree when its fruit is on it, it shall lead thee to eat of it ; then thou shalt be as I am ; which agrees with the works of the woman's seed : All who touched him were healed of their diseases, whatsoever disease they were in. But if thou eat of it when the blood is on it ; thou shalt be subject to that which is not good,

And I said unto the angels which rebelled, Have thou power and dominion over them, be unto them as a flaming sword, and as a fire to them if they touch it, that it may be death unto their bodies.

But I said unto man, If thou doest good against that which caused thee to fall, thy fall shall raise thee higher at the first resurrection, than that which thou wast set to be subject to, which is the death of thy body, thou shalt be made equal with the angels who rebelled not, and have an incorruptible body, which cannot die.

This is a part of the works of mine hands. Adam touched the tree of the woman, and became innoculated with a heart of blood, and became a living soul; and he ate of the flowers of the tree, and she brought forth his image. And they hid themselves, and said, They were naked, and sewed fig leaves together, to cover their nakedness, which was their deeds.

And I drove them out of the garden, and passed sentence on them, by placing a flaming sword, which was death, that it should turn every way. For having once eaten, and being inoculated with the evil, neither he nor his posterity could come at the good part, for six thousand years; the flaming sword, which was the death of their bodies being placed to guard it from them, till it was taken out of the way, that they might seek for the tree of life, which is their mortal bodies putting on immortality, which Jesus, the woman's seed, which was the fruit of the tree of life, shewed after they had taken the life of the blood from him, by eating and drinking, and saying, Reach hither thine hand, and thrust it into my side, for a spirit hath not flesh and bones as ye see me have. Taken from the mouth of John Wroe, by George Meredith, from Tewkesbury, Gloucestershire.

Wakefield, 7th month, 1835.

LUKE, 16th chapter, 1st verse. "And he said also unto his disciples, There was a certain rich man, which had a steward, and the same was accused unto him that he had wasted his goods."

Question:—Who was Jesus speaking to ?

Answer:—The Hebrews, to whom the promise was.

Question:—What is the promise ?

Answer:—That their mortal bodies should put on immortality, and fulfil the words of Jesus, He that liveth and believeth in me shall never die.

Question:—Who is the rich man ?

Answer:—The Lord of light.

Question:—Who accused the steward to to his lord ?

Answer:—Satan the officer, who accuseth the brethren before me, day and night. Rev. 12th chapter, 10th verse.

Question:—Who is the Steward ?

Answer:—The preachers of the house of Israel.

Question:—What are the goods that were wasted ?

Answer:—The knowledge that was given of immortality of the body of the woman's seed, and of those that are to be joined to him, by becoming branches and made as the woman's seed, that should be revealed at the fulness of times. (John, 10th chapter, 8th verse.) Jesus said, "All that ever came before me are thieves and robbers."

2nd verse.—"And he called him, and said unto him, How is it that I hear this of thee ? Give an account of thy stewardship ; for thou mayest be no longer steward."

Question:—What account was he to give of his stewardship ?

Answer:—He was to be steadfast to that which was once delivered to the saints.

Question:—What was delivered unto the saints ?

Answer:—That the woman's seed should obtain eternal redemption ; First, for himself, he being the seed of the woman, the bridegroom. Secondly, for the seed of man, they being the house of Israel, at the fulness of times, that their soul, spirit, and body, should be preserved blameless ; to be made as the woman's seed.

3rd verse.—"Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am shamed."

Question:—What is the stewardship that shall be taken away?

Answer:—It is the knowledge of the Spirit being withdrawn from resting on him, he not having sought for it, so when the spirit returns to God his body dies, and his soul gives an account of his stewardship at the resurrection.

Question:—What is meant when he says I cannot dig; to beg I am ashamed?

Answer:—Though I dig, my stewardship being taken from me, I cannot gain the promise of the covenant, which is immortality; I am ashamed to beg, because I am a shepherd of the covenant, of the life of the body, made unto our fathers, and am of their seed; and if I fail of this covenant, I cannot be an alien or servant to the redeemed, because I knew my lord's will and did it not.

4th verse.—“I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.”

Question:—What was the house that he was to be received into?

Answer:—That when his body died, he might be received in with the Gentiles into their houses, when they receive the salvation of their souls, which are the houses of incorruption, everlasting habitations.

5th verse.—“So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?”

Question:—Who were the debtors?

Answer:—Transgressors which had not obeyed his call, by them not forgiving one another, as I also forgive them that forgive one another, which fulfils the words of Jesus in his sermon on the Mount. Matthew, 6th chapter, 14th and 15th verses. “For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

Question:—What was the debt?

Answer:—That which the debtors deprived one another of, that which the steward demanded for his lord.

6th, 7th, and 8th verses. “And he said, An hundred measures of oil, and he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he unto another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four-score. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generations wiser than the children of light.”

Question:—What is meant by the steward writing down less than they owed?

Answer:—That he might be received into their houses, lest he should have to beg.

Question:—What is meant by his lord commending him for writing down less than they owed?

Answer:—He commended him for shewing mercy, and it is set a figure, for man to do good one unto another, though the steward had not robbed the servants, but his lord: let man deprive one another as they will, it is to be forgiven, which fulfils the words of Jesus, All manner of sin and blasphemy shall be forgiven unto men, except they sin against the Spirit, which is the light of life of the world to come.

Question:—How is it that the children of this world are in their generation, wiser than the children of light?

Answer:—Because they being of the wild olive tree, and grafted into the good olive tree; they seek for everlasting habitations for their souls. And the children of the light being cast out, have lost their faith, that ever they will obtain the light of the day of their bodies, but that their bodies will die as the Gentiles.

But the children of the day, seek the body, because it possesses the soul, if the body be preserved so is the soul also, if the tree be holy so is the branches.

9th verse.—“And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.”

Question :—What is the mammon of unrighteousness?

—Answer :—Mammon is death, which Satan was permitted to have power over, which is the two edged sword, which turned every way, lest man should put forth his hand, and take of the tree of life before the evil was taken from him.

Question :—Why was the children of light, who had the promise of the immortality of the body, to make friends with the unrighteous mammon?

Answer :—The door of immortality of the body was opened in every dispensation, and they were commanded to strive to enter in at it, but when it was shut, were commanded to hold fast the faith, and to make friends with the mammon of unrighteousness, so that their sins might be forgiven, so that if they failed to enter in and received the death of their bodies, they might receive incorruptible bodies at the first resurrection, Enoch in the first dispensation, Elijah in the second, and Jesus in the third, and many failed with the Gentiles, who had no promise but the death of their bodies, and the salvation of their souls, if they did well. Taken from the mouth of John Wroe, by John Thomson.

Gravesend, 4th of 8th Month, 1835.

THE two tribes shall not see my face till they acknowledge the ten tribes that are scattered among the Gentiles, males and females, who know not my laws; they shall come forth and do valiantly: they shall exceed the former; they shall be as a lion among wolves; the wolves shall try to hinder them, but they shall break through, then the devourer shall turn upon those whom they have broken through, and he shall devour root and branch of them. Jeremiah, 4th chapter, 2nd verse. "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way."

But the remnant of the seed of Abraham, which Ishmael stood typical of, they not knowing my laws;

the rocks, dens, and caves, shall be unto them as a city of refuge, which the devourer shall not be permitted to touch. And after many days they shall come out, and seek me, as the Gibeonites, which are of the people of the Gentiles, sought to Joshua for their lives; Joshua, 9th chapter, 24th verse. And as Hagar, Abraham's concubine, returned to seek Sarah her mistress, so shall the whole remnant of the seed of Abraham return, as Joseph's bones returned out of Egypt.

And the strangers shall bury them that are destroyed, for they are the buriers of the dead.

Ezekiel, 39th chapter, 12th and 13th verses. "And seven months shall the house of Israel be burying of them, that they may cleanse the land; yea, all the people of the land shall bury them, and it shall be to them a renown, the day that I shall be glorified, saith the Lord God." This is my covenant unto those who are found of Israel.

And I will now hear their inquiries; and grant their petitions, every one that petitions me that I should take sin away from him, and keep him from it, and keepeth not back his tithe, I will even do it for that soul; and his body shall not die, but in the image of mine own eternity shall he dwell.

Then hear, O house of Israel, which are gathered together from among the Gentiles, I must turn you back that ye may know your inheritance, your families and your tribes, that ye may all serve me in righteousness and truth: the ten tribes which have dwelt among the Gentiles, and sought the salvation of their souls, that which is in part shall be taken away, so that that which is perfect, may put away that which is in part, this is my covenant unto thee, O Ephraim! Taken from the mouth of John Wroe, by George Meredith, from Tewkesbury, Gloucestershire.

Wakefield, Sunday morning, 23rd of 8th month, 1835.

JOHN Wroe asked one of the friends, if it was possible to sow good seed in barren land. He answered, Yes.

John said, good seed being in the earth, (which is man's body, and barren according to nature,) and watered by the Spirit, will bring forth fruit, some thirty-fold, some sixty, and some an hundred.

The woman handed forth that which she was in possession of, she being in her unclean state, when she was brought before him, for how could she hand forth good fruit when it was but in its blossom, The command was unto the man, that in the day that he ate thereof his body should die, one day which is a thousand years, though Methuselah lived to nine hundred and ninety-nine years, reckoning twelve months according to the moon, to a year, but according to the sun, nine hundred and sixty-nine,

The first son of Adam being born of fornication, rose up and slew the second son, which was not born of fornication, but in the uncleanness of the man; this was set typical of them taking the life of this world from the woman's seed, for he was condemned by the Jews, and delivered to the Gentiles to be crucified; and those who are of Israel must suffer wrong, as I suffered when I had my heel bruised in the woman's seed, the just for the unjust.

And they will neither avenge nor seek it, for vengeance is mine, and I will repay them, saith the Lord. And he that avengeth or seeks vengeance robbeth me, and is equal with them that give the offence, for as I suffered wrong, so must Israel, and how can Israel be proved with just things? they shall be proved by suffering unjustly, and doing good against evil; for their righteousness shall exceed the Gentiles, for the Gentiles suffer according to their deeds, but Israel suffer contrary to their deeds. For happy, yea, thrice happy is he that suffers wrong and bears it; and seeks not for vengeance; and then the blood shall be on the head of the offender; but if ye seek vengeance on them that give the offence, then their blood shall be upon your own heads; and woe unto them by whom the offence cometh, for an untimely birth is better than they.

John Wroe said unto Joseph Shaw, how was it that Jesus, being begotten of God, partook of the blood of

man? Answer.—Because she that was the mother of the woman's seed was begotten of man; and was of those that was born of the uncleanness of the man, and not of the woman. He said, Thou hast answered wisely, and this that thou hast answered shall be sent unto all places. Taken from the mouth of John Wroe, by John Thomson.

New Moon, Sunday morning, 30th of 8th month, 1835.

JEHOVAH resting upon the woman's seed, invited them above three years, but when they took the life of this world from him, then the door was shut; but it is now open, come and eat, and live for ever. For John says, in Revelation, "Behold, I set before you an open door, and no man can shut it" And again, "The Spirit and the Bride say come; and he that will let him come, and take of the water of life freely." So if I command men to love their wives, how much more shall I love the house of Israel? And if a man see an enemy come upon his wife, he will turn upon that enemy though he hated her aforetime.

South Hindley, 30th of 8th month, 1835.

ISRAEL shall encamp in this land England, when many nations shall be at war.

Wakefield, 5th of 9th Month, 1835.

IF any man obey the law, hath death any power over him?

Answer.—No. And be thou sensible of this, that those that obey the law, their remaineth no debt to be paid. For Jesus says, (John, 8th chapter, 22nd verse.) "If a man keep my sayings, he shall never taste of death." And the time is now come that I am visiting the house of Israel who dwell on the planet, and am

waiting to be received of whomsoever is seeking to be made ready, as an earthly man waits at the door for his temporal food; and by abiding by the law, and death having no power over him, thy prayer is no more Forgive us our debts as we forgive our debtors, but is, Take sin away from us, and keep us from it. Taken from the mouth of John Wroe; by John Thomson.

Wakefield, 6th of 9th Month, 1835.

THE woman was the higher than the man at first while she stood in obedience, because she had a living soul, but the man by eating of her fruit was to have become equal to her, but by eating of her flowers, which was disobedience, he fell lower than he was before he ate, and became a living soul, his seed being lower than hers, because she purified herself, but man cannot purify himself till the fulness of times that sin be taken away, yet they were liable to death. If a man clothe himself with a fallen skin he shall be covered with filth, and when mortal puts on immortality, a sign will be shewn in him who has broken the law, and this is the sign, blood will be the life of him, and not the Spirit; he will not have a wedding garment. This is to be sent to all places.

Thus saith the Lord, Go thou forth and anoint the seed of Buonaparte, and after he is anointed, there shall be a rushing for him to be placed on his father's throne. Taken from the mouth of John Wroe, by John Thomson.

Wakefield, 13th of 9th Month, 1835.

WHY did I command the children of Israel, by Moses, to sprinkle blood on the door-posts, to be a sign to the destroying angel, that he should not come nigh them? It was a sign that when the tree of the woman was sprinkled with the blood of her flowers, that man

should not touch her. Every one that toucheth them shall die, saith the Spirit. And if a woman's eyes were opened, she would desire her body to die rather than hand forth her flowers.

The destroying angel is going forth, and will sweep whole streets; and this earthquake which has been, is only as a drop. And as small a place as England is, large towns in it shall become lakes, and one street will have to bury another. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Sunday morning, 20th of 9th Month, 1835.

THE unjust steward mentioned in the 16th chapter of Luke, is of the seed of the house of Israel, who say they are Israel and lie, they are not of the Gentiles, for does God reap where he has not sown, or does he gather where he has not strewed?

There is nothing required of them that are born of fornication, but to seek for the salvation of their souls.

Joseph Shaw, was Jesus speaking to the Jews then or to the Gentiles?

Answer:—The Jews.

Hear, O Israel! thou canst not enter in with the Gentiles except thou render good for evil. Thou art not to bring a railing accusation against them, for Michael the archangel did not bring a railing accusation against Satan.

Jesus the woman's seed said,—The prince of this world cometh and hath nothing in me, For in him was no sin, and ye must seek to him that hath no sin, to take away sin from you.

Those that leave the house of Israel will be like the unjust Steward, they will call those together that they have preached to, and ask them to forgive them what they have offended them, and they shall be ashamed.

Question:—If one man seek the salvation of his soul, and another seeks the redemption of his body, and does not the work, which is best?

Answer:—To seek salvation.

John said, Those that seek salvation are the children of the night, and those that seek redemption and do the work are the children of the light of the day. Let me encourage you with this, that if ye die in faith of the promises ye will come with him, and will minister unto the natural bodies in the kingdom; but they who have salvation only, will have the life of heaven, and there abide: and therefore it is good to be a door-keeper in the house of the Lord.

The body is of more value than the soul, because the body possesses the soul, but there is a danger of losing both soul and body, and then you will return to your former estate lower than the angels.

The Gentile priest first takes the bread and wine that God might forgive them their sins, and then gives it unto the people; they ought first before receiving it; to confess before them, to him.

Jesus came and fulfilled the righteousness of the law: for the priest entered in first and offered sacrifice for himself, and then for the people, and Christ offered the life of Jesus for the people; and he says, Greater works than this shall ye do, because I go to the fathers.

Question:—What is this greater work?

Answer:—It is overcoming the evil within them, of which he had none to overcome.

All are accounted as preachers, and you cannot say that you are unlearned, for whosoever, upon whom the Spirit of God resteth is learned, and it preaches for him; for how can a man preach except he be sent.

Faith is the lamp, and if it is not fed by the Spirit it wil soon go out.

There was one of the friends from a distance, at the meeting, and was going to see his relations, John said to him, Hear O man! If thou go among thy relations of this world, they will snare thee, for they seek thy hurt. Taken from the mouth of John Wree, by John Thomson.

Wakefield, Sunday morning, 30th of 9th Month, 1835.

Jesus the just, suffered for the unjust; and thou must suffer the stripes for the whole house of Israel, and you must all suffer unjustly, but when sin is taken away you will be just, and you must suffer lies and all manner of evil falsely, for ye shall be seven times tried, by the furnace being heated seven times.

In the way of life, there is as a fire on one side and a water on the other, and the way is so narrow that only one can pass at once.

The reason why you are to have your registers is: the government will pass a certain act that those who are not registered will be hindered of certain privileges, and I am commanded to make known to Israel that they be not hindered of these privileges. Taken from the mouth of John Wroe, by John Thompson.

Wakefield, Friday evening, 2nd of 10th Month, 1835.

QUESTION:—John Arundel, if thou contendest with the Gentiles, art thou not measuring them?

Answer:—Yes.

God has given them the temporal sceptre, and why should you contend with them? Taken from the mouth of John Wroe, by John Thompson.

Wakefield, Sunday, 4th of 10th Month, 1835.

THE day is now come, therefore fear not O Israel! neither be discouraged, for I thy captain am in sight, and will gain the victory.

I have shewed thee men and women leaning on the top of their staff, for very age, changed in the twinkling of an eye. Seek me and the veil shall be rent from before your eyes. Is it not clearer to you now how the woman was for the good of the man than it was five or six years ago? Yes. Then Joseph Shaw, let us hear how thou understands it, that others may hear also.

Every time that thou strikest at the nail with the hammer, it goes a little further, otherwise it bounces back. So he that understands not this will kick at it. And if there are any here who understand not, let them stop with me, and wrestle with me till the setting of the sun, and thus saith the Lord, they shall understand.

I stand before God with this rod in my hand, if I depart from this life may I never depart from this faith; for if my body die in this faith, I shall come with him with a spiritual body, and minister to him. And his will be done, whether my body dies or not.

Thus saith the Spirit, Come back ye natural branches of the olive tree, which are dwelling among the wild branches, and be grafted into your own natural olive tree, that ye may receive the life of your natural bodies; for if the casting away of you was the reconciling of the world, which is the Gentiles, that they might receive the salvation of their souls, after the death of their bodies, lest the second death should reign over them, what shall the receiving of your natural branches, be, back again into your own olive tree, but the life of your bodies.

For I require something more than the blood of animals for a sacrifice for sin, as see Micah, (6th chapter, 6th and 7th verses :) "Wherewith shall I come before the Lord, and bow myself before the high God, Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with tens of thousands of rivers of oil? Shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul?" For Adam cast the blame on the woman, and Jesus who was her first-born, the fruit of her own body, not being begotten of man, was given for that sin which Adam cast upon her.

(Hebrews, 10th chapter, 4th verse :) "For it is not possible that the blood of bulls and of goats should take away sin." (9th chapter, 26th verse :) "But now once in the end of the world hath he appeared to put

away sin, by the sacrifice of himself." Which I have promised to him who asketh.

Question:—Joseph Shaw, If a man be judged, and condemned wrongfully, and have a sentence unjustly passed on him, and he refuse undergoing that sentence because it is unjust, does that person abide in the faith?

Answer:—No.

John said, Thou hast answered wisely; if Jesus had not suffered on the cross wrongfully, he would not have suffered for the unjust, and that sin which Adam cast on him would be unpaid. Let this go into all nations. Thus saith the Lord, That person who refuses, his body shall die, he is not of the faith, he shall be as the wild olive. Taken from the mouth of John Wroe, by John Thomson.

Wakefield, Sunday, 4th of 10th Month, 1835.

THE two debtors, one owed fifty pence and the other five hundred pence; seeing they had nothing to pay with, he frankly forgave them both their debts. Now, hear O Israel, and I will explain to thee this parable. The debt of fifty pence, is the sin that Adam committed, when I brought unto him the woman, I said unto him, Thou mayest freely eat of the fruit of all the trees, that are in the woman's cleanness, which shall be knowledge of good to thee, but the trees of the woman's uncleanness, which are her monthly purgations, thou shalt not touch, lest thou die, for in the day thou eatest of them, thy body shall die; Adam partook of the fruit, and they brought forth their own image, under the sentence of the death of his body, (the wages of that sin being the death of his body,) and subject that death should reign over his soul; but if he did well, and offered me a sacrifice with his whole heart, according to his tongue, I would accept his sacrifice, and permit the second death to have no power over his soul; it should sleep in happiness, till the first resurrection, and then it should rise with an incorruptible body,

which is spiritual as the angels. But the debtor who owed five hundred pence, is he who offered me no sacrifice for the forgiveness of his sin, and his body died unrepented, death should reign over his soul till the final resurrection, that it should not rise with an incorruptible body until that day. For the second debtor through not repenting refuses the payment, which I have made for their debts, and would not have it crossed out of the book, their souls shall sleep in misery under the power of the second death, till the final resurrection. But they shall rise at the first resurrection, and give an account of their deeds which they have done in the body, and why they would not agree for the debt to be taken out of the book. Then they shall return to sleep in misery, till the final resurrection, according to the words of Daniel, 12th chapter, 2nd verse, Some which sleep in the dust of the earth shall awake to shame and everlasting contempt,—Matthew, 25th chapter, 46th verse, And they shall depart into everlasting fire, which is prepared for the devil and his angels.

In the fourth day,) which is the four thousand years,) I divided the day from the night, and the night from the day, by shewing them the fruit of the woman's body, after it had been offered upon the cross for a sacrifice.

My body I gave as bread for the living, that whosoever should eat my flesh, I would be the life of their's, by making their blood flesh, and putting my spirit within it, and it should be the life of their temples, within the sixth day, which is the fulness of times. Daniel, 12th chapter, 7th verse.

My blood was offered for the transgression of the two debtors, that their corruptible bodies might drink of the life of my blood, that they might take root in the ground, and bring forth an incorruptible body. Taken from the mouth of John Wroe, by John Thomson.

Wakefield, Friday Evening, 9th of 10th month, 1835.

A COMMUNICATION was read, dated 28th of 1st Month, 1826, in which was the following words:—My house shall be seven years in building, and the walls thereof shall be lined with wood, and covered with wood without. John Wroe said, There is a temporal house to be built, and a spiritual house; and the temporal house shall be seven years in building, and the walls being lined with wood, alludes to the spiritual house, the walls being lined with wood, is the command from the Spirit to keep the secrets of God: and also the veil that is drawn between Israel and the unbelieving world, so that the world cannot see that they are the people of God; for if the world can see them, they are not the people when mortal is changed to immortality, then the world shall see them as transparent. The walls of the building are the bodies of men. And their enemies when they are gathering round them, shall be as Pharaoh's host that was drowned in the red sea. And no sword can pierce that which is immortal, nor cannon ball reach it.

It is said in a communication—When thou art in America, the people will say, Thou art in England,* and when thou art in England, some will say, Thou art in America, and others will say, Thou hast met with a watery grave. This is now fulfilled, A woman coming from Wakefield to Ashton last week, declared she had seen John Wroe taken out of the canal, drowned, and that she had put her hands on him. These things were told publicly, in various parts of Lancashire, and Yorkshire.

Thus saith the Spirit, Those that are unmarried, and those that have unbelieving husbands, and the widows, and the fatherless children, will give more to the building of this house than the married. And thus saith the Spirit, Happy is he who tells not his wife what he gives, and the wife who tells not her husband. Let them remember the widow that cast in two mites.

* Fulfilled when he was in America, in Spring, 1816.

Believe all things, but act not till it be proved, and wait for the fulfilment: this is charity. Pauls says—"If ye give your body to be burnt, and have not charity, it profiteth nothing."

There is a prophet at Ashton, who has told his followers that John Wroe will die this year, and if it is not fulfilled to follow him no more: and when he heard that John Wroe was drowned, he said, D'd not I tell you he would die this year? John Wroe said, Thus saith the Spirit, Thou wilt not die this year.

John Wroe said to Joseph Shaw, If a wild olive branch be cut off, and grafted into a good olive, will that olive bear any better fruit? Answer:—No. John said, Thou hast answered unwisely. Take one the next year, and try it, that it may go into all nations.

If a good olive grow in one garden, and a wild olive grow in another, and thou cut off the top of the good olive, and cut off a branch of the wild olive, and graft it into the good olive, and a branch sprout out of the good olive below the place where the wild olive branch is put in, whether will that wild olive branch, or the one that sprouts out below, bear the better fruit? Answer:—That which sprouts out below. John said, Thou hast answered wisely. Taken from the mouth of John Wroe, by John Thomson.

Wakefield, 12th of 10th Month, 1835.

AN inquiry concerning Isaiah, 6th chapter, 9th and 10th verses. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not; Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

And concerning Isaiah, 43rd chapter, 8th verse. "Bring forth the blind people that have eyes,* and the

* The eyes being the mortal spirit and the immortal, the son of man and the Son of God, the man of sin, (2' Thess. ii. 3.) being removed from the temple.

deaf that have ears." These two passages appearing to clash against each other. I now answer thee, Those who have eyes to see with, and see not; and ears to hear with, and hear not; and whose hearts are fat through multitude of riches, are descendants of the third son of Adam, of Enoch, and the first son of Noah, who were begotten in their mother's cleanness, which is the first dispensation, which were preserved from the deluge; and the seed of them is for the kingdom. They are they that call themselves the seed of Abraham, and have surnamed themselves Israel; by being the twelve sons of Jacob, forming themselves as being the twelve tribes of the house of Israel; and their gains, the riches of this world, blinded their eyes, and the honour they had one of another, polluted their wisdom, and perverted their heart, that when I sent my Spirit to rest on the seed of the woman, to make it the tree of life, that I might have given them the kingdom, and made them as it, they chused the death of the body, rather than their lives; and they cried that the blood of the woman might be upon them, rather than he by my Spirit, should give them the life of their body.

So he cried, (John, 8th chapter, 43rd verse.) "Why do ye not understand my speech? even because ye cannot hear my word." That ye may be cut off from your own olive tree. For I said, (John, 10th chapter, 16th verse.) "Other sheep I have, which are not of this fold, them also I must bring in, and they shall hear my voice." Which were the Gentiles, of whom I also spoke, (Isaiah, 11th chapter, 10th verse.) "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek." Though they be contrary to the stem, yet shall they be grafted in, that the second death reign not over their souls, but that they may [receive incorruptible bodies at the first resurrection, and ye shall be scattered amongst the Gentiles, till their fulness. Then ye shall be amongst the Gentiles, in the midst of many people, as a lion amongst the beasts of the forest; as a young lion amongst the flocks of sheep: who if he

go through, both treadeth down and teareth in pieces, and none can deliver. (Micah, 5th chapter, 8th verse.)

And the Gentiles were grafted into the good olive, the stock of Israel, to see if they will bear fruit of the good olive, or of the wild olive, and if they bear fruit of the wild olive, at the fulness of times I will come in a day and hour they are not aware, and cut off all those that bear fruit of the wild olive ; I will come as a thief in the night, and I will cause my messenger whom I have sent to Israel, and he shall proclaim war among the Gentile shepherds.

And I will call forth the natural branches of the olive tree from amongst the Gentiles, and they shall beat their plough-shares into swords, and their pruning-hooks into spears, and I will cause them to draw their swords out of their sheaths, and I will bring them against the Gentile's trees, though they have been scattered amongst them near two thousand years, and they shall cut off the tops of their trees, that should have borne fruit of the good olive, from the boll of the olive tree.

Then the Gentiles shall know that I have called forth the people, which they said had eyes but saw not, ears but heard not, and hearts but perceived not ; and they have asked that I would take away their sin, and I have counselled them to buy of me gold tried in the fire, that they might be rich, and white raiment, that they might be clothed, and eye-salve, that they might see, that their vessels might receive living water, that their bodies might live.

These are the natural branches, which were conceived in the cleanness of their mother, which fulfils the words I spoke by Paul,—If the natural branches were cast off, that ye Gentiles who are the children of Japhet the son of Noah, might be grafted in, which is contrary to the stock of the olive tree, that ye might be reconciled to receive the truth of God, to preserve your souls ; What shall be the receiving of the natural branches back again, when the vine is grafted into the the stock of the olive ? * Their mortal bodies which

* The vine being the Son of God, and the olive the son of man.

are dead through the sin of Adam, that sin being taken away, they shall be brought to life, and your mortal bodies cut off, by being sown in the earth. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 24th of 10th month, 1835.

I AM God, which is a Spirit, and take whom I will for a temple, and make them as myself, yet will they not be God, though the life of me be in them. There is but one God, for I was before any, so that nothing liveth but through the attraction of the Spirit. I am the Kingdom; because I am the life, and blood is the life of all things of the mortal world, and they are dead without the attraction of the Spirit, and my Spirit is the life of the immortal world, for I am he who changeth their blood into flesh, and putteth my Spirit with their spirits within them, to be the life of their temples instead of the blood; and those whom I have drawn the Spirit from attracting, whose bodies have become dead, not being changed, and the blood turning the body to corruption, till it become dust, the soul dwelling under my altar, till I let go the spirit of man to return to the soul, and raise it from that corruptible into incorruptible, which shall never die any more; I making them equal with the angels, setting them over the works of mine hands, that the heavens and the earth may be filled with my glory; but it is the new earth that shall possess the life of my kingdom for it is a natural body; and the old earth, whose bodies are dead, shall possess the life of the kingdom of heaven, for that is the life of the incorruptible bodies; it is their throne under the new earth, for it is the new earth, which is the bride and the bridegroom, which are the mortal bodies which have put on immortality, all things are given into their hands, that all things in heaven and on earth, or beneath, may be subject to them; for the enemy will reign, till he be put under the feet of the woman's seed. For I overshadowed her seed, in the womb of her who had not known man, and I brought her seed to life through

attracting her blood, and it became a body of flesh and bone, wherein no tares were sown, neither born in evil, nor shaped in iniquity; and I came and rested on it, and commanded the angels to be subject to it. I caused him to fulfil the laws and commands I had given for man to keep, by doing good against that which the law condemned.

For the sentence of the law was stripe for stripe; eye for eye; tooth for tooth; and revenge for revenge; but doing good against that which the law condemned, was a justification for the sins of his own body, that it might be taken away within the third day, which is the third dispensation, so that if one man smite another, he shall not smite again, and if one man wound another in his heart, by provoking words, he shall not wound again, for revenge is the sentence of the law, and by taking revenge no man shall be justified, for he robbeth me; but ye shall seek one another's welfare, and do good against the sentence of the law, which is the fulfilling of the law, and ye shall live. For this did the woman's seed, and that whomsoever should believe, and ask for the spirit, it should keep the law for them, as I kept it in him, that I would then do it for that soul, and that I would give him the inheritance of his temple, which I sold to Israel, and sealed it with my blood on the cross; the blood is the seal of mine inheritance, that whosoever should make me a payment of the kingdom, by obeying my laws and commandments, which is doing good against that which the law condemns, he should possess his temple with the immortal life.

And I will gather together the seed of man, which shall be a hundred and forty-four thousand males, and their females with them, and they shall seek me to take away that sin which Adam imputed to me, in giving him the woman, which he received at her hand, which I commanded him that he should not touch or eat, which was the flowers of the tree. Now man must seek for this to be taken away, that he may become as the woman's seed, which was not born in sin, nor shapen in iniquity, that the spirit may rest on him, then the angels will become subject to that spirit which resteth

on him, then the perfect seed will live in him, for blood cannot inherit the kingdom; and when it is made flesh, life shall be given to the temple, and that temple shall possess it. For blood is the flowers of the fruit of the tree, and ye eat of the blood instead of the fruit. And I will change their blood into flesh and it shall be the new earth, and the seed whose substance is within itself, I will put within their temples.

12th chapter, of Revelations, A woman with child, cried travailing in birth, and pained to be delivered, and she brought forth a man-child, who was to rule all nations with a rod of iron, and her child was caught up unto God, and to his throne. Till Israel were gathered, who should inherit the life of that child. On the fourth day, which is the fourth thousand years, I made the seed of the woman the root, and the boll of the vine tree, that I would set my hand a second time, and a branch should spring forth from the boll of the vine tree, that a virgin which had not known man, should be with child, with the branch of the boll of the vine, and should be delivered of that branch, which was a spiritual child, and it should ascend, till Israel were gathered, and had made a payment for their inheritance, which is their temples, and then it should return, and change their blood into flesh, and be the life of their temples, of the hundred and forty-four thousand females, and the Spirit of Christ the life of the hundred and forty-four thousand males. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 25th of 10th Month, 1835.

THE blood of Jesus, the woman's seed, which was the promise, at the final resurrection, will be unto me. Christ, as a lamb slain, for the sins of the whole world, which reigns over those bodies and souls that have died in their sins, till the final resurrection; for no greater love is there, than that a man lay down his life for his friend, for I, Christ became a friend unto sinners, by offering the blood of the woman, whose seed

was without sin, from the foundation of the world ; and I also became a friend to the living by offering the body of the woman's seed for a sacrifice, that sin might be taken away from them, that their mortal bodies should put on immortality, this is the life that I have foretold you of. He that believeth, and abides in the covenant, his body shall live eternally. And this is the way and manner that I have shewn to the house of Israel, though death was pronounced on the body of Adam, if he would repent and believe, he should rise to a higher state than that from which he fell.

Wakefield, Friday evening, 23rd of 10th Month, 1835.

JOSEPH Shaw, Whether is the man or the woman the head of the house ?

Answer :—The man.

Question :—Whether is the seed of man, or the seed of the woman the greater ?

Answer :—The seed of the woman.

Man is the head in this world, for she became subject to him by yielding to the temptation, for Satan is the officer to execute the wrath of God.

Question :—If two persons walk together, and the one rise up against the other, and the other rebels also, can he be a witness against Satan ?

Answer :—No.

Or, If one person overcome another by flattery, can the one that is overcome be a witness against Satan ?

Answer :—No.

I speak to you, females, that there is a time of temptation, and it would be better for you to suffer death than to submit.

Joseph Shaw, How is man the father of the woman's seed ?

Answer :—By John Wroe : The woman's seed became the footstool of the Spirit of God, and it is by the law of God through adoption, that man is the father of the woman's seed ; and if thou abide in the law thou art the step-father of the woman's seed.

Joseph Shaw, I ask thee in the name of God, if thou receive wages of an earthly man for the Sabbath hour, art thou giving that hour unto God or man?

Answer:—Man.

Let this go to the ends of the earth.

And Paul says, He was persuaded that neither life nor death should separate him from the Love of God. in Christ Jesus. So say I, that neither life nor death will separate me from the faith that mortal shall put on immortality.

If the Spirit of God be with a man, and thoughts be in his mind, let them be good or evil, will he put them into action before he considers them?

Answer:—He will consider first.

And the nearer we draw unto God, the nearer his Spirit will be to us.

It is as fire, the nearer you go to it the more heat you receive from it.

And when the Spirit resteth on you, then you will prophesy.

So it is that the Spirit attracteth the righteous more than the wicked. Taken from the mouth of John Wroe, by John Thomsen.

Wakefield, 1st of 11th Month, 1835.

A MEETING of the friends was held in the meeting room, at which were John Mc Farlan, and James Dickson from Ireland.

John Wroe said to John Mc Farlan, If the Lord shall bring thee to England and prosper thee, wilt thou give him a tenth of all that he will give thee, and also thy first-born?

Answer:—I will.

John said, If thou dost come to England, the Lord will prosper thee, but Satan will work hard to carry thee away.* Taken from the mouth of John Wroe, by William Tillotson.

* He died in about three weeks after the above.

Wakefield, 1st of 11th Month, 1835.

QUESTION :—When is a man begotten of God ?

Answer :—When sin is taken away.

If a man had obeyed the command, he would have lived in blood one day which is a thousand years, and put on immortality.

And if sin be taken from you, though you be one thousand years from it, your mortal bodies will put on immortality.

We may say there are thousands and millions who are kept from sinning, so as to cause the second death to have no power to reign over their souls, this they call being born again, but they are yet liable to fall.

But those that sign the covenant, God has promised to let go his Spirit to keep them from sin, for God expects to reap where he sows, and gather where he strews.

James Dickson, I command thee in the name of the Lord, that thou preach this doctrine when thou returnest into Ireland, and many will say, What blasphemy to say there will be no need of Sacrament.

Question :—Can a man that is not circumcised put on immortality ?

Answer :—No.

Therefore there is no need of circumcision to the Gentiles.

There was a covenant of salvation made with Abraham before the covenant of circumcision, but God to prove their faith, said, Shew me thy faith by cutting off the foreskin of thy flesh. Taken from the mouth of John Wroe, by John Thomson.

Wakefield, 2nd of 11th Month, 1835.

JAMES Dickson, from Ireland, desires to understand the meaning of that passage of Peter, (1st Epistle, 3rd chapter, 19th verse,) concerning the Spirit that raised the body of Jesus preaching to the spirits in prison. How this was accomplished, as the souls sleep

in the dust, and as the spirit returns to God who gave it. And Jesus declared to Mary, the morning he rose from the sepulchre, that he was not ascended to his Father. And also how the spirits may be said to be in prison, when they have returned to God who gave them.

Secondly :—He is also desirous to know who will inhabit this planet, when death and hell are swallowed up in victory, and God is all in all, as he thinks it bears on that passage in Romans, (8th chapter, 20th verse,) where it is said, “The creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope. (Signed,)

James Dickson.

Answer :—The spirits being drawn from the bodies, and returning to God who gave them, and remaining absent from the souls, is to them as though they were in prison. Or else what need had I to go to preach to them, to tell them that they should return, and raise the souls with incorruptible bodies. And why did the souls under the altar cry out that I should avenge for them at the first resurrection?

Revelation, 6th chapter, 9th and 10th verses :—
“And I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held : and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

104th Psalm, 30th verse :—“Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth.”

For I, Christ, who am God, who rested on the woman's seed, and did the work, withdrew myself from the body of the woman's seed, that the evil might have its power, to make manifest the good, that the blood, which was the life of that body, through the attraction of its Spirit, might be shed for the sins of the whole world.

For by man taking of the blood of the flowers of the woman, which was the field wherein the tares were sown, was sin made manifest. And the ransom for sin was paid, through the blood of her fruit being shed, which the tares were not sown in; that he that believed though his natural body was dead, through the spirit being drawn from it, at the first resurrection he should have an incorruptible body, which is celestial as the angels.

For they that are alive, waiting for my second appearance, shall not prevent them that sleep. (1 Thessalonians, 4th chapter, 15th verse.) And to those who believed not, nor repented while their bodies lived, though their souls should rise at the same time to give an account of their deeds done in the body, yet they should return from whence they came till the final resurrection. (Daniel, 12th chapter, 2nd verse.)

And when I withdrew myself from the body of the woman's seed, I went to the spirits in prison, to tell them, that at the final resurrection I would open the doors and let them go. And they should raise the disobedient souls out of the dust, and return them to their former estate with an incorruptible body, yet higher than man was before he fell, yet subject to the angels who did not fall.

Ezekiel, 16th chapter, 55th verse:—"When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

And they being of the old earth shall possess the planet, after the seventh thousand years, on the eighth, under the incorruptible bodies, and the angels. And the Bride and Bridegroom shall possess the planets, with their children, and the planets and all that dwell thereon shall minister unto them.

And Jesus said, He was not ascended to his Father.

Answer:—The Spirit of Jesus was not shut up in prison, but raised the soul out of the earth, incorrupt, that he might be the first fruits of them that slept in the dust of the earth. So he said unto the woman,

“Touch me not, I am not yet ascended.” Signifying, —I have not yet taken a natural body, but only a spiritual body, to shew the resurrection of the dead.

Though she supposed him to be Joseph’s gardener, was it not needful that he should take an incorruptible body, that the corruptible might put on incorruption, like unto his? Or else how could the dead rise, if I let not go the spirits of men, as I let go the spirit of the woman’s seed, which not being conceived in sin, was not shut up in prison, but paid a ransom for the sin of Adam.

I then raised the natural body of the woman’s seed, immortal, which is both a natural body and a spiritual body, both celestial and terrestrial, which is the image of mine own eternity, and first appeared with an incorruptible body, and then with a natural one. And I said unto Thomas, Reach hither thy hand, and put it into my side, for a spirit hath not flesh and bones, as thou seest me have. For it is become my temple, for I have made it higher than the heavens, and it is my footstool, which I dwell in.

And it is my will that every natural body should be made immortal. But men choose disobedience rather than obedience, by taking of the blood, which was the flowers of the fruit of the womb. So disobedience made sin manifest. And the obedience of the blood of the woman’s seed being shed upon the cross made a justification for every sinner, that their corruptible bodies might rise incorruptible.

So by the disobedience of one man, sin was made manifest. And the obedience of the woman’s seed, whom Adam cast the blame on, His blood was offered to take away that sin of the mortal, which was innoculated by Adam’s disobedience. And as my obedience was made manifest in the woman’s seed, to take away the sins of the whole world, which had nothing to pay with, so shall the obedience of your seed be made manifest in my seed, that I have taken away your sins, and they shall be remembered no more. For ye are mine, and I am yours; ye are twain, and I am the third person in the Trinity, my life dwelling in you.

So that if obedience be found in you, it shall take away your sins, and your bodies shall live, and your spirits and souls shall inherit them. But if disobedience be found in you, and ye become unbelievers of the visitation, your bodies shall die, and return to the earth, as the shell of stone fruit. Though ye repent, ye shall not inherit your natural bodies. But as the grain of the seed of corn is cast into the earth, and decayeth, so shall yours. And though they be decayed, the spirits that attracted the life of them shall return, and cause them to take root, and bring forth bodies like unto those which they sprung from, either at the first, or the final resurrection. Not a natural, but a spiritual body, because the obedience of faith was not found in you. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Friday Evening, 6th of 11th month, 1835.

It is written in Genesis, (2nd chapter, 19th verse.) "God formed man out of the ground, and breathed into his nostrils the breath of life, and he became a living soul."

The breath of life being breathed into the nostrils of man, was the Spirit entering into the body of Jesus, the woman's seed, which was earthly, and raising it from the sepulchre, immortal, on the fifth day. And the woman shall be complete on the sixth day, in the man, immortal, three in one, and one in three.

Thomas Mort, What is the meaning of the woman being the mother of all living?

Answer:—All living, means those who will put on immortality.

Question:—If it was the Spirit of God which overshadowed the woman to bring forth in her cleanness, what spirit was it that overshadowed her to bring forth in her uncleanness?

Answer:—Satan.

John said, This which thou hast spoken, shall be declared in all nations, for a testimony of thee.

This thing has been found out by a man and a woman; the woman the first; and thou gatheredst the sight from the woman,* by seeking to the Spirit. Taken from the mouth of John Wroe, by William Tiltonson.

Wakefield, 14th of 11th Month, 1835.

THOMAS Mort inquires, What the two covenants are, also the flight, which we pray may not be in winter, nor on the sabbath day?

Thou hast laid Thomas Mort's inquiry before me, and I answer thee.

The first covenant, is the covenant which I made with the spirit of man before he fell, that if he kept it, the natural body I would give, though blood should be the life of it, he should possess it a thousand years, and then put on immortality, by that blood being made flesh, and the Spirit put within it, instead of blood being the life of it, and be as I am, and not be subject to the angels. But this covenant he broke. So death was pronounced on his body, to be the wages of the sin of breaking the first covenant. This is the way he was driven from the garden, the garden being his body.

The second covenant.—When man was driven from the garden, death was pronounced upon his body, that in the day he was created, in the same day he should die. But he was made a free agent, whether death should reign over his soul also, for a time, and times, and half a time, which is seven full days, it being seven thousand years, before he should rise to an incorruptible body, which should be lower than the angels.

These being the different mansions: that the angels which fell not should bring his prayers up unto me that he sought for his soul to be preserved, lest the second death should reign over it.

The last covenant with man, which is yet the first, is, If he keep that covenant, his body shall not die.

* Eliza Higginson, of Drumlough Ireland.

It is the covenant which I made with Seth, the third son of Adam, which I fulfilled in his seed, by Enoch, before I permitted death to reign over his posterity. Then they rebelled, and became as the Gentiles, I then permitted death to reign, that they might seek, that their souls might be preserved.

Now this is my new covenant with Israel, and yet the first, from those that seek, I will take away sin; and remember my covenant, which I made with man before he fell, as I remembered my covenant which I promised them in the woman's seed. If a man keeps this covenant, he keeps the first and second also. If his body be preserved, his body is preserved also, for then shall the spirit be put within his tabernacle, and he shall abide within it eternally.

But Israel set the first covenant aside, and sought to the second, and by it lost the faith of the life of their temples. So I now command Israel to lay aside the second covenant, and keep the first, which shall be in their temples, living bread, and living water, and renew the old bottles to new ones, and they shall hold new wine, which is life flowing from my throne, and this is the first covenant made afresh.

If the first covenant had been kept, there had been no need for a second. But as the first was broken, there was need for the second, lest death should reign over the soul as well as the body.

And for the flight, which you pray may not be in winter—Your present lives are as winter to you, which is that sin which Adam committed, and sin being taken away, which is the partial redemption, brings you as the woman's seed, sin having no power over you, but you reigning over it, till you put on immortality. For the winter beareth little fruit, but by force, so your crying unto me forceth your way, that ye may bear fruit. This is the answer of your prayer.

And ye that pray that it be not on the sabbath day—He that is unchanged when the sabbath day is commenced, which will be when mortal has put on immortality, he will be a breaker of that law. He that travelleth in the sabbath shall surely die.

So he that is numbered in Israel, and is found without a wedding garment on the sabbath day, his body shall die, seeing he has not done his work on the sixth day, but has to labour on the seventh.

He whose vessel is whole, will loose no water, but he whose vessel is cracked, looseth his light. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 14th of 11th Month, 1835.

JEREMIAH, 31st chapter, 27th verse. "Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast."

He that believeth this, and that a living Eve should be made for me, and signs to the same with his hand and his heart, so that the hand writing remaineth against the evil power which caused him before time to be an unbeliever; and that obedience which caused him to sign, remaineth with him—this is the seal of his inheritance. When he arrives at the door it shall fly open to him, there he shall find that living bread and living water to his body which I foretold him of, which is left on record in the scriptures, which has been hid as the leaven. But to those that seek, I am the porter of the sheepfold.

So now, hear, O Israel! I have thrown open the door of immortality; whosoever heareth my voice and obeyeth it, the door is open unto him; the gates of hell shall not prevail against him.

But sin not being taken from you, though ye repent, death, which is the flaming sword, still reigneth over your bodies, by hindering them from putting on immortality, and afterwards parting the spirit from attracting the blood of your bodies, so that they die, and it still reigns over them till the first resurrection, by hindering them from putting on incorruption.

But if your bodies die unrepented, the second death reigns over both your body and soul, and hindereth them from putting on an incorruptible body, till the final resurrection.

And your souls living with all their faculties, and their works before them, that they have done one to another, and seeing that death hindereth their spirits from returning to them, to give them incorruptible bodies.

They are as the parable which was uttered by Jesus, the woman's seed, concerning Lazarus; they cry, "O that one might rise from the dead, and go to my father's house, that they might repent, lest they should come into this place." This is the cry, and shrieks of hell.

But he that is of the posterity of the third son of Adam, and of the first son of Noah, that walks in my covenant, and loses not his faith—though his body die, he has made friends with the mammon of unrighteousness, which is the second death, so that it has no power over him; the blood of Jesus, the woman's seed, paying that debt, his soul sleeps in happiness till the first resurrection,

He is prepared to come with me, with an incorruptible spiritual body, and minister to the house of the natural bodies in the kingdom.

And he who looseth the faith of the first covenant, which is the life of his body, though he repent, the loosing it brings him as the Gentile house who have repented, and believed that the blood of the woman's seed was shed on the cross for them, and they shall inherit together in the incorruptible house.

Those that receive these sayings which I have revealed from heaven, shall find that it is I that revealed the scriptures, who appears unto thee, to make the scriptures manifest unto Israel.

I have made with them the covenant of the life of their bodies, for when Cain slew Abel I gave them Seth, and in him I shewed them my covenant, before I permitted death to reign over his posterity; Enoch, who was of his posterity, I took in their sight; so that my covenant still liveth unto them, neither is the sceptre of my mercy taken away from them. And I have sent them my Spirit to gather them, his name

is Shiloh: he holds the sceptre, and unto him shall the gathering of the people be. Gen. 49th chapter, 10th verse.

For I have sent the sceptre of the tribe of Dan, and he reigns as a king among the Gentiles, till their fulness, and shall fulfil the words that I prophesied in Jacob. Gen. 49th chapter, 16th and 17th verses.—“Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way; an adder in the path, that biteth the horses heels, so that his rider shall fall backwards.”

And shall fulfil the words written in Jeremiah, 4th chapter, 7th verse. “The lion is come up from his thicket, and the destroyer of the Gentiles is on his way,” and shall destroy both root and branch of them, according to the words written by Ezekiel, 21st chapter, 3rd verse. “And say to the land of Israel, Thus saith the Lord, Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.” That they may go to their habitation.

He shall counsel them day by day to buy of him eyesalve; He shall anoint their eyes, and they shall see the life of their temples; He shall draw the wax out of their ears, and they shall hear my voice as in the days of old.

And I will be to them as though I were face to face, the thing that they see, they shall not have to gather their faith one from another to believe it, neither shall another be able to take it from them; but they shall see it accomplished before the sun sets on the following day, and they shall know that it is I that appeareth unto them in vision.

Their hearts being bolted by the wicked one against me, which has been permitted to make manifest the wicked, it shall be taken from them, and they shall understand with their whole heart, (and the understanding of their heart shall cause the blood, which has been the life of their temples, to become flesh, and my spirit shall live in them.)

Now hear, O Israel and take counsel of the spirit, for I command every man to work as I work ; he that believeth, and worketh with me on the sixth day, on the seventh day his natural body shall rest with me in my kingdom ; and he that worketh not against me, though the first death reign, the second death shall not reign over his soul ; he shall have an incorruptible body at the first resurrection, and inherit the kingdom of heaven ; but he that worketh against me, and repenteth not, shall inherit the kingdom of hell. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 23rd of 11th Month, 1835.

1st Corinthians, 15th chapter, 42nd to 46th verses :—
“ It is sown in corruption, it is raised in incorruption ; it is sown in dishonour, it is raised in glory ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual.”

The body of man is sown in weakness in the womb, it is brought to life by the attraction of the spirit, and becometh a natural body, and when it is raised from mortality to immortality, it is raised in power by the blood being made flesh, and the spirit being put within it, to be the life of it, and is made equal with me, and and possesses the kingdom of God.

But if the body become dead, before it be changed, and the spirit returns to God who gave it, though it be a natural corruptible body, it is sown in the earth in corruption, in dishonour, till the corruption put on incorruption.

Then the souls that repented, while their bodies lived, at the first resurrection will be raised in glory, with spiritual bodies, and be as the angels ; higher than they were before they fell, not subject to the angels, but as the angels, and possess the kingdom of heaven ; and if

they died in faith, they will come with the bridegroom, and minister to the kingdom of God, which is the natural bodies.

The spirits of men exist before they have bodies to attract, yet their spirits are not spiritual bodies. But their bodies which are sown in weakness in the womb, becometh natural bodies, possessed of living souls; blood being the life of those bodies, through the attraction of the spirit; and if the spirit returns to God who gave it, that natural body dies, and goes to corruption.

But the souls die not, neither do they decay, or vanish away into air, but are either in happiness till the first resurrection, or in misery till the final resurrection, that the spirits return to raise them, with incorruptible bodies, which will be spiritual bodies; for the flesh profiteth nothing, unless it be quickened by the spirit. So that the natural body, which is decayed, is the first, and after that the spiritual body, which becometh as the angels.

So, though there is a temple which is a natural body prepared for the spirit of man, disobedience permits not that spirit to dwell in that temple, so that it only attracts the blood to give life to that temple, which liveth not a day, which according to the key which was revealed unto Peter, is with God as a thousand years.

So it dieth within the day, and is sown again in the earth, in dishonour, corrupt, till the spirit raise it incorrupt; and then it is no more a natural body, but a spiritual body.

So in the works of the creation of man, he is first spirit, and then that spirit gives life to the natural body, through attraction, and that body has to die before it becomes spiritual.

This is the creation of the heavens, but the natural bodies, who die not, but put on immortality, my life being put within their new earth, are for the creation of my kingdom on this planet, and they will enter into that life which is eternal.

The body of man, which the spirit has to dwell in, is called a garden. Genesis, 2nd chapter, 15th verse : —“ And the Lord God took the man and put him into the garden of Eden, to dress it and keep it.”

3rd chapter, 24th verse : —“ So he drove out the man ; and he placed at the east of the garden of Eden, cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.”

It is also called a field ; Matthew 13th chapter, 38th verse : —“ The field is the world ; the good seed are the children of the kingdom, but the tares are the children of the wicked one.”

The putting the man in the garden, was putting his Spirit within his temple. But taking of the flowers of the blood, which were the tares that were sown in the field, which was contrary to my command, drove him from the garden, so that he only attracted it ; and the wages of that disobedience was the first death, which reigned over his body, while he lived.

And I shewed unto man that if he walked not in my commandments, the second death should reign over his soul, after the death of his body. So I made another covenant with him, that if he repented, and asked for the forgiveness of his sins while his body lived, that death should not reign over his soul after the death of his body. And this is the second covenant which I made with those on whom death was pronounced, through the disobedience.

So the disobedient are those in whom the tares are sown, which are to be sown again, corrupt, which is dishonour ; till they be raised in incorruption ; if they have repented before death, as the angels ; but if not, lower than the angels. But the obedient are the children of those who have sought for the tares to be taken away, in whom the good seed was sown, which are for the kingdom, whose life is immortal. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Sunday morning, 29th of 11th Month, 1835

JOSEPH Shaw, Is a man justified by the law? if a man strike thee on thy face, and thou prosecute him, art thou justified?

Answer:—Aye.

John said, No, no man shall be justified by only acting according to the law, but by doing good against that which the law condemns. Do this, and thy mortal body shall put on immortality! Yet ye shall act according to the law of God, but ye shall not revenge on them according to the law. Do not imagine I have said anything against the law, but I say again, in the name of God, ye must do good against that which the law condemns.

There are old men gasping for breath who will put on immortality; and some will tell this till it become a proverb. And there will be a large number gathered soon,, but those who have caused this to be made a proverb will not be amongst them at that day.

There is a command, thou shalt trust no man, and if thou breaks that command, and trusts a man a pair of shoes, and he will not pay thee, and thou goest to law with him, are ye not both alike?

Answer:—I am worse.

Question:—Then art thou justified by that?

Answer:—No.

It is better that ye lose your debts than claim them by the law. But let us try to keep the first command, and trust none. Remember ye the words of Micah, 7th chapter, 5th verse:—"Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom." If we do this, we shall live. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Friday evening, 4th of 12th Month, 1835.

JOHN Wroe said, Satan is an officer; and if we break the laws of God, he has power to execute upon us the sentence of the law.

Joseph Shaw, If a man see another break into another's house, and goes and tells the owner, is he to be blamed for telling it?

Answer :—No.

Question :—What need is there for a second covenant,

Answer :—Because the first was broken.

John said, Well, though it was broken, if they kept it they should inherit. For death was not permitted to reign till he took Eroch, then the door was shut, and therefore there was need of the second covenant.

Question :—If the time be up for the Meeting to begin, and the door be shut, and some be too late, and be shut out, is it not necessary for some way to be made for them?

Answer :—Yes.

Question :—Then dost thou not see the need of the second covenant?

Answer :—Yes.

John said, As Adam was a free agent, that he might have stood in obedience, and his body lived; so was he a free agent after he fell, that he might have his soul saved. If thou repentest, and dost well, thy soul shall be preserved from the second death.

X When Israel's eyes are opened, it will be impossible X to render evil for evil. It is possible for a man to go into eternal fire, and come out again; for the fire is eternal, though they come out. But those who do good against evil, that eternal fire cannot touch. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Sunday morning, 6th of 12th month, 1835.

WHEN the partial redemption takes place, those who receive it cannot stop or be stopt. It is the Spirit always abiding on them, though the wife receive it, and the husband receive it not, and they be both in one bed, she will rise to flee, though he say, Thou fool I'e still, she will say, Neither life nor death of the old world shall stop me.

William Whiteley's wife is stopping at home through age and infirmity; but thus saith the Lord, 'There are who are elder than she, at this time, who will put on immortality, and never die, nor a bone of them be broken. And let this be sent to all places, that it may be a proverb before the unbeliever.

It is written, "The Lord put the man in the garden of Eden, to dress it and to keep it." The keeping of the garden, is as keeping the command which was given him, which is now given to Israel.

And the house of Israel ought at all times to keep themselves clean, particularly on the Sabbath; but who does it? But above all prepare for Friday night and Sunday morning, for it is righteousness; for how much more should the house of Israel beautify themselves to be seen of God than of man. If ye cleanse the inside, will not the outside be clean also? Keeping the garden, is keeping the commands; and it is written, "Keep the door of thy mouth from her that lieth in thy bosom."

Now if any one have done evil against me, and I forgive him ever so much, and I have done the same myself, it is only as the sacrifice of Cain. Or if one have stolen, and I screen him from being taken, if I be a thief also, what availeth it? I am only as Cain. If I support them for peace, and I be guilty of the same, I am only as Cain. Then let us beware in what manner we do good against evil. But if sin be taken away, and we kept from it, what have we to fear? Narrow is the way to the Gentiles, who are not permitted to see the way; but a wide way to Israel, set with all kinds of precious fruits.

It is said, "I go to prepare a place for you." John, 14th chapter, 2nd verse. This place was their temples, Taken from the mouth of John Wroe, by William Tillotson.

*Meeting, Wakefield, Sunday morning, 13th of 12th
Month, 1835.*

If ye cannot see your way clear, go not to one weaker than yourself; but go to the Lord in prayer, and a light shall shine round you.

Wakefield, 16th of 12th Month, 1835.

JOHN Huskins, of Bristol, inquires, Who is the Son of man, spoken of in the 24th chapter of Matthew, 30th verse:—"And they shall see the Son of man coming in the clouds of heaven, with power, and great glory." It cannot be Jesus, the woman's seed, as he is not the seed of man, but the Son of God.

Answer:—I am a Spirit, I am not unclean; I took the seed of the woman's cleanness, which was man, and of it I made a temple, and on it I rested, till I had caused it to fulfil that which I had given man to do; I then took it for my own temple, and made it the God-man, and my Spirit which proceedeth from me, which I took from the woman into heaven; which fulfils the 12th chapter of Revelation.

So ye shall travail as a travailing woman in birth, for anguish of pain, and shall not know what for your lives, till ye have borne a man child; then he dwelling in you, and being the life of your temples, then ye shall know no more anguish, knowing ye have brought forth a man child, who in you shall rule all nations, as with a rod of Iron.

This is the woman, which is taken out of the man, my Spirit, which is the rib, which is taken from me, being put within you, which is the man-child.
Taken from the mouth of John Wroe, by William Tillotson.

Meeting, Wakefield, New Moon, Sunday morning, 20th of 12th Month, 1835.

JOHN Wroe said to Joseph Shaw, What is the door which we pray may be opened to us?

Answer:—The door of immortality.

Question:—What is immortality? The door which we pray may be opened is the door of our tabernacle, that the Spirit may enter in, for that is the life of the temple.

What is the living water which we pray may be given to us?

Answer:—The Spirit.

John said, The Spirit is living water. It does not mean that they will have water in their veins; but the Spirit is a name that will be given to the life that will be put within them.

And it is written—Forgive your enemies: but if that be true what some say, that man will be eternally damned, has God commanded man to do a thing that he will not do himself? Then who is mercy with, God or man?

Answer? With man.

Taken from the mouth of John Wroe, by William Tillotson.

*Wakefield, Christmas Day afternoon, 25th of 12th
Month, 1835.*

Do not all things stand till a further light spring, Noah and all his house sprung of the Hebrews, but through uncleanness, the heathens sprung of him, for all the heathens were cut off by the flood.

If a man touch a woman in her uncleanness he is liable to be overcome to do the other. It is as good to eat swine's flesh as break the command, (if a man be unclean he may eat swine's flesh,) yet if he mean to return let him not eat it, for if he do, he is liable never to return.

Was it only the son of Noah seeing his nakedness, which brought the curse on him? Is not the uncleanness of woman the nakedness of the man, of the sin which is not taken away? It was his own wife's nakedness which was uncovered, his two brethren knew of it and hid it, and when the child was born Noah awoke from his wine, and discovered what his son had done, in his wife's uncleanness, which he acknowledged was the sin which was not taken away, and this is the way that the heathens sprung after the flood. They committed the same deed that Adam and Eve did in the garden.

The covenant of the life of the body, was in meat and drink ; they were commanded to eat such and such things ; but if I be only seeking for the salvation of the soul, any thing is clean to me. Taken from the mouth of John Wroe, by William Tillotson.

PRIVATE
COMMUNICATIONS,
1836.

*Sunday Morning Meeting, Wakefield, 10th of 1st
Month, 1836.*

THOUGH one is a Jew, and his wife a Jewess, and he has connexion with her in her uncleanness, and she conceives and brings forth a child, that child is not a Jew, nor any of its posterity; but are of the corrupt tree, and are as the seven nations, the Hittites, the Gergashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, their natural bodies must die, and be sown again in the earth, and raised incorruptible. But those that are of the first-born, of the hundred and forty-four thousand families, and are only marred, the sin which Adam received from the evil tree, shall be taken away from them, within the sixth day, and they shall become as the son of man, and obey all the laws and commands of God, as the woman's seed did, and then become the sons of God immortal, having the power of the earth. Taken from the mouth of John Wroe, by William Tillotson.

*Meeting-room, Wakefield, Sunday afternoon, 17th
of 1st Month, 1836.*

It shall be brought into both houses of parliament, that this people do not regard the gospel. But the Registers shall prove the accusation false. As the sun shineth out of the east, unto the west, so shall this be fulfilled. Taken from the mouth of John Wroe, by William Tillotson.

*Birmingham, Sunday Morning Meeting, 7th of 2nd
Month, 1836.*

I STRETCH forth my hands in the name of God. The four heads shall come of those who are born of the free women, Leah and Rachel.

And again, every man shall be appointed to their tribes according to their birth-rights in their foundations, and not removed out.

I again say in the name of God, that Dan, which was taken out and given to the Gentiles, that Manasseh the eldest son of Joseph, shall come and reign in his stead as a tribe in Israel. Taken from the mouth of John Wroe, by William Tillotson.

*Sheffield, Meeting, Friday evening, 12th of 2nd
Month, 1836.*

FIVE females were behind the time, and were admitted into the committee-room, but John called them forth, and appointed them to be behind the rest, and spoke to them about the five wise and five foolish virgins, and said, Suppose the Bridegroom should come to night. Here the Bridegroom has waited on you, ye have knocked and it was opened, but in the Scripture, the Bridegroom said, I know you not. But the door has been thrown open to you, rather than ye should be a reproach, but it is better even to stand still in the street, than to be travelling in the Sabbath hour.

A Law will be given that when a stranger comes with a pass, and the officers are jealous of it, and if he lodges with the world, they will send spies of the world, to his lodgings, to watch his conduct.

And if any thing come contrary to the scriptures, put it into the fire, for perhaps the messenger may be snared; he may be proved, as David, but remember, God was with him. And this shall meet you in dreams. It is hard for thee to kick against the pricks; for a murmuring has come up before God in what manner blood will be cleaved.

Ye will say, How good it is to be an alien. But remember there was life set before thee in thy youth, and thou rebelledst. There is Esau amongst you. The light of the day sprung clear when Jesus appeared after his resurrection, all obstacles were removed, and it is going to be done again. To whom? To the aliens.

And this is the year that the child, the branch is at age, to rest on the people; now it shall be easier for those that have the Spirit abiding on them to keep the law, than it was for you to break it.

Wakefield, 9th of 2nd Month, 1836.

FROM the birth of the woman's seed to his baptism, in the river Jordan, his light was but as a star shining in a dark place; and from his baptism, to his resurrection, his light was but as the light of the moon, which rules the night, to both Jew and Gentile, through their unbelief. So I withdrew myself from it, that the scriptures might have their accomplishment. I then became the life of that temple, and I rent the veil of the temple, so that all that saw me believed. I shewed myself alive in the temple to above five hundred of the Hebrews, which were the remnant of the ten tribes. Unbelief vanished, and light shined in their hearts.

And I cut off the tops of the unbelief of the Twelve Tribes. And I grafted the Gentiles into their stems, and they are yet with the Gentiles, that the Gentiles might know the truth of God. And I took the tribe of Dan out from amongst the Twelve Tribes, to fulfil the words of Moses, in Deut. 33rd chapter, 22nd verse, "And of Dan he said, Dan is a lion's whelp; he shall leap from Bashan." And I brought Manasseh, the eldest son of Joseph, as an inheritor in a tribe, in the place of Dan, that the tribe of Dan might reign as kings, with the sceptre, amongst the Gentiles, till their fulness.

That if they bare not fruit of the olive tree, which is the stem of the stock of Israel, that he should be to

them as it is written in Genesis, 49th chapter, 17th verse :—" Dan shall be a serpent in the way, an adder in the path, that biteth the horses heels, so that his rider shall fall backward." That a branch should then grow out of their stem, and contend with the wild olive, as they contended after I ascended.

While I was with them, I shewed them that I had the light of the day. Unbelief vanished, so that all that saw me, whether he was Hebrew or Gentile, believed. Truth shined and reigned over the night. And they expected receiving the life of the kingdom within their temples, that it might change them from mortal to immortality.

So then, after I had ascended, the Jews contended that it was needful for all men to be circumcised, and that they could not be grafted in without receiving circumcision, which fulfilled the words I said to them in Jesus the woman's seed, John, 14th chapter, 28th and 30th verses, " Ye have heard how I said unto you, I go away and come again unto you, hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in me."

But I caused Paul to withstand them, that if they believed, it should be counted to them as circumcision, touching the redemption of their souls till their fulness, that then I would cause a branch to grow out of the stem, under the graft of the Gentiles, the wild olive, touching the law and circumcision, and that they should again contend, and it should take root in their hearts, and bear fruit, and that I would take a branch from the vine tree, and it should abide on them, and they should circumcise again, and observe all my laws and commandments; and it should be to me as immortal fruit; it should no more bear fruit of the olive tree, but of the vine. Ezekiel, 37th chapter, 14th verse, " And shall put my Spirit in you, and ye shall live."

This is the year* that the branch is at age, to rest on the brides, and the light of the brides shall be to the public as a star shining in a dark place, till the time they receive the partial redemption, and from the par-

tial redemption to the receiving of their immortal lives, their light shall be to them as the light of the moon. Then from the receiving of their immortal lives, the light of them shall be as the light of the sun in the firmament, in its clear shining. So the remnant that escape shall be as men coming out of a dark solitary place; and when they see them it shall be as though they looked at the sun in its clear shining; and they shall say, Lo! these are our gods, and they shall seek to be saved. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Friday Evening, 20th of 2nd Month, 1836.

OLD people whose flesh is wrinkled, shall wrinkle no more, for the spirit will not withdraw its attraction, but will continue in its strength; and as a woman searcheth for a piece of gold with a candle, so shall Jehovah search diligently for Israel, in all nations. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 2nd of 3rd Month, 1836.

THE words of the Lord came unto me this morning, and the Spirit is resting on me, and says unto me, Send these words that I now give thee, that they may go to all nations, that both Jew and Gentile may read: that he that understandeth may run, for it is for him to know the mysteries that were left on record in the Scriptures, which is to remain till all Israel understand.

Call thou a carpenter, and a dresser of a vineyard, which pruneth the trees, and putteth in the grafts; say unto the carpenter, Whether wouldst thou rather have the wood of the tree which beareth good fruit, or of the tree which beareth no fruit? He shall answer thee, The tree which beareth much fruit.

Then shalt thou call forth the dresser of the vineyard, and ask him, Whether he will take the barren

tree, or the tree which has borne fruit. Here the dispute shall take place between the dresser of the vineyard and the carpenter.

The dresser of the vineyard says, Let me have the tree which has borne fruit ; the carpenter says, Let me have the barren tree. The dresser of the vineyard says, I will raise more trees, and produce more fruit than thou. The carpenter says, I can raise better trees for timber for building, than thou. The dresser of the vineyard says, It shall now be proved.

So the carpenter went to work with the trees that bare no fruit, and the dresser of the vineyard went to work with the trees that bare fruit ; but the carpenter comes forward with all the rest of the trees, the lawyer, the doctor, and the parson, that when he put in the graft they should hold him to this.—He should put it in at the top of the tree, and not in at the side.

The dresser of the vineyard says, What mean ye by this ? They said, We mean this—Thou hast once grafted the Gentiles, which were the wild olive trees, into the stock of Israel, which is the stem of the root of the natural olive tree, and thou shalt put the graft in at the top of them, if thou do graft it, and if not it shall be as it is.

The dresser of the vineyard says, Have not I a right to put in the graft where I choose ? No, says the carpenter, Thou art not the owner of the vineyard. The dresser of the vineyard cried, Wherever I find life in the tree, and it bears fruit as the branches that have sprung from the root under the Gentile graft, there I will put in the graft of the vine.

The trees above the graft will not agree for the graft to be put into any part of the tree but the top of the former graft. The dresser of the vineyard cried, seeing ye have all conspired together against me, that I should put the graft in at the top of the tree, or where they bear not fruit as the branches of the root, we will go to the owner of the vineyard, and if he say that I shall put in the graft at the top of the former graft, I will then put it in.

Here, the doctor, and the lawyer, and the parson, all agreed, and came unto the owner of the vineyard, and the carpenter said unto him, I agreed to finish a building, and when I came into the vineyard to cut down the trees, I saw the dresser, and he asked me whether I would have for the building, trees that bare fruit, or that bare not fruit? I said, I would have of the trees that had borne fruit. But I saw that they were hollow within, and appeared to be worth little, then I said, I would have of the trees which bare not fruit, for they were much better for the building. The owner of the vineyard said unto him, Why then couldst thou not have taken them, and been at peace.

The capenter said, The doctor, the lawyer, and the parson came forward and contended with me, and said, If I let the dresser go on, there would be no fruit to support the house, and they cried to me for their amendments; the doctor for his amendment, the lawyer for his amendment, and the parson for his. For if all the trees which bare fruit were cut down, but that which the dresser chused to put the vine in, he would have none to bury, nor to preach to; and these seeking to kill me has brought me here before thee, for thou to decide the matter.

The owner of the vineyard says, Call in the dresser, but the parson, the lawyer, and the doctor, strove to hinder him. When he came not, the owner said, Send the two-edged sword, which kept the way of the vine, which is to be put into the branches of the tree, so the slain was on the right hand and on the left, till a road was made for the dresser to come in.

The lawyer, the doctor, and the parson contended to come in, and were admitted to the gates that they might hear the word. And the owner rose and said unto the dresser, Did not I send thee into the vineyard to dress it, that after thou hadst dressed it thou shouldst put in the branch of me into the olive tree, into that part which bare like unto the root, whether it was above or below the graft.

The dresser answered, When I came into the vineyard I saw many branches below the former graft, and

the top of the tree had both become hollow and many dead. Beside this, the carpenter refused this tree for the building, and would contend with me that I should put in the graft at the top of this tree, for he said they were trees that were for fruit, and the fruit belonged to the house. And when he saw I would not, he brought the parson, the lawyer, and the doctor, to contend with me, and they refused me.

The owner of the vineyard said, Hear, O ye doctors, lawyers, and parsons, of the Gentile house: ye shall have one hour to consider on it. If ye bear fruit like unto the root, the dresser of the vineyard shall put the graft within you. But if ye bear not fruit like unto the root, the carpenter shall cut you off where ye were grafted in, and the dresser shall put the graft of me the vine into those branches which have sprung out under your graft from the stem of the olive, and they shall bear fruit for the house.

The parsons say unto the owner of the vineyard, Let us speak, What fruit is it that is like unto the root? The owner says, I am the vine, the life of me is the husbandman, it is he that giveth the increase unto the vine. And man was formed out of the dust of the earth, and the Spirit of life was breathed into him, and the tree of life and of death was brought unto him, but he chused death rather than life.

Death was pronounced upon them and their posterity, so that they should eat the first year that which grew of itself, and the second year that which sprang of the same, which were two dispensations. And in the third, I brought forth the vine, that they might sow it unto life eternal, (Isaiah, 37th chapter, 30th verse,) that the blood might be shed to sow seed to the corruptible bodies, that they might take root, and put on incorruption. And the body was sown in the earth to give seed to the mortal bodies, that they might take root and become immortal.

The olive came wild by the fall, by Adam, who had disobeyed, afterwards he sowed his seed with the seed which was to become the seed for the Spirit of God to dwell in, and the woman conceiving of the seed of

man, was marred, so the body dieth, and seeth corruption, till that which mars it be taken away from them that remain alive, and the door be opened, that the Spirit enter in. But I said, Within the sixth day I would remove that which marred the tree, and would put my branch within it.

So the vine tree says unto the olive tree, and the wild olive tree: If the inside of the cup be clean, will not the outside appear clean also?

So hear, O dresser of the vineyard, take the two-edged sword, which has kept the vine, and it shall go before thee, and it shall cut down those trees which contend with thee.

And every tree of the olive, that thou seest has a branch sprung out under the wild olive branch, if it bear fruit as the root, thou shalt put the graft in it, and it shall produce wood for the building, and fruit for the house, and the two-edged sword shall cut off all the rest of the branches of that tree, and other men shall gather them up, and they shall be fuel to them! they shall not go to the grave, but the four winds shall cast them to and fro, so that they shall be dust on the face of the planet, because they have contended with the dresser of the vineyard.

But hear, O dresser of the vineyard, thou shalt search all the wild olive branches, and if thou find any that bears fruit like unto that below the graft, thou shalt then put in the vine.

The dresser of the vineyard replied, I have one of the trees which bears no fruit contendeth with me, and said unto me, Though we bear no fruit, how is it that thou passest by us, seeing we have leaves like unto the olive, there is nothing differs us, but we are barren, the outside of our cup appeareth the same, and Abraham is our father, but our mother was not free.

The owner of the vineyard said, Tell them, if they interfere not with the dresser of the vineyard, till he has put the graft into the other trees, there shall then be a city of refuge prepared for them, but he that interfereth with the dresser of the vineyard, shall be destroyed from the land of the living.

Now I must shew thee the interpretation of three things, which is the vine, the natural olive, and the wild olive. The first:—The vine tree, the body of the woman, which the man was taken out of, and the blood was offered for the transgressions, the husbandman became the life of it, who was the giver of the increase. This is the bridegroom.

The second:—The wild olive, upon which death was pronounced, which was to bear no immortal fruit, but incorruptible fruit, which I declared by Peter, 1st Epistle, 1st chapter, 4th verse. “To an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you.” But the third, is the good olive tree, which is good by nature, but marred by Adam, which appeared in the image of my creation, which marred not his temple, but that which marred him, remained in him, which Adam received from the tree of the knowledge of evil, which Satan persuaded the woman to persuade the man to take of, which is to be taken away, which fulfils the words which I said by Paul in Romans, 11th chapter, 27th verse. “For this is my covenant with them when I take away their sins.”

For if the sin be not taken away from them, the graft of the vine will not abide in them, which will fulfil the words of Jesus, in Matthew, 7th chapter, 18th ver. “Neither can a corrupt tree bring forth good fruit.” 12th chapter, 33rd verse. “Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt.”

But he who is descended of him who was begotten in the uncleanness of both father and mother, cannot be made good, because it is all corrupt. So that if that which is corrupt was removed, the whole would be removed, and nothing would remain, into which to put the graft of the vine. So that they will not be made fit for the graft of the vine to live in, but must die and return to corruption, till it put on incorruption, Matt. 7th chapter, 19th and 20th verses. “Every tree which bringeth not forth good fruit, is hewn down

and cast into the fire." Which is spiritually called The grave. "Therefore by their fruits ye shall know them."

But that which marred the natural olive, was to remain in it till the sixth day; and yet his time should be divided into three times and a half-time. At the first time that I would cleanse the cup of one, which was Enoch for the first dispensation, and that it should be a sign and a refreshing unto those that were left, for immortality, that of their seed should be made immortal, and that the door should then be shut till the second dispensation. But those that repented, though their bodies died, there should be an incorrupt and undefiled inheritance laid up in heaven for them, till the sixth day; and it shall make them higher than their fall, as the angels.

So in the second dispensation, I opened the door of Elijah, and put his spirit in, who was of the good olive, by taking that from him which marred him, that his body saw not corruption.

And for the third dispensation, I commanded the swords, which kept the way, to guard the tree of the woman from man, lest man should go unto her, and they should say it was the seed of man. And sent the angel unto her, to tell her she should conceive of her own seed, and that the power of the highest should overshadow her, and that Holy Thing which should be born of her, should be called the Son of God. And the tree brought forth immortal fruit, whose substance is in itself.

Here there was not the seed of man, and yet the body was Abraham's seed, but was purified by the machine which was in the woman, the seed of man not being sown in it. And yet they believed not, but when I raised it immortal, all that saw it believed, and faith increased to those that did not see it.

Then the door was shut till the sixth day, which fulfils Ezekiel's words. "The Lord hath entered in at this door." So now I have sent the Spirit to rest upon the olive tree of those who have sought for sin to be taken away, that they may bear fruit like unto the vine,

and not of the olive. It shall then be put within them, and swallow up their mortal lives and make them immortal.

And the fulness of the wild olive being come, causeth me to inquire whether it bear fruit like unto the root. The Lord said unto me, I will now shew thee. If that which is grafted in be contrary to the root, can it bear like unto the root? Hear, O ye shepherds of the Gentiles, discern ye righteous judgment, for your bodies must all die, and rejoice that there is laid up in heaven for you, an inheritance undefiled, if ye will repent. For the good olive tree I foreknew, for I was before it, and it is the stem that I will put the vine within; and these are the elect which I have elected from the Gentiles, where they have been scattered. X

And for the seed of Ishmael, which has not been grafted in, but remains as the olive tree, are they not of the seed of Abraham. They have not known the depth of Satan, neither have they borne the fruit of the olive, yet they are the tenants to the immortal fruit for a thousand years, all those that hold fast until I come.

If the natural olive had been grafted into the wild olive, then would the wild olive have borne fruit like the natural one, whose fatness was in itself, then would they have borne better fruit than the root of the Gentiles.

If the Jews had been grafted into the Gentiles, then would they have observed the law, by being circumcised, and wearing their beards, and not having marred their temples; but it was not so, that the scriptures might be fulfilled, that if they believed and were baptized, their uncircumcision should be counted to them for circumcision, touching the preserving of their souls.

O ye shepherds discern ye righteous judgment. Can a corrupt tree bring forth good fruit? Ye answer by having a graft put in it, it can bring forth good fruit, But will your branches under the graft bring forth good fruit? Ye answer, We will cut off the branches that

bear not good fruit. Do ye then want death to reign ? No, I will destroy root and branch of that corrupt tree, which is born in the uncleanness of both sides of their fornication ; and I will take away from the good olive tree that sin which Adam charged me with, which he received at the hands of the woman. For they receive not, because they ask not, and when they do ask, they ask amiss, because they ask with a view of inheriting a corruptible body, with the gains of the world, with the evil within them, and that their preaching might bring in my kingdom, by asking to be forgiven of that which they had done, instead of asking for it to be taken away. But the end of the old world is come, and that which is corrupt shall die, that it may put on incorruption, and they who are seeking for that which is in part to be taken away, shall live and put on immortality. Taken from the mouth of John Wroe, by William Tillotson.

Friday Evening, 4th of 3rd Month 1836.

John Wroe said, Paul says, in 1st Cor. 13th chapter 9th and 10th verses, "We know in part and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away."

Question:—Joseph Shaw, What is that which is in part ?

Answer:—The evil.

Question,—Whether is it in the woman or the man ?

Answer:—In both.

Question:—How is it that the woman brought forth a perfect man ?

Answer:—Because the machine purified her seed.

The evil which is in part is the uncleanness of the man, they being conceived in the cleanness of the woman, which brings them to be of diverse seeds, the cleanness of the woman being the wheat, and the uncleanness of the man being the tares, of which I spoke by Paul, in Romans, 7th chapter 15th and 17th verses. "For that which I do, I allow not, for what I would

that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me." These are the trees which are marred, but are good by nature, which is the seed of the woman, but marred by the seed of the man and they will be made good, and their fruit good by that sin being taken away. Taken from the mouth of John Wroe by William Tillotson.

Wakefield, Sunday morning, 6th of 3rd month, 1836.

QUESTION:—Joseph Shaw, If thou knew that thou wert of the corrupt tree, whether would thou rather put on immortality with the evil in thee, or be sown in the earth, and be free of the evil and put on incorruption?

Answer:—Be sown in the earth.

John said, This shall be sent to all places, and as it is said by the woman, Wherever this gospel shall be preached, this also which this woman has done shall be spoken of for a testimony, so shall this be sent to all places for a testimony. For if that which is corrupt put on immortality, he would be higher in wickedness than the fallen angels, because he would have a natural immortal body, and be eternally wicked, and still corrupt: so they are cut off by death within the thousand years, lest they should put on immortality. Taken from the mouth of John Wroe by William Tillotson.

Wakefield, Sunday Morning, 13th of 3rd Month 1836.

QUESTION:—Joseph Shaw, How is it that woman is lower than man?

Answer:—By only having part of the Spirit.

Question:—She was not made lower, but it was in the hour of temptation that she was lower. Where were the spirits of those who are come of Eve before they came forth?

Answer:—With God.

Question:—Dost thou believe they were spirits before they became the life of mortal?

Answer:—Yes, some of them.

Question :—Whether dost thou believe they were of those that were with the angels that fell, or of those that fell not ?

Answer :—Those that were with the fallen angels.

Question :—And yet those that have not repented, their souls are brought accountable to God, at the first resurrection, for the deeds done in the body. Then whether is it those who were with the fallen angels, or those who were with them that fell not, that will put on immortality.

Answer :—Those who were with them that fell not.

John said Let this go into all nations. The number who are with them that fell, are to put on incorruption; and the number who are with them that fell not, are to put on immortality, with the number that shall be conceived and born of them. Taken from the mouth of John Wroe by William Tillotson.

Wakefield, Sunday morning, 28th of 3rd Month, 1836.

QUESTION :—Joseph Shaw, Whether will an engine work better with the fire, or the water in the boiler ?

Answer :—The water must be there.

Question :—But whether will an engine work better with the water in the boiler, and the fire round about, or the fire in the boiler. Whether wouldst thou rather have the Spirit or the blood in thy flesh ?

Answer :—The Spirit.

John said, Here thy latter answer testifies against thy former one, thou first says the water must be there, and then thou sayest thou wouldst rather have the Spirit within thy flesh instead of the blood, which is like having the fire in the inside of the boiler instead of the water ; for as the engine will be wrought by hot air without water in the boiler, so will Israel live without blood, by having the Spirit within them.

Question :—Thomas Mort, If Joseph's two sons be twelve families, and Jacob's twelve sons be twelve tribes, how many families will there be ?

Answer :—Twelve.

Question, repeated.

Answer :—A hundred and forty-four.

John said, If fire be put in a stove, will it burn that stove? No, but it will devour the fuel which is within the stove. The body is as a stove, and the sin which the man received from the woman is the sin which must be taken away, and devoured, and then as the fire heats the stove, so will the Spirit heat the temple, to be the life of it.

Question :—If a sufficient quantity of fire be put round a boiler, will it not drive away the water?

Answer :—Yes.

Question :—Then if a sufficiency of the Spirit rest on the body of man, will it not drive away the blood, and thou canst not tell where it is gone? And whether will impure water or pure remain longer in the boiler?

Answer :—Pure.

John said, So was the creation. If Adam had kept the commandment, the water, which was his blood, would have been pure, and he would have lived by it a day, which is a thousand years, then the door of his tabernacle would have been opened, and the Spirit of God would have entered in with his spirit, Romans, 8th chapter, 16th and 17th verses. "The Spirit itself beareth witness with our spirits that we are the children of God. And if children, then heirs, and joint heirs with Christ." And swallowed up the blood, and made it immortal, as a sufficiency of fire put into a boiler would swallow up that water, and thou couldst not tell where it would go. It was the evil which made the water impure, which was the poison he received in his blood from the uncleanness of the woman, which caused death to be pronounced on his body within the thousand years. Taken from the mouth of John Wroe, by William Tillotson.

Meeting, Wakefield, Sunday morning, 1836.

It is written, By their fruits ye shall know them. When the incorruptible bodies are raised, and placed in

their different mansions in the kingdom of heaven, they will be known by their fruits, and the natural immortal bodies by their fruits, they possessing the kingdom of God. Taken from the mouth of John Wroe, by William Tillotson.

Bradford, 22nd of 5th Month, 1836.

SAMUEL Milton of Crediton, inquires how they are to know who is of the corrupt tree, and who is not? I answer thee. Those who are born of the corrupt tree, whether their parents were Jews or Gentiles, when they were conceived, have not eyes, nor ears, nor heart, to see the life of their natural bodies, because they know they must be sown in the earth again, neither will they sign the covenant, nor seek for their temples not to be defiled, for one that is conceived of the corrupt tree, the temple of it is defiled, and must be sown in the earth again, before that within it can be made good.

But when that part is taken away, which defileth the temple, the door shall be opened; the other part which is not defiled shall be made whole, and needeth not to be sown in the earth. So every man that seeketh to me, to take away that part of sin with which the man innoculates the woman's seed in its purity, it shall be taken away, and this shall be to him the partial redemption, from the man of Satan to the son of man, for my Spirit to abide on him.

He that leaves off contention with the world and taketh their own word, the same shall snare them, and make them ashamed.

Marvel not at the corrupt tree, seeing it must be sown again in the earth, and raised incorrupt, before it can be good, for my word is as the sower who went out to sow seed, some fell in good ground, and some in stony places, where there was not much earth, others fell among thorns, and they sprung up, and choaked it. Matt. 13th chapter, 19—23rd verses. "When any one heareth the word of the kingdom, and understand-

eth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and deceiffulness of riches, choke the word, and he becometh unfruitful. But he that received the seed into good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty." When the Spirit of God descends and shines upon those that are sown in good ground, they bring forth fruit, an hundred-fold.

The woman's seed is pure, but her heart became impure by the seed of man, and any one that is a full member, and marries with one who is not numbered in Israel, is in danger of sowing his field with mingled seed.

I heard a terrible thing from the Lord, thousands shall fall on the right hand and on the left, and woe to this place Bradford, for they shall not be able to bury the dead, for they trampled his servant under feet, and in a short time this will be accomplished.

The vision which I shewed unto Ezekiel, is figurative of the chariots, which their wheels shall be, as they flew on the railroads, full of faces of men, and beasts; the beasts shall howl as they pass in the chariots, and the lions shall roar. This shall go to all places.

Whoever keeps God in view in their minds, is always praying, not only evening and morning, and you shall be as you prayed all night in your sleep, and angels shall carry you and shew you the glory of incorruption. This shall soon be accomplished with some of you.

Many will depart this life, and there shall be heard a voice of praise. Taken from the mouth of John Wroe, by John Thomson.

Bradford, 24th of 5th Month, 1836.

THIS morning, from twelve to four o'clock, the words of the Lord came unto me, and the Spirit of the Lord abode on me, which gave me understanding to hear the words.

And these are the words :—The building of the temple shall shake the pillars of the house, and I will shake the heavens and the earth, they shall reel to and fro like a drunkard, and they, and all which they delight in, shall melt and vanish as a scroll ; and that which I preserve for the new heaven and the new earth, it shall for ever stand in eternity.

And for the rest, it shall come and fall at its owner's feet, I will bring them forth as the worms creeping out of the earth, so that every man that shall dwell in his cottage, that which is evil of his cottage shall return and die at his feet ; and every man that has a field, that which remaineth in the field shall return to him that owneth the field, whether it be that which crawls on the earth, or in the earth, or beasts that walk on the paws, or feathered fowls, that fly in the air, they shall fall at the feet of him who owneth them, and the owner that is like unto them, shall fall with them, for every thing that seeketh to take life, and eateth flesh, shall die, but every thing which I change their hearts from eating flesh, to eat herbs and vegetables shall live ; and he that ceaseth from eating flesh, and is willing to give his mortal life, that it may be made immortal, I will open the door of his tabernacle, and my Spirit shall return in with his spirit, and he shall find his soul, spirit, and body, hath gained eternal life.

But before this, many will seek offices among Israel, and the office shall take them out, because he is like unto a man that seeketh the honour of the world, and not the strength that he may execute the office. Many shall seek to build synagogues, that they may have power over that which I have caused other people to give, rather than their own ; these stand at a distance from my Spirit, so that they receive no virtue, and they go and consult with those that are born of the corrupt

tree, which stand further from my Spirit than they themselves, rather than they will draw unto me that they may receive virtue: or if they sought unto those that were nearer unto my Spirit than themselves, they would get strength. O that they would seek me, without looking at the gains of the world, that my Spirit might abide on them, they seek me in prayer with their tongue, when their hearts are planning mischief one against another, for gains, which is consumed upon their lust.

But those that seek for their hearts to be cleansed, I will cleanse them, and my Spirit will abide on them as a mantle that covereth them, as I abode in the Father, when I had their nature on me, so shall they abide in me. And every man that hath my Spirit abiding on him is no more the son of Satan, but the son of man, for my Spirit shall not leave him but make his body immortal.

And for the branch of this church, which is of the twelve churches, which I have said shall build me an house at Bradford, I have heard the jangling that is amongst them; and for thee, my messenger, thou art the man that hath set them on fire, for thou shalt stand before them with the Gospel in thy left hand, and the Law in thy right hand, that the ten tribes may run out of all nations, as a man runneth unto a feast: I will put my law in force, and he that will not abide in it, it shall devour him, for they once sold themselves for nothing, but those that are proved to be the heirs, I will redeem them without money and without price.

And these are the words which thou shalt cause to be read in their hearing. No man shall borrow money of his brethren to a greater amount than what he is worth. No man shall give his property for security, if he be in debt to the amount of that property, unless it be to pay that debt, he that doeth it, giveth security of Satan's works. No man shall give that for security which is not his own.

Satan is the prince of the old earth and the old heaven, and must reign till I have made the new heaven

and the new earth, out of the old. So he that desireth that which is not his own, desireth Satan's kingdom and cannot possess mine, but he that walks according to my word, I will give him the life of the world, which the temple borroweth through attraction, that his life may be made immortal.

Wherever a body in Israel has built a place to worship in, and any member has his name in the writings, as a trustee, till any money which may be borrowed on it be redeemed, them trustees shall have no power but to see that the committees pay the interest when it is due, or main-stock when it is demanded; they shall hold no keys of that place of worship, but they shall be holden by the doorkeeper, or whom they may appoint; but they shall have no vote in any thing touching the place of worship, or hold any office in that place.

Whose name is in the writings, as a trustee between the people and me, let not that man dwell there lest he claim that which is not his own, for he that walketh not in my word, walketh in that which belongeth unto Satan, and it shall devour his temple. After the laws of the land has proved their writings I will answer thee again. Taken from the mouth of John Wroe, by John Thomson.

Wakefield, 5th of 6th Month, 1836.

MESSENGER, meditate not that there was a certain number born to be damned, and another certain number to be saved. I will answer thee this thing that thou mayest shew it to the house of Israel. Though the first that was born was of the corrupt tree, yet if he went not in unto the corrupt tree, neither defiled his temple, by the uncleanness of the woman, is his soul not preserved? Yea, I tell thee, and his body is sown again, and raised incorruptible, and is as the angels, at the first resurrection.

And for the twelve tribes of Israel, from the time of their being given up, to the time that I call on them to

remember the first covenant of the life of their bodies, they are as though they were hid from mine eyes, touching the first covenant, and are under the second covenant, the redemption of their souls, to the time that I call on their offsprings to remember the first covenant.

Wakefield, 23rd of 7th Month, 1836.

IF the husband and the wife be conceived of the cleanness of the tree of the woman, and they be descendants of one of the families of the hundred and forty-four thousand, which has sought to be kept from generation to generation, Amos, 9th chapter 9th verse. "Yet shall not the least grain fall upon the earth:" these are they whom I foreknew, from Noah unto Isaac. Though the man and his wife are both sprung from one of the families of the heirs, and they go in unto the tree, and the tree break in its uncleanness, and she conceive and bring forth a son, that child, though it be the first born, it is not an heir, and the next son which they shall beget in the cleanness of the tree shall be the heir; but that which was conceived in the corrupt tree, its body shall die, and its branches that it begets, though they be conceived in the cleanness of the tree afterwards. This child was conceived in ignorance, both sides not knowing of it. Or if it be a female, she shall die, and all the branches, which shall be born of her, they cannot see my covenant. They have no eyes, nor ears, nor hearts to know the life of their bodies.

For that which is corrupt, shall become corruption, till it put on incorruption, for he that asks for the root and seed of sin to be taken away, neither he nor she shall be overcome, though yet females suffer death by their unbelieving husbands, by being ravished in this state—these are martyrs to me, they have lost their lives for the testimony which they held of me, and shall minister unto me in my kingdom, that the cup of iniquity may run over.

Fear not, O Israel, nor be dismayed at this, for thou shalt overcome. I kept the eldest heir reserved, and the first-born of Isaac I set as a figure of the end, that Esau should be as the end of the old world, that I would fix my decree in Isaac, and I would then place my tribes, and I called Jacob's twelve sons, the twelve tribes of the whole house of Israel, that all the children which the whole house of Israel should beget, should be appointed to their father's tribes; and of Joseph, I said, he should become the twelve families of the whole house of Israel, and that the children of the twelve tribes should be appointed to the twelve families of the sons of Ephraim and Manasseh, Joseph's two sons, that the families of the whole earth should be blessed through Israel and Joseph; and that the name of Israel and Joseph should be as a name and a blessing to all the living, that they had become the temples of the living God, the bride and bridegroom; and I have preserved one hundred and forty-four thousand families out of them, and I will take two out of each of these families, they shall not be taken out of the world, but they shall be kept from the evil, according to the prayer of the woman's seed, (John, 17th chapter, 15th verse.) "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," They shall put off their mortal clothing, and put on immortal; and the nations that escape into dens, and rocks, and hiding places, they shall come out, and give themselves no rest, till they be called after their names, that they may become their servants.—Meditate not in thy mind who they are, for the thing shall be made plain.

I will bring forth the families of the heirs, which are conceived in the cleanness of the tree on both sides, to stand in the same state that Adam did, but for being fallen to a mortal life, and will set life and death before them, as before Adam,—he shall hear my command, and know that it was I that commanded him.

Thou inquirest of me—If Adam's seed when he went in unto the woman's cleanness, was not that seed

of diverse sorts—the seed was of divers sorts, but the body was not; and the menses of the woman purifies her seed: and for the tares, which is in the blood, they shall be taken away. Cain was conceived of the corrupt seed on both sides, his body was made of the corrupt earth, and had to be sown again in the earth, before he could be raised incorrupt,

Thou inquierest of me if the blood of Seth was of diverse sorts: I answer thee, his blood was of diverse sorts, through the tares; but his body was not of diverse sorts, nor the body of the woman; but marred through the tares, which were in the blood; and when it is cleansed, it shall be as the blood which I shewed by Jesus: and the mortal life shall be swallowed up with the life that I will put within them. Now I will shew thee who they are—These are of them that are descended from the cleanness of the tree, they not being conceived in the uncleanness, each being descended from one of the families of the hundred and forty-four thousand. For if the wife has a husband which is descended from the corrupt tree, she is preserved, and he and their children are left. If a husband has proceeded from one of the families of the heirs, and he has a wife which has descended from the corrupt tree, he is taken, and she and her children are left.

Wakefield Meeting, 7th Month, 1836.

THE Jews will not get their Emancipation Bill at this time, but afterwards they shall get it by little and little. Privileges will be granted them by degrees in buying and selling; and it shall be proved in the House that they are nearer than the Unitarians. Taken from the mouth of John Wroe, by William Tilletson.

Wakefield Meeting, Sunday morning, 24th of 7th Month, 1836.

JOHN Wroe said, I demand of you, in the name of God, whether you desire to be made in the image of

Enoch and Elijah, or in the image of God. Joseph Shaw said, I cannot exactly answer. David Brummitt said, I desire to be made in the image of God. John Wroe said, So ye are commanded to seek to be made more than men. Written by William Tillotson.

Wakefield Meeting, Friday Evening, 5th of 8th Month, 1836.

QUESTION:—Joseph Shaw, Who were they who were commanded to take bread and wine—they that brake the law, or they that brake it not?

ANSWER:—They that brake it not.

QUESTION:—Then Jesus died not for those who kept the law: (He gave no answer.) Has any one on whom the Spirit rests a right to take the Sacrament? What is the reason that those that seek for the Spirit receive it not?

ANSWER:—They are not prepared.

QUESTION:—Thou meanest to say, The door is not opened. (No answer.) Written by William Tillotson.

Wakefield, Meeting, 7th of 8th month, 1836.

If one becomes almost blind, and he goes unto one long fallen off, will he get strength?—but one who walketh with God can give oil. The door is already open, but none can enter in without a wedding garment.

It shall yet be put in the burial service, He that believeth in me, though his body is dead, yet shall he live, by an incorruptible body; and he that liveth and believeth, his body shall not die.

And they shall marry the living, and they shall live, they shall be married to Jehovah, temporal and spiritual.

Let every man who says he believes the scriptures, seek for the fulfilment of what he believes.

If a man die, and will his property to his wife, yet she cannot claim it of one year, even her husband's brother has power to hinder her, till it be proved. So the will of Jesus is not in force, till two thousand years, which is one day after his death, then it is in force to the heirs, which are them that live and believe. Then who is he that hindereth the will from being proved in heaven? Wicked men who have no right to it. They would not permit the will to be proved between man and Satan.

Was Hagar of the corrupt tree? No; What made her a bond-woman? Abraham having another wife. So is it with the Gentiles, they are the bond-woman.

As a picture hung in a house, so is Satan standing in the hearts of the people; take away the pictures, that the evil may be removed out of your hearts.

A certain nobleman had ten sons, and he divided his estate among them, but he left his servants each a suit of clothes and five pounds each, and then he went his way, and tarried one year. And his sons wanted to prove his will immediately, but the servants sent to forbid it. When he returned, he cast off those servants, with that suit of clothes and five pounds. Taken from the mouth of John Wroe, by William Tillotson.

Sunday Morning, 21st of 8th month, 1836.

ADAM was the first who was of the unclean tree, and Cain the second: but Abel, who was the third, was of the clean tree, but marred; and these three were types of the three generations, which are six thousand years, two thousand in each generation, which were figured out by Isaiah, by three years.

See 37th chapter, 30th verse. "Ye shall eat this year such as groweth of itself: in the second year that which springeth of the same: and in the third year, sow ye, and reap, and plant vineyards, and eat the fruit thereof." Jesus Christ was the substance of Abel the third generation, and was slain, as Abel was, yet he brought forth seed, that man might sow it, that he might

eat it in eternal life. Adam and Eve had another son given instead of Abel, whom Cain slew, so did Jesus, by the Spirit rise again.

Question:—Joseph Shaw, Who are the two olive branches, which stand before the Lord of the whole earth?

Answer:—Christ and Shiloh,

John said, Thou hast answered wisely.

There will yet people go about with children, calling them Shiloh, some in shows, some on horses, and some on asses, covered with raiments of silk, but they are all wonders from hell to try to deceive Israel, therefore receive them not. Many will call themselves Shiloh, one in one way, another in another way. Jehovah is as the light of the night, which is as the moon, and the tares, the dark of the night.

The Lord has shewn me this morning that all the spirits of Israel are keeping his commandments, whether they have received bodies to minister to or not, and those that has received bodies are seeking for the evil to be taken from them. And the Spirit is now resting on Israel.

If trucks be in wheat, though it be sown again, is there not trucks among the produce? Yes. Then if there had been tares in Jesus, those who were raised incorruptible would have had tares in them. Taken from the mouth of John Wroe, by William Tillotson.

Manchester, 31st of 8th Month, 1836.

THE words of the Lord came unto me this morning, saying, I will appoint committees over the bands of music, and the leader of the band, viz.—The best player shall be chosen by vote of the whole of the band, and he shall remain in office as long as obedience is found in him, till another shall excel him, and he shall have charge over the leaders of the other instruments. And the leader of the other instruments shall be chosen by him. And one leader shall not interfere with another's office, nor any man interfere with ano-

ther man's instrument but the leader. And the committee shall be chosen out of all the players of instruments, and they shall remain in office as long as obedient. And the tunes shall belong to their own body where the band may be, and whatever the expense may be of the tunes that shall be sent to them, shall be gathered out of the congregation the same as the tithe; so that they shall belong to the whole body. And this shall be a law, binding upon every player as soon as they have heard it. Taken from the mouth of John Wroe, by Robert Old.

Drum, Ireland, 18th of 9th Month, 1836.

A DREAM of Noble Liddle, of Killikard.—I dreamt I saw the moon and stars; but I turned my eyes from them; and thought I would look at the moon again, and I turned my eyes to do so, but it was gone, but the stars still remained; so I kept looking till I saw the moon again; after which it fell upon my hand, and dashed all to pieces, which caused a most glorious light.

John Wroe took his rod in his hand, and interpreted the above dream, as follows:—The mortal life which is the night, is as the moon; the stars are Satan's seat. Thy seeing the stars, thou wast to see thy fallen state, that thou had no more light than a star; but thy seeing the moon, is receiving knowledge from what stock thou sprung, whether of the natural olive, or of the wild olive. And as thou lost the moon, so shall o her religious try to persuade thee out of thy faith; so thou wilt lose the light; but thy seeing the moon again, is that thou wilt get the light again; and the moon coming on thy hand is typical of those who will put on immortality. Noble Liddle said, he thought they would not persuade him out of his faith; but John Wroe said, they would. Taken from the mouth of John Wroe, by William Tillotson.

Drum, 19th of 9th Month, 1836.

JOHN Wroe addressed Joseph Holgate, and Alexander Rennie, as follows : —Before I left England, I had you transfigured before me, in an open place, and something like large rocks on each side, and a thread drawn across; and Alexander stood on the middle of the thread, but Joseph stood towards one end of it; and something moved the thread, and ye both jumped up, but bounced back upon the thread; Alexander jumped up a second time, and bounced back, but lost his balance, and was falling off at one side, but he regained himself. John then told Alexander, that he had seen him smoking, and taking snuff, and had the same brought to his ears since he came into Ireland; John also reproved him for giving kisses to young women, and warned him to cease from it; unless he would do the same to the old ones also, with snuff-takers, and tobacco-smokers, and be no respecter of persons: John also said he had seen them both drunk, and that they were guilty of drinking whiskey, and said, if these had not come upon them they would do; and warned them if they had not done these things, to take care lest they should do them.

Joseph Holgate, if thou hast done these things, enter thou into an open river, three days before the new moon; and Alexander, if thou turn not from these ways, thou wilt be struck off next spring, and then thou wilt want a fresh master, for I tell thee thou wilt not return to temporal labour again. From what I saw it is likely thou wilt leave this work for a while.

I charge you both that ye form a circuit, like those who preach the common salvation, and that ye attend to those places regularly, till bodies be formed.

Alexander, deliver thy wife and family into the hands of God, and they shall be better without thee than with thee. Thy wife will die shortly; thou wilt receive a letter sealed with black. Taken from the mouth of John Wroe, by William Tillotson.

Leeds, 9th Month, 1836.

WHEN Judas betrayed the son of man, then the Spirit of God left him, and he became as another man. God gave the fruit of the woman's soul for the transgression of the woman, and his body for the living.

Blood is the life of the natural body, but not without the Spirit, as the water has not power to work the engine without the fire.

Lust is the tares of the field, and causes me to seek after that which does not belong to me.

Paul says, "We see in part." "But we are of them that believe to the saving of the soul, and not of them that draw back unto perdition." Heb. x. 39. And all those who believe only in the common salvation believe in part, and those that do good against that which the law condemns, receiveth the whole, for no man is justified by the deeds of the law.

State and Church will speedily be separated, and Jew and Gentile will worship on one day, then the laws of the land shall gather Israel.

*Wakefield Meeting, Sunday morning, 9th of 10th
Month, 1836.*

THE following paragraph shall be inserted in the Committee Laws. Viz.—No judge, juror, or any other person, but the reader, shall speak in the meeting, nor mutter after, nor interfere with him; and should any disturbance arise, he shall be immediately silent, without requiring permission from either judge, or jury; and shall remain so, until the expiration of the hour, on Friday evenings, or Sunday mornings. This I speak for the Spirit of the Lord is upon me.

And thus saith the Lord: There will be prophets amongst the house of Israel, which will rise up in the hour, and say, the Spirit of the Lord is upon them, and they will prophesy good and evil; but remember, the Lord will have but one standard upon the earth at once, and before he fixes a fresh one, he will remove

the former. This I say unto you that ye may be aware of all such ; for I am with you now, but in a short time I shall not be with you, and when I am not with you, remember that the Lord hath spoken it by me, and my departure will be as the sun that goeth down behind the clouds ; and at my return it will be as sudden as lightning upon you ; this I am commanded to utter three times.

*Graresend, in the Meeting, Sunday morning, 23rd
of 10th Month, 1836.*

The Spirit of the Lord is upon me. This is the sign that the Spirit of God giveth to the whole house of Israel :—As the women handeth forth the evil to the man, so shall she give him the sign, that the evil is taken away ; her menses shall depart from her ; she shall have no more ; but with the world it shall not be so : and the children she conceives shall be clothed with the life of the sun, having the Spirit always on them.

Evil shall have no power over them, then shall the good fruit appear, then shall the world say, These Hebrew women are not like our women ; three years shall they remain in this state ; neither shall there be any evil during this time between the man and woman, they shall attract one another to do good.

But before this, every one shall be proved, for I will yet give a further explanation of the Scriptures, that he who receiveth the last, may become the first ; that he who receiveth the first, and despiseth the last, may perish ; for they that stand still their bodies shall die.

But the aliens will have menses during the thousand years, but the evil of the menses shall have no power to hurt, nor destroy ; neither shall death itself be permitted, till the thousand years are over ; for after the eighth day, their mortal bodies which have no fruit shall die, and their spirits shall return to their souls, and raise them incorruptible ; and they that have fruit shall live ; for death itself shall be swallowed up in victory, and the planet shall receive its own, for its

days then are eternal. These things shall certainly come to pass.

But before those days I will make the Scriptures plain; every parable shall be unfolded, and every mystery made known upon the tops of the heads of the house of Israel, for unto them it is given to know the mysteries, but unto the world it is not given, but the life of incorruptible bodies: for he that believeth and thus repenteth, though his mortal body is dead, yet his soul shall be raised incorruptible, and he shall be as the prodigal son unto me, the best robe shall be put upon him; but to him that liveth and believeth, by doing that which the Scriptures declare, it is he that shall have the double robe of righteousness, a natural, immortal body; this is the true interpretation of the double robe of righteousness; and of the fig-tree, which is pruned.

He spake also this parable:—"A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none; then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig tree, and find none; cut it down; why keepeth it also the ground barren? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; if not, then after that thou shalt cut it down." Luke, 13th chapter, 6—9th verses.

They are they, who shall come out of the clefts of the rocks, and they shall seek to be pruned and dressed, that they may bear fruit of their kind, for every one shall bear fruit according to his kind; the first, they of the double robe of righteousness; but they of the second, are those who are changed men, made perfect, such as Enoch and Elijah, they shall be the next unto the Bride and Bridegroom; the third, they who are of the same faith, whose bodies are dead, through the door of their tabernacle being shut, having not lost their faith, they shall be the third to the Bride and the Bridegroom: the fourth are they who have repented; they shall have the single robe of righteousness, these are the different mansions, that shall minister in the hea-

vens; for the heavens shall descend to the earth; and for the fig-tree which is pruned, it shall remain till the eighth day.

“ And seeing a fig-tree afar off, that had leaves, he went to see if he might find anything thereon; but when he came unto it, he found nothing but leaves; for the time of figs was not yet. Then Jesus answered, and said unto it, No man eat fruit of thee hereafter, while the world standeth. And his disciples heard it.” Mark, 11th chapter 13th and 14th verses.

And for the other fig-tree, who are those who have died impenitent, and remain under the curse, until the eighth day, then it shall be subject to the heavenly bodies, and the heavenly bodies shall be subject to the pure, earthly, immortal bodies.

For the day shall come that my people shall preach, and the word shall be as the magnet to the iron; it shall draw all Israel out from amongst the Gentiles. And I will give them another preacher's book, and another hymn book, that he who holds to the first, and despises the latter, his natural body shall perish.

And as for thee, I will yet bind thee forty days, and in those days, I will give a little book into thine hand, and he that eateth it it shall be as sweet as honey in his mouth, but shall make his belly bitter. Taken from the mouth of John Wroe, by me, John Taylor.

Gravesend, in the Meeting, Sunday morning, New Moon, 16th of 10th Month, 1836.

THE Spirit of the Lord is upon me.—From this day and henceforth, the secret word that is read to the body, shall be paid for out of the treasury, in whatsoever nation it may be. Taken from the mouth of John Wroe, by John Taylor.

Wakefield, 3rd of 11th Month, 1836.

THE corrupt earth shall die, and the pure earth shall live: and the salt water, (which is the evil,) shall be

stopped for for a thousand years, it shall have no power ; but yet the water of the earth, which is the pure blood and yet barren : the salt water, which is the evil, shall overflow its banks after the thousand years, then it shall be mixed, and Satan shall be proved, for I have cursed his works ; his desire was to receive a natural immortal body, and be equal unto me in power. I put a mark upon his seed, that they should die within a thousand years, and these are the Blacks, they have no seed in me, and I require nothing of them, but the death of their bodies, until their souls are raised, with incorruptible, spiritual bodies : when men have converted them, they are two-fold more the children of hell than themselves, because there is no part of me in them, and that which they sow in them, is sown in barren ground ; the first year they ate that which sprang of itself, which I commanded man not to eat, the second year they ate that which sprang of the same, and in the third year I will raise up the children of Israel, and they shall seek me with their whole heart, soul and spirit, that I should take away the root and branch of the seed of evil from them ; and they shall fulfil that passage of Luke, 18th chapter, 7th verse, cry out day and night that I should avenge them on their adversary, who accuseth them before me, and I will hear their cry, and grant them their request, fulfilling the words of Paul, 2 Corinthians, 5th chapter, 4th and 5th verses, " For indeed, we that are in this tabernacle, sigh and are burdened, because we would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life. And he that hath created us for this thing, is God, who also hath given unto us the earnest of his Spirit." The seed of the first-born son of Noah will I do this for, because they cry day and night, they enter into their closets ; they keep their mouths, as with a bridle, when the ungodly are in their sight.

But as for the third son of Noah, whom I grafted in with the first son, he has taken no warning, but has been more vile than his brother ; his mortal body, and the bodies of all his posterity, shall die ; which is as

the wild olive; and the corrupt fig-tree, (for there is the pure olive and the wild olive, the corrupt fig-tree and the barren fig-tree :) and the natural olive tree hath cried unto me, that its womb might be opened, that it might bear fruit one day, which is a thousand years; so I have granted its request, and I have taken the corrupt tree and the wild olive tree out of the way, and I have opened the womb of the barren fig-tree, that it may bring forth servants for a thousand years; and the other two trees I have taken away: so meditate not in thine heart, concerning the four trees which I have explained to thee, for that which my Spirit has declared by thee, shall come to pass; but that which thou hast spoken, when my Spirit has been withheld, it shall be taken away, for the fulness of my Spirit I will put on thee, and by it I will take away all that is in part, that the whole of the writings may be printed again, and that my people may see the difference between the fulness and that which is only in part, that all those who are of a lukewarm spirit, (which is neither cold nor hot,) may rise up, and condemn the world, because they will not receive that which is in part, but condemn the whole, but the sheep hear them not, because they are not of me.

And I say to thee, and to the whole house of Israel, Sarah's son, who is as the natural olive tree, is the heir of both heaven and earth. Ishmael, the bond woman's son, yet Abraham's seed, is the fig-tree that was barren, but shall become fruitful, even a fruitful hill. Taken from the mouth of John Wroe, by George Meredith.

Sheffield, 29th of 11th Month, 1836.

Now I tell you a thing before it comes to pass, that there shall be Preachers in the house of Israel that will refuse to be taught; but those who come like this man, by a message, without a summons, shall be taught, and carry the gospel into many nations. And they shall not rest until they have been taught. Taken from the mouth of John Wroe by Samuel Hague.

Wakefield, 7th of 12th Month, 1836.

THIS morning, from one to two o'clock,—The words of the Lord came unto me: Having now answered thee, concerning the evil of the rebellion of the house which they have built at Bradford, and by it will I prove the whole house of Israel; for he that has built an house, and thinks more of his house than of my word, his temporal house, in which he dwelleth shall perish.

Now the evil shall be proved, thou shalt send these words that I give thee, with the laws unto all places, for they say they have given me the house in which they worship, still their hearts are after it, more than my word; but I will now set life and death before them, chuse or refuse; for wherever there is a body of people, or a branch, half or full members, I require their votes,* and those who get the most votes, the writings shall be according to their wishes.

I will prove them and divide them into two parts, the friends at Bradford, with the whole house of Israel, they shall vote either to chuse their own trustees over their Meeting-houses that they may build; or vote for the trustees whom I have chosen; now if they vote for these, their names shall be inserted as trustees over all Meeting-houses that may be built, to hold the ground work for the house of Israel, but they shall have no power, but for that purpose; but all matters concerning Meeting-houses, shall be decided by the votes of their own people, whether it be for enlarging, improving, or any alterations they may make, or in mortgaging.

For the preachers who have passes shall make collections from the public, till such places are redeemed, then they shall be according as they are stated in the laws, every man's seat shall be free, and the money that may be collected, after the Meeting-house is built, shall go towards repairs, lights, fuel, or any thing required, for the use of that place; their seat-money shall not return to the treasury, that place shall be free.

* Which votes are to be according to what every one pays as tithes, as in the Officers Guide,

But if the house of Israel give their votes to choose their own trustees out of their own bodies, they shall then finish their own buildings, and shall have no collection made for them from any other body, or preacher, neither shall they have more than four trustees, whose names shall be in the writings of any place, neither shall they have any power over such places, but to hold the land for the house of Israel, nor fulfil any other office.

Wakefield, 14th of 12th Month, 1836.

THE words of the Lord came unto me at two o'clock this morning, (when seated in my chair in the printing office,) saying, I command all my children, throughout the whole house of Israel to gather together the writings, from the time that I first visited thee, that which is in part and that which they say appears to contradict each other, also that which they do not understand let them send from all parts unto thee, and thou shalt choose six ready writers, and I will put my Spirit upon thee, and it shall abide on thee, until the whole is interpreted unto them, that that which is in part may be done away, and the hidden things made manifest.

For I will yet carry on my work by women; they shall withstand the evil, and hand forth the good unto the men. For I will clothe the whole house of Israel both temporally and spiritually, it shall cover them from the head to the ground, so that they shall dwell in the Spirit, until they have fulfilled the law, that it may dwell in them. Then they shall know that it is my Spirit that has commanded thee to gather the house of Israel, by the laws being written in their hearts and minds, for my mark shall be on them, and on their linen and silk.

But it shall not be placed upon woollen or cotton; and wherever it shall be found on woollen or cotton, it shall be taken out; for after the wholesale and retail shops have sold their woollen and cotton, the house of

Israel shall be at liberty to purchase them wherever they can get them free of mixture. For I command the wholesale shop to purchase no more woollen or cotton, as binding on the house of Israel. This shall be a Law:—All linen and silk shall have my mark upon it, from the sole of the feet to the crown of the head; for it shall be woe unto him who has neither my mark, seal, or command. Taken from the mouth of John Wroe, by George Meredith.

Wakefield, 18th of 12th Month, 1836.

AN inquiry of Benjamin Mellor, dated, 11th Month, 6th Day, 1836:—I, Benjamin Mellor, of Huddersfield, do make the following confession:—My father was wounded with a vessel passing under a bridge on the 14th of the 10th month; intelligence thereof being sent to me, I immediately set out with the horse and cart, and conveyed him home; it was the sabbath hour, Friday evening; and near the hour, my father said, “It does not signify, I cannot remain here thou must go to the doctor.” I accordingly went. On Sunday morning, the 16th, it being the New Moon, my father requested me to go again; and it being near the sabbath, I feared I should have been considered as travelling in the hour, and therefore remained in the doctor’s kitchen until the hour was expired. My father died on the 22nd of the 10th month; and when I went to the meeting the committee refused me as a member in Israel.

(Signed,)

BENJAMIN MELLOR.

This confession being made before the committee, they could not decide upon it; therefore, I, Thomas Mort, as one of the committee, transmit it to the Lord’s messenger, desiring him to lay the same before the Lord.

(Signed,)

THOMAS MORT.

Answer:—Benjamin Mellor shall be shut out one quarter; and if he keep the law during that time, he

shall be received, by his entering the water, three days before the New Moon; but if he break it within this time he shall be shut out one year; and if he be a sabbath-breaker during that year, he shall be finally shut from the house of Israel; if not he shall enter the water, and be received again, and the committee shall read to him.

Matthew, xxvi. 40. "After he came unto the disciples, and found them asleep, and said to Peter, What, could ye not watch with me one hour?"

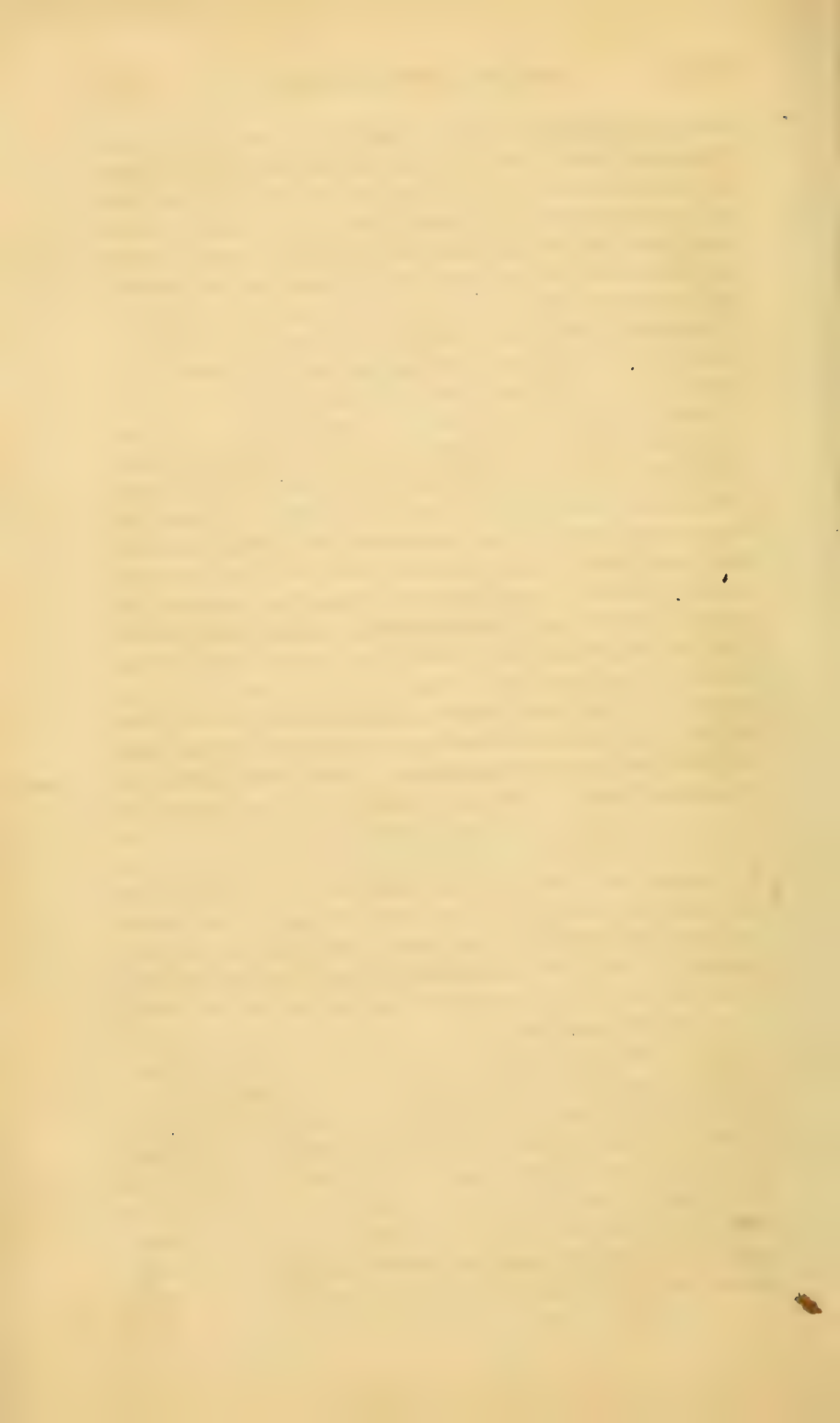
Numbers, xv. 32, 35, 36. "And while the children of Israel were in the wilderness, they found a man that gathered sticks on the sabbath day, and they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. Then the Lord said unto Moses, This man shall die the death, and let all the multitude stone him with stones, without the host. And all the congregation brought him without the host and stoned him with stones, and he died, as the Lord had commanded Moses."

For if I had found them waking, their mortal lives would have been made immortal, and they would have entered the kingdom with me. Taken from the mouth of John Wroe, by George Meredith.

Wakefield, 18th of 12th Month, 1836.

An inquiry of John Bishop :—Is the free servant to be placed in authority over the bond-servant, if his or her abilities are inferior to the bond-servant? If a half-member's abilities are greater than those of a full-member, is the half-member to be placed in authority over the full-member?

This morning, the words of the Lord came unto me :—If an employer have a number of servants, male or female, and he has a bond-servant placed as head over them, and they have a servant numbered in Israel whose abilities are not equal to the bond-servant, then that bond-servant shall not be placed over him, but the employer shall be head over them; the same is applicable to full and half-members. Taken from the mouth of John Wroe, by George Meredith.



PRIVATE
COMMUNICATIONS,
1837.

*New moon Meeting, Wakefield 5th of 2nd Month,
1837.*

THERE are people in the house of Israel, at this day, who appear as saints ; but thus saith the Lord, Their bodies will die, and will be carried about in men's pockets, in pill-boxes, and be taken as medicine.

And as you have heard tell of confusion in London, Leeds, and elsewhere, occasioned by the corpse being taken to wrong graves, so that people have been obliged to stand on the coffins to protect them, until the right graves were found ; so will it be in this town, Wakefield. Taken from the mouth of John Wroe, by George Meredith.

Wakefield, 12th of 2nd Month, 1837.

THERE is but one God, and he is a Spirit, and by his Spirit he made or created another spirit, and called them man, and they were with him in heaven. Jesus uttered a parable, and said, A certain man had two sons, and the younger said, Father, divide our inheritance ; so he divided their inheritance : he said to the younger son, and his posterity, that their lives should be mortal, and that in which they and their posterity delighted should be as a heaven to them ; and to the elder son, that they should be immortal : so, out of the ground he created an image, like unto himself, and he called it man and woman ; he put the spirit of man

within it, and gave a command unto the man, saying, that he might eat of all the trees of the garden, but of the tree of the knowledge of good and evil he should not touch, nor eat, lest he die. He caused a deep sleep to fall upon the man, and when he was asleep, he took a rib out of him, (which was a part of his spirit,) and he closed up the flesh instead thereof, and brought it unto the woman, that it might attract the fruit of her soul, (which was the blood,) it being of the seed of good and evil; he formed a machine within the woman, that it might separate the good from the evil, that man might know when the good fruit, or evil fruit was upon it. Adam, the younger son, touched the evil of the tree, which drove him out of his garden, that is, his spirit left his body, and dwelt on the outside of it, and became the life of the fruit of his soul, which was the blood, through attraction; then Adam and Eve sowed their seed, (Adam being the younger brother who went and spent his substance with harlots, "And I saw a woman sit upon a scarlet coloured beast, and upon her forehead was a name written, Mystery, Babylon the Great, the mother of Harlots and abominations of the earth," the mother of harlots being a woman in her unclean state,) and brought forth a son, and God cursed the ground, and pronounced death upon it, within a thousand years; so their bodies died: and when Adam and his posterity came unto themselves, and saw their state, they said, How many hired servants hath our father, who have living bread enough, and to spare, and we perish with hunger; but we will say unto our father, "We have sinned against heaven, and before thee, and are no more worthy to be called thy son." The father in the resurrection says, This my son was dead and is alive again, he was lost and is found, let us make merry. Now his elder son, who was Jesus, was in the fields, and as he came nigh unto the house, (the grave,) he heard music and dancing, and he called one of the servants, (who was one of the disciples,) and asked him what these things meant, and Peter said, Lord it shall not be so; Jesus said unto Peter, "Get thee behind me Satan, for thou savourest not the things that

be of God, but those that be of men." And he answering, said unto his father, "Lo these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." Taken from the mouth of John Wroe, by George Meredith.

Wakefield, 24th of 2nd Month, 1837.

QUESTION:—Joseph Shaw, What was that good part the woman possessed, which was guarded? He could not answer. John said, The matter shall be unfolded. When man had eaten of the evil fruit, his seed became wholly corrupt; so that when the woman's seed was pure, the seed of man made it impure; but the mother of Jesus was not corrupt, her body was only marred by the man, but her seed was purified through her menses.

Now I am moved upon by the Spirit of God, to warn you concerning your prayers. It is the command for you to offer them in secret, between God and yourselves; it is the obeying of the command, which is life. He is the King of kings, and Lord of lords; and Israel are his princes and princesses; the males are the princes, and the females the princesses.

There are among you those who appear pious, but I shall soon be parted from you, and the day when we should meet, alas! where will they be, death will part them and me. Taken from the mouth of John Wroe, by George Meredith.

Wakefield, 23rd of 7th Month, 1837.

Twenty-six inquiries of John Huskin of Sidmouth, with answers annexed.

QUESTIONS 1 and 2:—Who was Jehovah speaking to when he said, “Let us make man in our image?” And who was the man?

Answer of the Spirit:—I was speaking to my Son, who took a body, made mortal, lower than the angels, on the fourth day; and gave its mortal life on the fifth, for the life of the seed of those who had died, who are living, that he might give them the light of life on the sixth day; and then took a natural immortal body, which fulfilled my words, “Let us make man in our image, after our likeness.” So that man is first to die, and receive an incorruptible body, to become as the angels. But to appear in the image of my own eternity, with a natural immortal body, is to receive that which I promised by Jesus when he said, “Whosoever liveth, and believeth in me, shall never die.” John xi. 26. And Jesus said, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.” xiv. 16, 17. Then the man and the woman will appear in my image, and after my likeness. And those who have repented, although their bodies are dead, will be in the image of the angels, and after their likeness, to fulfil his other words, “He that believeth in me, though he were dead, yet shall he live.” John, xi. 25. And these will all appear at the first resurrection. So they who are alive, bearing the image of my own eternity, will not hinder them that are dead and sleep in the dust to awake in the image of my angels in heaven, after their likeness. “But are as the angels of God in heaven;” (Matt. xxii. 33.) To fulfil the scriptures, In my Father’s house are many mansions, if it were not so I had told you: their bodies being celestial, which signifies spiritual bodies; terrestrial, signifying those bodies that should not die, but be changed, by the door of their tabernacles being opened, and the promised branch of the spiritual Shiloh, proceeding from Jesus the root, entering in with their spirits, making their natural

bodies immortal, by their mortal life, which is the flood being swallowed up in immortality. "This is the generation of them that seek him, that seek thy face, O Jacob. Lift up your heads, O ye gates, and be ye lift up ye everlasting doors; and the king of glory shall come in." Psalm, xxiv. 6. 9.

Question 3 :—Was Michael the great Prince, the Spirit of Jesus, before Jesus took a mortal body?

Answer :—He was Jesus, who shall fulfil that part of the scriptures, contained in Daniel, xii. 1. "And at that time shall Michael stand up, the great Prince, which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." And shall fulfil his word, "Those that thou gavest me have I kept, and none of them is lost." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "They are not of the world, even as I am not of the world." John, xvii. 12, 15, 16.

Question 4 :—Is that spirit which overcame the angels, to be destroyed, or is it eternal?

Answer :—It is eternal.

Question 5 :—What is the serpent that went to the woman Eve?

Answer :—Satan, the devil, who attracted her in the unclean state, as the magnet attracts the iron. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Romans, viii. 20. "And as Jesus passed by, he saw a man who was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." John, ix. 1—3.

Question 6 :—Who is the angel that has the key of the bottomless pit?

Answer :—Jesus Christ, who comes down as an angel to the unbelieving world, to chain Satan for a thousand years from the aliens, who shall be preserved out of the world. “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.” Matt. xxviii. 18. “I am he that liveth and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death.” Rev. i. 19 ; ix. 1 ; xx. 3.

Question 7 :—What is the bottomless pit ?

Answer :—It is the bowels of the planet, (the earth.)

Question 8 :—Who is the dragon, serpent, devil, and Satan ?

Answer :—It is the devil, bearing all these names ; but yet the same. “And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years.” Rev. xx. 2.

Question 9 :—What is the lake of fire and brimstone ?

Answer :—It is the state of separation of the souls of men from their spirits, those souls being held in misery, according to the deeds done in the body—or the time that Jesus’ words be fulfilled, (he being the creditor,) “There was a certain creditor which had two debtors, the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both.” Luke, vii. 41, 42. That he which had repented when he died, should be the less debtor ; and should have his sins forgiven at his death, and should sleep in peace, until the first resurrection ; when his spirit should return to his soul, and raise it incorruptible, as the angels. But they that repented not before their bodies died, should be the greater debtor, and should remain in the state above mentioned, until the final resurrection ; which is after the thousand years ; to fulfil the scriptures,—“And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them, and they were judged, every man according to their works.” Rev. xx. 13. Which fulfils the scriptures, “Thou sendest forth thy spirit, they are created ; and thou renewest the face of the (corrupt) earth.” Psalm civ.

30. And every man returneth to his former estate, which is that of Adam, a little lower than the angels, (Psalm viii. ; Ezekiel, xvi. 55.) To fulfil the scriptures—"In my father's house are many mansions, if it were not so, I would have told you." John xiv. 2.

Question 10 :—Who are the beast and false prophet that are to be cast into that lake ?

Answer —The beast is the king that commands men to worship none but himself. The false prophet is man who persuades men to worship none but the king ; which is the resemblance of the devil and his angels : the devil being the substance of the beast, of which the king is but a shadow, and his angels being the substance of the false prophet : false prophets in men, being but a shadow of the fallen angels.

Question 11 :—Who were the devils that entered into the swine ?

Answer :—The spirits of fallen angels, which attracted the swine, to become mad, and run into the sea, being cast out from attracting the man.

Question 12 :—What is it that killeth a man after the bite of a mad dog ?

Answer :—It is the permission that is given unto Satan to affect and attract the blood, so that the man that is bitten of it, is mad during the remainder of his mortal life ; unless he use the remedy which he is commanded, as Moses commanded the Israelites to look upon the likeness of the serpent ; but there are medicines against every evil, the benefit of which is for all who seek them.

Question 13 :—How are we to understand the words in Amos iii. 6, "Shall there be evil in a city, and the Lord hath not done it ?" The Lord hath created the good and the evil.

Answer :—There are the six days for man to work, and to rest on the seventh, each day being set typical of a thousand years ; the six days being divided into three days, being typical of the three dispensations, which fulfils the scriptures, as Jesus uttered a parable "I do cures to-day and to-morrow, and the third day I shall be perfected." ; Luke, xiii. 32. "I am the vine

ye are the branches ; he that abideth in me and I in him, the same bringeth forth much fruit." John, xv. 5. See, I have set before you this day, life and good, and death and evil, (Dent. xxx. 15.) that is to say, good or evil, so he that chooseth the good, worketh with me, and he that chooseth the evil, worketh against me ; which is of Satan, and which is permitted for a time, times, and a half time.

Question 14 :—How was Abraham a Gentile ?

Answer :—Because he was hid among them, and called after their names ; because he dwelt among them, the same as the ten tribes are called Gentiles now, they dwelling among them, when they are taken from among them, they will be no more called Gentiles, but Israelites : Israel in all ages took the Gentile women for wives, which has caused them to be scattered amongst the Gentiles and be as thorns to their flesh. So the eldest son of the families of the ten tribes, is hid among the Gentiles.

Question 15 :—What is Babylon, and how is it to become the habitation of devils ?

Answer :—It is the nations of the kings, which will become a habitation of devils, to work and attract by, to fulfil Rev. xviii. 2, " And he cried mightily, with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Question 16 :—Who is the angel of the bottomless pit ?

Answer :—Satan, Rev. ix. 11.

Question 17 :—How are the words of Paul to be understood, in 1 Corinthians, x. 25, " Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake ?"

Answer :—This was to fulfil the Scriptures, wherein it is written, " All things wherein is the breath of life have I given to you for meat, even as the green herb, have I given to you all things." Genesis, ix. 3. Until Moses was commanded to gather together Israel in the name of God, as a resemblance of a people which he

would take from among their issue, to make their natural bodies immortal. Now Moses was commanded that they should not eat of any thing, but what divided the hoof and chewed the cud; and of the beasts which cheweth the cud and divideth not the hoof, and of that which divideth the hoof, but chewed not the cud, of them they should not eat; and that they should eat nothing in the waters, but what had fins and scales, and of that which had scales and no fins, or fins and no scales, of these they should not eat. Now as they rejected him that should have given them the life, by disobeying those commands, they were given up until the fulness of the Gentiles, that is, The Jews obtained the salvation of their souls by the offering of animals, so should the Gentiles receive the salvation of their souls by offering bread and wine, till their fulness, without meat or drink-offerings, and be under no command but that which was given to them in the day when their fathers came out of the ark. But now Israel is called from amongst the Gentiles, and must keep the law which was given by Moses; for I have made a new covenant with them, not according to the old one, but I will cause my Spirit to be put upon them, so that they be in the Spirit,—“I was in the Spirit on the Lord’s day, and heard behind me a great voice as of a trumpet.” Rev. i. 10, writing it on their hearts and on their minds, so that he that stops at home shall divide the spoil with him that kept the law. (Stopping at home is not straying from the law.)

Question 18:—Again, Paul says, “The Gentiles sacrifice to devils.” 1 Corinthians, x. 20.

Answer:—It was those Gentiles who had not received the light of the Gospel.

Question 19:—Again, he says, “Let a woman be shorn or shaven.” 1 Corinthians, xi. 6.

Answer:—If her hair be a shame to her, by the fashions of the world, or the honours she has with the world, let her be shorn or shaven, though it was given to her for a covering, nevertheless, if she be shaved or shorn she is under no restraint touching the salvation

of her soul, though she has marred my temple which I have lent her, and though her body perish, her soul is preserved. But for a man to wear long hair, "Does not nature itself teach you that it is a shame." Nature is what man is fallen into, which makes him ashamed of that which God has given him. "Shall the thing formed say to him that formed it, Why hast thou made me thus?" Rom. ix. 20. But he that defileth my temple, him will I destroy, that his soul may be preserved in the day of my grace, 1 Corinthians, v. 5. But remember, "The body is more than raiment," and the life of it is more than meat or drink. So he that mars any part which I have given, after joining my second covenant, he has defiled it, for he is ashamed of that which I have given him, by the honour which he has with the world, and unless he refrains from defiling it, that body must perish.

Question 20:—"There are diversities of gifts, but the same Spirit." 1 Corinthians, xii. 4. How is it that men differ in opinion, who are all looking for the grave? What is the spirit that causeth them to differ?

Answer—The life of man is the blood, through the attraction of the Spirit, different gifts of spirits, and every man has the same spirit; but that which attracteth the blood of man is called the spirit of man; the spirit of the devil, working and attracting on the heart of man with their spirits, causes them to differ in opinion, and Satan drawing the veil of darkness over them persuades every man that he shall die, and go to the grave; so through Satan they have made a covenant with it, that this scripture might be fulfilled upon the house of Israel, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." Isaiah, xxviii. 11. For I will bring you out from among them among whom unbelief has caused you to be scattered.

Question 21:—How doth the devil enter into them?

Answer:—He entereth in by attracting, as iron being held to a fire, the fire attracteth it to be hot, so that the fire is not in the iron, nor the iron in the fire, but though

attraction, and when the fire is taken away, the attraction will cease ; so when the root, branch, and seed of evil is taken away from man the evil will cease with that man, as Satan only attracteth where the evil is ; so that Satan dwelleth not in the man, nor the man in Satan, but through attraction.

Question 22 :—" Believe not every spirit, but try the spirits whether they are of God," or not.

Answer :—Which meaneth the spirits that move on the hearts of men, to obey or disobey my commands to do good or evil : and if a man be moved upon, and that movement lead him to obey my commands, or to do good, that spirit that moves on him is of me ; but if he be moved on to disobey my commands, or to do evil, that spirit which moves upon him is not of me. So men are to judge whether the spirits that work with their spirits are of me, and to believe them or disbelieve them, by the things that they move upon him. Or a man may be moved upon by a good or evil spirit to cause him to move upon another man, and that man who is moved on by his fellow man must judge whether that movement is from a good or an evil spirit, the same as if the spirit moved on himself.

Question 23 :—" Every spirit that confesseth that Christ is come in the flesh, is of God."

Answer :—Because it is my Spirit that moves with his spirit, that moves him to confess that Christ is come in the flesh, which was proved by the body of Jesus being made immortal.—The Spirit of God then dwelling with his spirit in the flesh.

Question 24 :—" Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." How are we to understand this, for almost all sects believe this, and confess it ?

Answer :—The point is shewn in what is above written : he dwells in them through attraction, drawing them to do his will ; but this is a parable, and remains to be fulfilled, for the Comforter is with them that love God, and will be put within them, making them immortal. John, xiv. 17.

Question 25 :—The apostles say that “ The spirit is within you,” but we are told that the spirit stands without : what is the spirit that is within ? I want to know what is meant by the spirit within ?

Answer :—The spirit dwelleth not within, but through attraction, to cause the blood to work the members of the body, for when the Spirit dwelleth within man, he is perfect man, he is immortal, in a state that he cannot die, higher than Adam was, for his state was liable ; and when the Spirit of God dwelleth within him with his spirit, he is man and God,—the Spirit of Christ with the spirit of man dwelling in his temple, and the Spirit of the bride with the spirit of the woman within her temple. But through the latter Adam, and yet the first, he is begotten from that state which Adam was in before he fell, higher than the angels, made as the bride and bridegroom : all in heaven and on earth are given into the hands of the bridegroom, and he giveth it to the bride ; their temples being the two olive branches, standing before the God of the whole earth, the vine being put within them ; and the life of that they possess is the counsel of peace, dwelling between them, all things being made subject to them, both in heaven and on earth, so that they worship the bridegroom and the bride. This is the glory which he had with the Father before he took the mortal life : he being the Son, and the rib being taken from him to make the bride. These two are one, dwelling in unity.

Question 26 :—What were the coa's of skin that God gave for Adam and Eve his wife ?

Answer ;—When man fell he became mortal, by the spirit being driven from the temple, his spirit being placed at the east, cherubim and a flaming sword being placed there also, to keep the way of the tree of life. Man becoming naked through the fall, blood being his life, through the attraction, his spirit then became his clothing. “ And they sewed fig-leaves together.” Interpretation : They made the children their covering as the fig-leaves, to cover their deeds, lest the children should bring a reproach on them. Taken from the mouth of John Wroe, by William Tillotson.

Brandy Carr, 29th of 7th month 1837.

It is said in the scriptures, (Isaiah, xliv. 5.) "One shall say, I am the Lord's; and another shall call himself by the name of Jacob." These being Jews and Gentiles, but yet not accepted, but to an incorruptible body. "Another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." These are accepted to a natural immortal body.

I charge all preachers, that they bring nothing forward, that will give offence to either Jew or Gentile, and that they prove from the scriptures that which they bring forward.

Question :—Why is no offence to be given to either Jew or Gentile ?

Answer :—Because Adam was made subject to that into which he fell ; that he might repent : but he who repented not, fell into that for which he was not ordained, the second death.

Question :—Why is no offence to be given to a Jew ?

Answer :—Because the promise is to them.

Question :—Why not to a Gentile ?

Answer :—Because unto them is given that which many of the children of Israel did not obtain, which is the preserving of their souls, at the first resurrection from the second death.

Question :—Who are they who are not to give offence to Jew or Gentile ?

Answer :—This is the people which is elected out : they are not to give offence to the Jew, because they are sprung of the same stock : nor to the Gentile, because the Gentiles were their brethren ; but not heirs, that they who should give offence to either of these, as they fell, so should they fall. As the Jew fell without receiving the life of the natural body, so should they fall who were called out from the Jews:

If thou be circumcised Christ profiteth thee nothing. He that believeth not in the Son of God and is circumcised, circumcision profiteth him nothing ; but if thou be circumcised and believe, it is one part of the law, which is the life of the body.

Question : --Then how is it that man has died ?

Answer : --Because he had not the Spirit to dwell in until the sixth day, that his soul might be preserved by a sacrifice, that he might be made higher than he was created.

Question : --What was his creation ?

Answer : --Lower than the angels. Being made equal with the angels, is higher than the creation, and all men were commanded to be found in obedience, that they might be raised as the angels in the sixth day, but within the sixth day to him that asked not amiss, should have the vine, which is the Spirit of God, to dwell in, until it be put within him, that when evil came, good should be with him, and by it he should overcome, not that he should have evil with him when he should do good ; but that good should be with him instead of the evil, until the time that the Spirit should be put within him, and this is the new birth. Evil cannot shew the evil in another ; but it is the good which must shew the evil, and cast it out. Call unto the whole house of Israel, tell them to read the 5th chapter of Acts, and ask them if it was the evil that dwelt in Peter that shewed him that Ananias had kept back a part of the money for which he had sold the land ? Nay, I tell you it was his being overshadowed by my Spirit that gave action to his spirit ; so he that dwelleth within my Spirit shall do the work that I did when I ministered to the mortal life, and shall shew the work of others of what sort it is whether it be good or bad.

Brandy Carr, 3rd of 8th month, 1837.

THE body of the bridegroom when dead, was as a stone, and was laid in a stone, and when it was raised again, it was as cut out of a stone. Daniel, ii. 45. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the

great God hath made known to the king, what shall come to pass hereafter : and the dream is certain, and the interpretation thereof is sure."

The Spirit overshadowing man, he is as though in a maze ; but when he dwells in the Spirit he understands the parables and it unfolds them. Now I command you all, in the name of our Lord Jesus Christ this day, that you seek the immortal life, while your bodies live by your mortal : life and death are set before us.

Question :—What is meant by this day ?

Answer :—The thousand years.

The six water-pots being filled with water, is dwelling in the Spirit. The water being made wine, is being born again ; their blood being cleansed. As the water-pots were six, so six thousand years were to pass, and you are commanded to preach this.

Let no preacher oppose other sects any more about being born again ; they must be born of water and of the Spirit, or they cannot enter the kingdom of heaven. Let no man say that a man who leads a new life, and seeks for the kingdom of heaven, is not born of water and of the Spirit, for as long as a man is overshadowed by the Spirit, he seeks to keep the commands of God ; but he that dwelleth in the Spirit keepeth the commands undefiled, for Thus saith the Lord, Your soul must be born of the water and of the Spirit, or else ye cannot enter into the kingdom of heaven, that is to receive an incorruptible body at the first resurrection. Taken from the mouth of John Wroe, by William Tillotson.

Brandy Carr, 4th of 8th month, 1837.

THERE is a law that condemns the wicked at the first resurrection, that they shall be turned back into hell, without incorruptible bodies, until the final resurrection. There is a law to those that are not prepared for immortality, which condemns the body, that it dies, though they have repented of their wickedness ; but

liberates the soul to take an incorruptible body at the first resurrection, as the angels. But he that has fulfilled the righteousness of the law, the same has established the law, by his mortal body putting on immortality, whom the law condemns not.

David Brummit, Thou hast brought forward the woman's writings when preaching to the world, and by this thou hast offended the Spirit of God, and thou wast stopped; now I warn thee with this rod in my hand. He hath said in his heart, he would know what he was sent back for, before he went again. The Lord has now granted his petition, by going out again, not having the Spirit with him, but like one who hawketh books from door to door. Taken from the mouth of John Wroe, by William Tillotson.

Brandy Carr, 29th of 8th month, 1837.

CHARLES Robertson desires to know why Michael the Archangel durst not bring a railing accusation against Satan, when contending about the body of Moses. Jude, 9th verse.

Answer:—Michael your Prince, which is the Spirit of the Son of God, being the first of mankind, but had not a temple to minister to, till the fourth day, which is the fourth thousand years; though I said I would make him a temple to dwell in, and I fulfilled it on the fourth thousand years. He came to minister to, and attract the blood of the body of the woman's seed, called Jesus, to be the life of that temple, that body dwelling in his spirit, until he fulfilled the testimony of the law, which man was commanded to do, and then entered into it on the fifth day, which is the fifth thousand years, that every thing might be fulfilled in its appointed time; and Satan contended the bodies of all men were his until man kept the law, fulfilling Genesis ii. 17. "In the day that thou eatest thereof, thou shalt surely die," (signifying the bodies of men) Gen. iii. 14. "Because thou hast done this, dust shalt thou eat all the days of thy life." Being fed by the destruc-

tion of the body, which I, in the creation designed to be a temple for my own Spirit to dwell in, with the spirit of man, therefore Michael durst not bring a railing accusation, until the time that man fulfilled the law ; but said, "The Lord rebuke thee, Satan." In the fourth day the woman conceived of her own seed, in the cleanness of her tree, and it became a body, not having in it the seed of man, fulfilling Isaiah, vii. 14. "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." (The interpretation of Immanuel is, "God with us.") Matthew, i. 23. His body was called Jesus Christ, (the interpretation of Christ is, The body being anointed) : and Michael came and attracted the blood to be the life of it, which was one clothing for the body for thirty years; but at the river Jordan, my Spirit came upon him, then his body dwelt in both spirits, and fulfilled the law and the testimony, after that Michael the Prince of Israel should have authority and contend in the body of Jesus for the bodies of his people Israel, and their lives which are hid with Christ in me. John, xvii. 15. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Ephesians, v. 23. "Christ is the head of the church, and he is the Saviour of the body." As Esther petitioned for the life of her people, vii. 7. "Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request." And whosoever should sign with their hand against Satan, sentence of death is passed on them in the beginning, as by the devices of wicked Haman, (the enemy of the Jews,) sentence of death was passed on all the seed of Israel, yet the decree has gone forth in the King's name, and sealed with the ring of his covenant, that those who agree to stand with Jesus, the woman's seed, against the evil power, they shall contend earnestly for the preservation of the body, the redemption of which, is the faith once delivered to the saints, that promise was given in the garden of Eden, that the seed of the woman should bruise the serpent's head. I will

send the branch of his Spirit to be their life ; but they must first dwell in it as he did, and fulfil both law and gospel, I will then open the door of their tabernacles, and their spirit, with the Spirit of the branch, (fulfilling the 1st verse of the 11th chapter of Isaiah,) shall enter with their spirits into their bodies, and make their bodies glorified bodies, like unto his, and become the life of them instead of the blood. Taken from the mouth of John Wroe, by Margaret Williamson.

Brandy Carr, 3rd of 8th month, 1837.

THE Paradise of God is the body of Jesus glorified, The old heavens being rolled up as a scroll, is the end of the mortal life. Jesus is the King of kings : the bride the Queen of queens, over the kings of the aliens. These are different mansions in the heavens and in the earth :—The natural immortal church, the Spirit of God dwelleth within it ;—The incorruptible church, its spiritual body dwelleth in the Spirit of God : but if a man die under the common salvation, his soul is raised incorruptible, dwelling in his spirit, which makes it a spiritual body.

Moses was in the Spirit when his face shone and he spake to the Israelites. So it is said, he spake from heaven. Exodus, xxxiv. 29, 33, 34. “And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off until he came out.”

I will shew thee another mansion :—The spirits of just men made perfect, their spirits returning into their temples, it swallowing up their mortal life, which is the blood, and making the life of their bodies immortal, and yet not as God, because the Spirit of God dwelleth not in them, making them just men. The greatest glory is for the end.

He that carries not this book,* but ponders in the old one, and in the explanations of man, will not be able to see the interpretation of it, and as some have gone forth, and returned to their former place, so will those who go forth and carry not this book inwardly, on their hearts and in their minds.

Brandy Carr, 1st of 9th month, 1837.

AN inquiry of the musicians of Ashton body.—This morning as I laid in bed, the words of the Lord came unto me. I answer thee touching the musicians of Ashton, and their instruments; Let them use those that are on hand, and let them cease from going out with the preachers, for how should they play in a strange land? or how should they play the tunes of the world, and their quicksteps, and at the same time commanded to seek to be separated from the world? My people Israel will not learn them, neither will they go out with the world, neither will they join the Gentile tumult, for it must come on. For it is the Gentile tumult that shall open Israel's benighted eyes, that they may see them trained up as soldiers. For their letters from one to another shall fly from pole to pole, for they shall roar as the lioness after her whelps; for now the time is come that the clergy of all denominations, which dwell in the six churches shall tremble, and they shall gather together as Haman gathered together the nobles of his land, and they shall hold the kings of the lands to this, That sentence of death is passed upon all men, and that all men will die, and that they should prepare for it; and that this people who call themselves Israel are stirring up their branches, and persuading men that they will not die. And we say, Hear, O ye kings of the earth, this people is unto your hurt, for they are against your sceptre, and your crown, and are persuading them, to get them all together as a body, to revolt; and we petition you, ye kings of the earth, to take this thing into consideration, for if they be

* The new Preacher's Book.

against us they are against you ; are we not the shepherds of your inheritance ? are we not the keepers of your sheep, under the banner of your sceptres ? And this people who call themselves Israel are trying to snatch them out of our hands, and we cry unto you to make bare the power of your sceptre, and stop them, else our churches will be empty, and your subjects will be gone after them. Then the kings shall gather together, but not by me, for I will confound them. For the house of Israel has cried unto me to look down upon my vineyard, and the branches thereof, for I have made them strong for myself, and I dwelt in the vine, and their lives are in me, and it shall reach them till they dwell in it, for I will cover them in this day, for the Spirit of me shall be for their tabernacle to dwell in, till I have confounded their enemies that rise up against them, then I will put it within them, that it be the life of their temple ; then shall they know that I am in them and they in me.

Now I must establish a law, lest the Gentiles should become players among my people Israel ; for they are as salt water to me, for life and death running into one vessel the whole is spoiled ; but as the machine in the woman divides the evil from the good, so shall my law separate the Gentile from the Israelite, for the world shall be confounded when my people Israel are in safety. He that meets secretly with the world, shall go with the world ; they sought for dens and caves but found none, and when they saw there was none, they cried to the rocks and mountains to hide them from the flames of fire that shall go over the whole planet ; and there shall be none to say, Has the fire gone through thy land ? For this shall come to pass when the plague, which the physicians give fictitious names to—when every land says, Has this gone through thy land ? For the priests of the land shall be to Israel as Haman was ; they shall gain honour in the eyes of the kings of the earth. But will the Queen hearken to it ? I tell thee, No ; for Esther must be found, for my life was granted at my petition, and my people is now at my request ; and the time is come for Satan's head

to be bruised. For now the Gentile war is begun, and must go on, till every curtain be drawn back, till this be fulfilled, that the house of Israel stand with their hearts in their hands, fasting day and night for their immortal lives; for none can stand but those that stand with Michael; for he that stops at the cross must fall with the cross; for the body was dead but is alive, it was lost and is found; and the fatted calf is killed.

For the time is come that I will fulfil that which I have caused to be wrote in the scriptures; Psalm, lxxx. 14, 15. "Return we beseech thee, O God of Hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself." For I have now made a fence about it, which is my law, which shall be as the flame of a fire, that the Gentiles may be kept from my house, that he that goeth to play with the world may go with the world. Taken from the mouth of John Wroe, by Margaret Williamson.

Brandy Carr, 9th month, 1837.

PSALM cii. 19, 20, 22. "From heaven did the Lord behold the earth, to hear the groaning of the prisoner; to loose those that are appointed to death. When the people are gathered together, and the kingdoms to serve the Lord."

Question:—Who are those appointed to death?

Answer:—The bodies of Adam and his posterity. The sentence of the first Adam by birth, but not by spirit, was "For dust thou art and unto dust shalt thou return." Genesis, iii. 19.

Question:—Who is the executioner?

Answer:—Satan, of whom Haman was typical. Esther, iii. 10, 12, 13. "And the king took his ring from his hand, and gave it unto Haman. Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and

to the governors, that were over every province, and to the rulers of every people of every province, according to the writing thereof, and to every people, after their language, in the name of the king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts, into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews." This stands typical of the sentence passed on all men in the beginning. And Esther was a type of Jesus, the woman's seed, who seeing the craft of Satan, as Esther saw the craft of wicked Haman the Jews' enemy, supplicates Jehovah, as Esther did king Ahasuerus, to spare their lives. Esther, vii. 3. "If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request." John, xvii. 12. "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." But the decree being given in the beginning by Jehovah, which cannot be reversed, he grants Jesus, the woman's seed, the same privilege as king Ahasuerus did unto Esther. Esther, viii. 10. "And he wrote in the king Ahasuerus' name and sealed it with the king's ring, and sent letters by post, on horseback, and riders on mules, camels, and young dromedaries. Wherein the king granted the Jews which were in every city to gather themselves together and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and provinces that would assault them; and to take the spoil of them for a prey." These enemies being typical of the evil power wherein God calleth man to be co-workers with his Spirit to subdue the enemy. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 1st of 9th Month, 1837.

I KNOW I am going to leave you; and the time is coming that none can stand but those who dwell in the

Spirit, as an urchin dwells in his shell : but they that escape by entering into the Spirit, he will send unto the nations. And coal will become as stone.

These that worship in a house, and the owner or tenant claim it, let them flee unto another, where the owner will not claim it, Happy shall it be where there are three, and they take a place which none of the three can say is mine.

If a trustee shall hear one minister at the altar rail on another, he shall stop him, or be accountable to God.

Let none of you murmur about the rent of this place, for you will be able to pay it ; but those that continue to murmur, will shortly go out and others come and take their places.

Brandy Carr, 18th of 9th month, 1837.

ECCLESIASTES, ix. 14, 15. "There was a little city, and few men within it ; and there came a great king against it, and beseiged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city: yet no man remembered that same poor man."

Question :—Who is the city ?

Answer ,—The body which was called Jesus Christ.*

Question :—How did he by his wisdom redeem the city, more than other men ?

Answer :—He fulfilled the law that was written, which, if a man did, he should live,† Leviticus xviii. 5. "Ye shall therefore keep my statutes and my judgments ; which if a man do he shall live in them."

Question :—Who are the few men that lived in the city ?

Answer :—Those who said they believed that it was he who should redeem the city ; but when he was

* It having no evil in it, fulfilling the words of Jeremiah, iii. 14, "I will take you one of a city and two of a family, and I will bring you to Zion."

† The body should live with immortal life.

brought before the chief rulers, some denied him, and the rest were afraid to acknowledge that they believed in him; so unbelief caused them not to possess the city, fulfilling his other words, John, xiv. 2, 3. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

Question:—What is the place that he would prepare?

Answer:—When the time should come, (which is the sixth day, that the children of those who have become martyrs for the testimony they held of the city,) he would then send forth the branch of his Spirit, to be unto them for a spiritual tabernacle, both by day and by night, for their mortal bodies to dwell in, until they had kept the law and testimony, that man was commanded to keep: then the Spirit of that tabernacle should be put with their spirits within their natural bodies, and make them immortal.

Question:—Who was this great king, that came against it and besieged it?

Answer:—Satan, the devil, who attracted the hearts of king Herod and his citizens, to kill the poor wise man that was found in the city. Matt. ii. 13—16. "And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." They took the mortal life from him, to fulfil the scriptures. Shall I give the fruit of my body, which is the blood, for the sin that I am charged with in giving the woman to the man. So the great king said, he would prove whether the seed of the woman would redeem the city or not. The great king with his citizens raised false witnesses, which were as bul-

warks against the poor wise man. They took the mortal life from the city ; but the poor wise man that was found in it redeemed it from the mortal life to the immortal ; so that where he was, they could not come ; but when they saw that he had received the kingdom, " They asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel." Acts, i. 6.

Question :—How was it that no man remembered that poor man ?

Answer :—Because they remembered not that the groundwork of the city was redeemed, (which was his body,) to lay the chief corner-stone for the city, that the city might be built ; and that the life of it which was the Spirit, was for man to dwell in, and that he might keep the law and the testimony, to prepare him for the Spirit to be put within him, that he might become a stone of the building, and possess the city. But they said, All men must die, before they can possess incorruptible bodies ; not remembering that an incorruptible body was not the city, neither could it possess it ; but only minister thereto as the angels. They also said sentence was passed upon men, that in the day they had eaten of the evil fruit, the same day they should die ; and that they should all repent and shew a token thereof, by bread and wine. Not remembering his words. John, xi. 26. "Whosoever liveth and believeth in me shall never die." They call themselves believers ; but are not doers of the work, which causes the death of their bodies ; but he who does it proves his belief, and will fulfil his other words, John, xiv. 12. "He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do." Because the body dies of the former work. He gave the mortal life for them that repented, and he took the immortal, that he might give immortality to them that should be prepared for it, that they might dwell in the Spirit until they had fulfilled the laws and statutes that man was commanded to observe, that he might live and possess the city, by the Spirit of God dwelling with their spirits within their bodies.

Question:—What is the ground-work of the city that was redeemed?

Answer:—The child Jesus, fulfilling the words of Simeon, Luke, ii. 34, “Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.”

Question:—What are the stones of the building of the city?

Answer:—They are the bodies of men, the twelve tribes being the foundations: the precious stones being compared to their bodies, they being transparent.

Question:—How many stones are there in each foundation of the building?

Answer:—Twelve thousand.

Question:—What causes these stones to differ?

Answer:—The different spirits, according to their births with the life that was hid with Christ, in God, which causes the bodies of every tribe to differ in their degrees of transparency: so that the city needs not the light of the sun, nor of the moon, for the Omnipotent is the light of their temples, and their lives dwell in it.

Liverpool, 30th of 9th Month, 1837.

MARGARET WILLIAMSON inquires concerning Luke, xv. 8, 9: “Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.”

Question:—What are the nine pieces that she did not lose?

Answer:—They are the nine virtues spoken of in three different books, Matthew, v. 3—11: “Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peacemakers : for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake : for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." 1 Corinthians, xii. 7—11 : " But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues ! but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Galatians, v. 22, 23 : " But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Such the law condemns not, touching the salvation of the soul.

Question :—What is the candle ?

Answer :—It is the spirit. Proverbs, xx. 27 : " The spirit of man is the candle of the Lord, searching all the inward parts of the belly."

Question :—What is the light that proceedeth from the candle.

Answer :—It is the understanding, which is received from the attraction of the candle.

Question :—What is the house ?

Answer :—It is her body, which is called the field, or garden, and the spirit being put within brings it into Paradise. 1 Corinthians, vi. 19 : " Know ye not that your body is the temple of the Holy Ghost."

Question :—How does she sweep it ?

Answer :—She sweeps it by the command of God ; which is the interpretation of that which is recorded in the scriptures, from all things which it forbids.

Question :—What is the tenth piece that she lost and for which she seeks diligently ?

Answer :—It is the life of her natural immortal body, which she caused her husband to lose, by giving him the evil.

Question :—Where does she find it ?

Answer :—She finds it by the house being clean swept ; and all things removed which defiled the house ; it being then made fit for her spirit to dwell in, as her spirit cannot dwell where evil is which causeth it to dwell at the outside of the garden till evil be taken away.

Question :—Who are her friends ?

Answer :—Read John, xv. 14 : “Ye are my friends, if ye do whatsoever I have commanded you.” But through the distance of the time, it not being the sixth day, they did not obtain to the immortality, but to incorruption.

Question —What is it that makes man and woman immortal.

Answer :—The Spirit of God dwelling with their spirits, within their temples or bodies, making them of him, fulfilling his words in Ezekiel xxxvi, 27, “And I will put my spirit within you.” John, xv. 5, “He that abideth in me and I in him, the same bringeth forth much fruit.”

Question :—Who are her neighbours ?

Answer :—Those who repent while they are living, and had not the faith of their bodies ; but seek for the common salvation of their souls, that they may be raised incorruptible at the first resurrection, they being the neighbours of the incorruptible, (which are those who lost not their faith.)

Question :—Who are the servants ?

Answer :—They are they whom the enemy is bound from for a thousand years, these are all friends, servants, and neighbours to the immortal she having eternal life dwelling within her natural immortal body. The first Eve being made mortal, lost the one piece, but the latter Eve being made immortal, finds it. Taken from the mouth of John Wroe, by William Tillotson.

Liverpool, 30th of 9th Month, 1837.

CHARLES ROBERTSON is desirous of the interpretation of the following passages, if it please the Lord to give it.

Romans, v. 13, 14: "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

Interpretation:—The command being unto Adam, before he had received a soul, (he then having the spirit of man, dwelling inside of his garden, or body, being a part of Paradise; his spirit being immortal, lower than the angels), which command was, that he should not touch the tree of the woman in its unclean state; therefore the spirit became disobedient, by touching the tree in its uncleanness, and received a soul of the same, where Satan's seed was, and where he had power to attract: which evil drove the spirit of man out from the garden or body, which was a paradise, and the spirits of his offspring became chargeable unto God, after the similitude of Adam's transgression. Then God gave the first-born of the cleanness of the tree of the woman, the body being called Jesus Christ, even the fruit of the soul, which was the blood, for the transgression with which Adam charged God, in giving him the woman; (Micah, vi. 7.) and he went and preached to the spirits which were disobedient, before the days of the flood, which was before the law was given by Moses.* But when the law was given by

* Being no law, there was no transgression, but the death of the body; but yet the spirits were shut up in prison, till the first resurrection; but the soul was under no transgression, because there was no law given to it. Romans, viii. 20: "The creature (Adam) was made subject to vanity, (or evil,) not willingly," and yet a figure of him to whom vanity or evil should be made subject, which was Jesus Christ. Romans, v. 14.: "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him who was to come."

Moses, it was given to the living, that the soul that died impenitent should die under the sentence of the second death, having no spiritual body, till the final resurrection.

1 Peter, iv. 6 : “ For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

Which were the disobedient, of them that had not repented that they might be judged according to men in the flesh, at the first resurrection ; and at the final resurrection live according to the spirit, being raised with incorruptible bodies, subject to the angels that fell not.

1 Corinthians, v. 5 : “ To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”

Those that die impenitent are as the tree that falleth ; so it findeth judgment at the first resurrection, that they may be judged according to the deeds done in the body, till the final resurrection: that the accused and the accuser be brought face to face ; that the soul, being raised incorruptible, should live according to the spirit, they being spirits before they received bodies, to attract the fruit of the soul, to be the life of their bodies. “ For until the law sin was in the world, but sin is not imputed when there is no law.” Taken from the mouth of John Wroe, by Margaret Williamson.

Brandy Carr, 10th of 10th month, 1837.

SATAN attracted and wrought on the evil that was on the tree of the woman, until it brought forth its seed, and she sowed it in her evil state, which was the eating of the evil, yet God permitted it not to grow, lest Satan should have a temple to dwell in ; and when she saw that she brought forth no children, she persuaded the man to touch the seed of the tree in the same state ; he then became as she was, made subject to vanity, not

willingly ; but that the power of God should be made manifest ; then they sowed their seed together, and God fixed a flaming sword against it, (which was the evil, till it be taken away,) lest they should eat of the fruit of the tree of life, and their bodies live eternally, before it was taken away, as the woman's seed Jesus. "Adam was not deceived, but the woman being deceived, was in the transgression." 1 Timothy, ii. 14. Therefore God gave him power over that which he accused with causing him to transgress and that the desire of her should be towards him, and he should rule over her, till the evil was taken away.

The soul of man was not in the transgression, until the law came, but, the soul of the woman, in eating of the evil, and giving unto her husband, through the influence of Satan being in the transgression ; but yet no law against her, until it was given by Moses, that the soul that did it, the body should die, it being equal with the transgression of the spirit of Adam, which sinned before the law was given to the soul : and these were the transgressions of the souls, envy, strife, and malice, one against another, through the attraction of Satan working on the fruit of their souls, which is the blood, filling the bodies of men with all manner of diseases : and because the Spirit of the man had hearkened unto the woman, his candle went out, and the ground of his body became as thistles and briers unto him, the ground being cursed until it returns to the earth. Read 2 Esdras, iv. 41, "Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months if the womb may keep the birth any longer within her ? Then said I, No, Lord, that can she not. And he said unto me, In the grave, the chambers of souls, are like the womb of a woman." The Spirit of Adam was in the transgression in hearkening unto the woman ; for God gave him a law, saying, Thou shalt not eat of the tree which is in the midst of the garden, and the spirit of every one that ate of the tree in its uncleanness was shut up in prison, until the law was given unto Moses, and that after the law, the soul that sinned and repented not, the body should die,

the soul being under the sentence of the second death. Then God remembered the woman, and gave the fruit of seed of the soul of the woman, of the tree which man was not forbidden to eat, which was the cleanness of the woman, of which the blood of Jesus was the fruit. So the fruit of the soul was given for those that are in the chambers of the grave, for the souls that have repented though they are lying in the chambers of the grave, under the altar: (Rev. vi. 9, 10, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?") that they may be raised incorruptible at the first resurrection, and to those that had not repented, at the final resurrection; and fulfilling Peter's words, He went and preached to the disobedient spirits which were shut up in prison, which were the spirits of the souls of them that were not under the law. The blood of Jesus was given for the transgressors, and his body for the living, who sought for the root, branch and seed of evil to be taken from them, a place without sin, that where he was, they might be also: that he would send a branch of his spirit, and they should dwell in it, that it should be a tabernacle by day, and as the flame of a fire by night, till the mortal life was swallowed up in immortality: for the old world is reserved till it be destroyed with the flames of fire, it being one of the old heavens, which is to vanish away as a scroll. And this is the wisdom that has been sealed up, from the foundation of the world, but is now revealed to those who seek out for the wisdom which cometh down from God: so he that seeketh for this wisdom, his body shall live, it shall not die. For the body of the woman's seed is bread to the living, that they may put on immortality, and the fruit of it, (which is the blood,) is drink for the dead, that they may be raised incorruptible. Taken from the mouth of John Wroe, by William Tillotson.

Brandy Carr, 16th of 10th month, 1837.

THE difference between the redemption of the body and the preserving of the soul, is as a man coming out from the light of the night, and the sun in the mid-day in its brilliant shining. So those that seek the preserving of the soul, from the second death, without the body, walk in the light of the night, and not in the darkness; for Jesus took not on him the nature of angels, but the seed of Abraham, he being the true light of the night, without the other Spirit, and not of darkness; but they that seek neither are in the dark of the night. He that repenteth and believeth, and forsakes the evil, and is baptized, walketh in the light of the night,—the same preserves his soul at the first resurrection, to take an incorruptible body, as the angels. So the reading of the word of the life of the body puts out the other light; so they are thoroughly blind, through the brilliance of the sun; so when they come to the articles of the law, they stumble; but he that can see the sun in its brilliance, without a vail, will not stumble at any part of the law; dividing the whole of the laws into twelve articles, and making circumcision the eleventh, and the wearing of the beard the twelfth; being neither circumcised nor wearing the beard bringeth forth a vail before the eye, so that they cannot see the sun in its brilliance; but he that does see it acknowledges he was blind, and desires to be circumcised and wear his beard, that he may see the law without a vail. And leaving any one of these laws out bring them to say, Lord forgive me the sin of that law; but he that receiveth the whole of them laws, as being under them, and seeks for the root, branch, and seed of that which causeth them to break that law to be taken away: then God looketh down upon them, as he looked down upon Mordecai and the Jews; for Jesus said, If that wicked judge, which regarded neither God nor man, avenged the widow, which cried at his door; how much more would his father avenge them that cried day and night for their lives? But under the common salvation, as long as man lives in

his mortal life, he has to ask for his daily bread, and to be forgiven his trespasses, he being under God's adversary ; but where the adversary is taken away, there is no need to say, Forgive me my sins. Then hear, O man ! art thou justified by asking for sin to be taken away, and then asking to be forgiven after it is taken away ? And those who walk in the light of the night, seeking the common salvation, God will grant them their request touching it, they appearing at the first resurrection, with incorruptible bodies as the angels ; they seeing those souls that have neglected to walk in the light of the night, and chused darkness rather than light, without bodies, turned back again into the chambers of the grave, till the final resurrection. 2 Esdras, iv. 41. "Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if the womb may keep the birth any longer within her ? Then said I, No, Lord, that can she not. And he said unto me, In the grave, the chambers of souls are like the womb of a woman." When God shall prove who is the creditor and debtor, to pay the debt of debtors, Luke, vii. 41, 42, which they unworthily committed one against another, Matthew, xii. 31, 32 ; and bring the accuser and the accused * face to face.

Brandy Carr, 22nd of 10th month, 1837.

"AND Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam there was not found an help meet for him." Gen. ii. 20. Interpretation :—Adam was immortal when he gave names to all cattle : his spirit with the spirit of the female, dwelling within his temple, they dwelling in the Spirit of God.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept : and he took one of his ribs, and closed up the flesh instead thereof." Gen. ii. 21. Interpretation :—The Lord drew his spirit from Adam,

* Satan and man.

that which he dwelt in,* which was the piece which was lost, then he slept. And God formed the woman out of the ground, and made her a living soul, with a heart of blood, and he took a rib out of Adam, and then closed up the flesh instead thereof, which rib was the spirit of the woman: and he placed it before the woman, and it attracted the blood of her heart, to circulate to and fro in the flesh and work the members of her body. So the spirit of the woman is of man, and man is of God, they being made complete in his perfect image, and it was the sixth day, each day being as a thousand years. But when the serpent had beguiled the woman, to cause the man to touch the evil of the tree, he then became of that evil, and it drove him out of the garden, so that he was no more immortal, but became mortal, the son of Satan, to which the evil of which he took adopted him.

Question:—What is the piece that the man lost?

Answer:—It is the Spirit of the man being driven out of the garden, from the immortal life to the mortal.

Question:—What is the immortal life of the body?

Answer:—The Spirit of man dwelling within his temple.

Question:—What is the mortal life of the body?

Answer:—The spirit of man abiding at the outside of his body, which is called the garden or field.

Question:—What is it that causeth the body to be dead?

Answer:—The spirit that attracted the blood to be the life of it returning to God who gave it.

Question:—Where does the soul go?

Answer:—It sleeps “in the chambers of the grave,” (2 Esdras, iv. 41,) either in happiness or misery, till the final resurrection, till it please God to let go the spirits, to raise them incorruptible.

Question:—What is mortal man abiding in the vine?

Answer:—As the wild olive is grafted into the natural olive, and the natural olive into the vine, so the Gentiles were grafted into the Jews, and the Jews into

* Then he became liable.

Christ; but as a wild olive which is grafted into a natural olive, and yet bears wild olive berries: and as a natural olive into a vine, yet bears olive berries according to its nature; so the Gentiles though they are grafted into the Jews, still bear not fruit of the law, by not keeping it: and the Jews, though they be grafted into Christ, still bear not fruit of the vine, nor of the law, by not keeping it, which causes their bodies to die. But when the vine is grafted into the natural olive which is the law, it will no more bear of the olive, but of the vine. Though it is wrote in the law, keep my law, and ye shall live. (Lev. xviii. 5.) So they were both grafted in that they might obtain mercy for the redemption of their souls till the time that the words of Ezekiel should be fulfilled, xvii, 5. "He took also of the seed of the land, and he planted it in a fruitful field, he placed it by great waters, and set it as a willow tree, and it grew, and became a spreading vine, of low stature, whose branches turned toward him, and the roots thereof were under him, so it became a vine, and brought forth branches, and shot forth sprigs." So it is the natural olive of the covenant which the vine is to be grafted into, that it bear fruit of the vine, of the law of the immortality of their natural bodies: fulfilling the words of Jesus, "The life is more than meat, and the body is more than raiment, (Luke xii. 23); and the parable of Jesus, "I am the vine, ye are the branches; so the vine was put into the olive; being placed as the willow tree, which became a vine through the graft of the vine being put within it; so it bare no more fruit of the olive tree, which is set the resemblance of the mortal life, but of the vine; which is set resemblance of the immortal life. But before this could be obtained there was one dispensation to pass on, for the natural olive to be grafted into the vine, with the wild olive, that they might obtain the redemption of their souls at the first resurrection; but the Jews left their own olive tree, which was the law, and refused to be grafted in; but them which were grafted in with the wild olive, if they had not become wild, like unto the wild olive, they had been ready for the vine to have

been put within them : but now the Spirit which is 'hiloh, must go from the east to the west, and from the north to the south, to gather together the first-born of the families of the natural olive, which is hid amongst the Gentiles, they being the heirs of the covenant, and graft into their own olive stock, the law of the covenant. For within seventy years that I set my hand a second time to gather them, I will make a full end of them ; their iniquity shall be sought for by the Gentiles, but shall not be found, for this is the covenant unto them, Every man that gives me his whole heart, I will take away his sin, and his iniquity shall not be found, with that man that gives me not his heart ; for every man which holds not back his heart from me, I will give him the utmost parts of the earth for his inheritance, and he shall dwell in my Spirit, till he has fulfilled all my righteous acts ; then he shall obtain the immortal life of his body, because he is of me.

Question :—What is the state of those who seek only for the common salvation ?

Answer :—They have not the knowledge of the life of the natural immortal body, but that their body will die, that their soul may be raised incorruptible at the first resurrection.

Question :—What is the incorruptible body ?

Answer :—It is not that body which is laid down, but the spirit which ministered to that body in its mortal life. God causes it to raise the soul with an incorruptible body, dwelling in that spirit, making it as the angels, the spirit making that body spiritual.

Question :—What is the difference between those that die under the common salvation, and those that die under the great salvation of the immortality of their natural bodies ?

Answer :—The latter has sought for the piece : but, the sixth day not being come for her to find it ; so she lost not the faith of the piece, neither would she let the world persuade her out of it, she not finding it, the body dies ; but the faith is still alive, with the spirit ; and the soul still crieth under the altar to be avenged on the enemy of the piece that was lost : and the spirit

returning to the soul at the first resurrection, raises the soul from its sleep with an incorruptible body, with that spirit dwelling within it, they dwelling with the piece that was lost, which is the Spirit of God, made equal with the seraphims.

Question:—What is the state of just men made perfect?

Answer:—They seeking to keep the commands of God, God openeth the door of their tabernacle which is their body, and he causeth their spirits which attracted their blood to be the mortal life of their body, to enter in, and swallow up their mortal lives, and make the life of that body immortal. These are just men made perfect before God. These being a part of the different mansions in the heavens and in the earth. Taken from the mouth of John Wroe, by William Tillotson.

Brandy Carr, 4th of 11th month, 1837.

Inquiries from Charles Robertson, and answers thereto.

QUESTION:—Eccles. iv. 7. "Then I returned, and I saw vanity under the sun."

Answer:—Which was the branch of Jesus when he returned, he saw vanity put under the sun.

Question:—Verse 8. "There is one alone, and there is not a second; yea, he hath neither child nor brother; yet there is no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail."

Answer:—This is Satan or Lucifer, which is called by many fictitious names, but he is one alone, though he overcame the spirits of men before they came to attract the blood to be the mortal life of the temples, which temples, if found in obedience, were formed for them to dwell in: but Satan has deprived them, and yet not satisfied, because he wanted to dwell with them in their temples, and be above the angels, that he might be immortal, like unto God; but man was driven out

of the temple, and God cursed it, and said, Cursed is the ground for thy sake; thou wast taken out of the dust and to dust shalt thou return. So Satan was still alone, being a spirit; there was no temple found for him to dwell in; yet was he not satisfied, because of these men's bodies returning to dust, and he having no possession in them. And though he holds the souls of those that obedience was not found in, at the final resurrection God will let go their spirits, and raise their souls with incorruptible bodies, dwelling in the spirits called man, making them spiritual bodies, which cannot die, they being immortal, put in subjection to the spirits which kept their first estate.

Question:—Verse 9. “Two are better than one; because they have a good reward for their labour.”

Answer:—It is Michael, the Archangel, dwelling in the seed of the woman, sending forth his branch, the life of his brides, which is hid with Christ in God, which he will make manifest at the first resurrection, having for them that had repented while they were living, a spirit for their spiritual bodies to dwell in, they being many, yet dwelling in the Spirit of God in Christ Jesus. And for the living, he will dwell with their spirits, within their temples, making their natural mortal bodies immortal; fulfilling his words, “Two are better than one.”

Question:—Verse 10. “For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.”

Answer:—Satan hath not a natural body to dwell in, but he is a spirit and is alone, and seeketh to destroy those that minister to the mortal bodies, to be the life of them, he being the officer of them, accusing them day and night before God. So those that are tempted by him, though they fall, he is alone; he cannot help them up; their bodies return to dust, though they have repented, by returning to him that is not alone, who will give them a spirit for their souls and spirits to dwell in, making them perfect angels, so evil is alone, and there is not another, and all they that are par-

takers of it, while they remain with it are alone, there is no one to help them, because he is never satisfied.

Question :—Verse 11. “ Again, if two lie together, they have heat : but how can one be warm alone.”

Answer :—He that dwelleth in the vine, lieth in the Father and the Son, they sending their Spirit for the mortal bride and bridegroom to dwell in, to prove to men and Satan that they are not alone.

Question :—Verse 12. “ And if one prevail against him, two shall withstand him ; and a threefold cord is not quickly broken.”

Answer :—If Satan that is alone shall come against the mortal bride and bridegroom, then the Father and the Son, which are two, shall withstand him, till they have fulfilled the scripture, and their mortal bodies made immortal, they being the threefold cord ; for he that abideth in the Father and the Son, he that is alone is put in subjection, and must obey, as he obeyed the Son, in the Father.

Question :—Verse 13. “ Better is a poor and wise child than an old and foolish king who will no more be admonished.”

Answer :—The life of a child is the blood, and the Spirit is the life of it, through the attraction, for God sendeth it to be the mortal life of the body of the child, whether it be of the disobedient spirits, of them which kept not their first estate, or of them which were not in disobedience, but kept their first state, which are the heirs of the immortal bodies after they have kept the law and testimony, which is to be fulfilled during their mortal lives, which the bridegroom left for the bride to fulfil. So the blood which is the mortal life, will be swallowed up in immortality, the Spirit of the Father and the Son being put within their spirits within the temple which they were heirs of, making their bodies the immortal bride, making them of three persons. So that the immortal during their mortal life are poor, because they are not of the old world, neither do they claim the riches of it, which makes them wiser than the old and foolish king ; after

the mortal life, which is the old world, he will no more be admonished, though he was the king of it, but having no one with him to help him, he falleth, neither is he able to help another up.

Question:—Verse 14. “For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.”

Answer:—After Satan has been bound a thousand years, which is one day, he then cometh to reign again, and all they that are born in his kingdom, become poor, by losing their mortal bodies.

Question:—Verse 15. “I considered all the living which walk under the sun, with the second child that shall stand up in his stead.”

Answer:—Which means instead of Satan. They that receive the second child shall have the Spirit to dwell in, which brings them as a little child, wiser than him that is alone; and he shall withstand him, for he is the other Comforter which should come to redeem their mortal bodies, to be immortal.

Question:—Verse 16. “There is no end of all the people, even of all that have been before them: they also that shall come after shall not rejoice in him.”

Answer:—They that shall be born after Satan's kingdom shall not rejoice in him that is alone, seeing he hath no one with him to help him, because he still refuseth to be admonished: yet there is no end of them that have been born in his kingdom, they being the two debtors, the spirits of those that should be heirs of the salvation of their souls, which repented during their mortal life, that their souls should receive an incorruptible body at the first resurrection for their spirits to dwell in, they being made heavenly, but the souls of the other debtor taketh not a body for the spirit to dwell in till the final resurrection, that the accused and accuser be brought face to face before God, so that God seeing that the accused has nothing to pay off his debts with, shall let go the disobedient spirits, which shall raise their soul with an incorruptible body, they dwelling in the spirit called man, being put in subjection to the heavenly bodies who repented during their mortal

life. "Thou sendest forth thy spirit; they are created : and thou renewest the face of the earth." Psalm, civ. 30. "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters, shall return to their former estate, then thou and thy daughters shall return to your former estate." Ezekiel, xvi. 55. And these are the different mansions : (John xiv. 2,) the spirits of those that were to be heirs of the salvation of their souls, and receive heavenly bodies at the first resurrection; and they which repented not, at the final resurrection, put in subjection to them : and the heavenly bodies which lost their mortal bodies, put in subjection to men made perfect, who lost not their mortal bodies, but had them made immortal; they being put under the natural immortal bride and bridegroom, so that the incorruptible is also made subject to them; because they lost not their bodies.

Question :—Luke, viii. 27—33. "There met him a man which had devils, who said, What have I to do with thee, Jesus, thou Son of God, I beseech thee torment me not, (for he had commanded the unclean spirit to come out of the man). And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him."

Answer :—It was the attractions of Satan which are many, for every evil thought is from him, and they being many, made the man mad, but he commanded that these attractions should come out, so that he should not attract the evil which was within the man, for if there was no evil in the man, Satan could not attract the man; but the Lord rebuked him from attracting the evil, for though there was evil in the man, he should not attract it, which fulfils where it is wrote in the scriptures, "Art thou come to torment us before the time." So here the devils knew that there would a time come that the evil would be taken from man, that Satan would have nothing to attract; and even to those from whom the evil should not be taken away, which are the aliens, but that even his power should be

bound from them a thousand years as he was commanded to come out of the man, which came to have his senses.

Question :—Matthew, xviii. 1. “Take heed that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.”

Answer :—He spake unto those spirits and souls which should be heirs of heavenly incorruptible bodies, though they should always behold the face of the Father in heaven, that they should not despise these little ones, which are less esteemed in the eyes of the old world than they. Again he says in another part of the scripture, “But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea.” (Matthew, xviii. 6.) They being the heirs of the earthly bodies being made immortal ; their bodies possessing the life of both heaven and the earth, and all things put under them.

Question :—Revelation, xvii. 8. “The beast that thou sawest was, and is not ; and shall ascend out of the bottomless pit, and go into perdition ; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.”

Answer,—He “that was,” is Satan ; “and is not,” meaneth the thousand years that his power will be taken away from the aliens, “and yet is,” because he will ascend out of the bottomless pit, and continue for a little season, which is the time he is bound before the six thousand years : and they who have been born during the time he has been bound, and in his kingdom, he shall go into perdition, whose names are not written in the book of life, and by them shall he encompass the camp of the saints and the beloved city, which is the children of the bride and bridegroom. “And fire came down from God and destroyed them, and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall

be tormented day and night for ever and ever." (Rev. xx. 9, 10,) seeing he has no temple to dwell in, nor to attract, so there is no place found for him, neither to hurt nor destroy any more, neither in heaven nor on earth. Taken from the mouth of John Wroe, by William Tillotson.

Brandy Carr, 16th of 11th month, 1837.

THIS morning as I laid in bed, there was a sheet transfigured before me, with these words written in it, "No man can come unto me except the Father draw him." John, vi. 44. I meditated how this could be, that no man could come unto him unless the Father drew him; I then felt I was in the Spirit, and I heard a voice speak unto me, which said, All men who are marred by the uncleanness of the tree, are debtors and creditors one to another. I thought, in my inward man, How is it that we have above one creditor, which is God? So the Spirit said unto me, Those who are joined in my covenant, if they be debtors to any of their brethren, let them go unto their creditors, and agree; and if they cannot make them a recompence, say, Forgive me what I am indebted to thee, seeing I have nothing to pay thee with, but if I have anything wherewith I can pay thee, whether it be money or goods, that will I give thee; if not, I would have thee to forgive me, that the magnet may draw me into his Spirit, that I may dwell in it, and do his will. When we signed his covenant, did not God forgive us our debts? So now if there be any evil in me, and I have offended thee by it, forgive me; that the magnet of his Spirit may be with me. After this sight I saw many in the house of Israel, acknowledge one to another that they were debtors and creditors one to another, in hard speeches, which no one could understand but each their own hearts, who they were hinting to; so their hearts testified one against another; and from those in whom this obedience was found it removed the evil, and the magnet drew them into the Spirit, and they abode in it, all glorifying God in the

Highest, having no malice one against another. They that have malice against others cannot love God, neither will the magnet draw him, but the magnet of the evil power will draw him to dwell in the evil spirit; so that his whole spirit, soul and body dwelleth in it, he representing the very Devil himself, till he becomes mad, and loses his reason, and cannot be tamed, till the spirit of man be taken out of that evil spirit, from attracting that body, so that it becomes dead, and the soul remaineth with it, with Satan, till the first resurrection, that it give account of the deeds done in the body, being found without a spiritual body, on the left hand; it is then turned back again into hell, till the final resurrection, that God shall sit in judgment between the accuser and the accused, seeing that they have nothing to pay with; he then will forgive them their debts, by giving them their spirits to raise their souls incorruptible, being put in subjection to the angels that kept their first estate, higher than Adam was, because they are not liable to fall again, they having spiritual bodies. If a debtor go unto his creditor, whether it be temporal or spiritual, and wishes to reconcile himself to that creditor, and that creditor will not hear him, then remember that God shall hear him, and shall plead his cause, and shall forgive him that debt; because the body of Jesus is in the place of that creditor, who would not hear him,; and he who would not hear him has become God's debtor. Now this is what I have heard and seen during the time I was in the spirit. For every one who has joined the covenant of the immortality of their natural bodies, the moment they sign their former debts are forgiven; but yet for all this they could not come into the Spirit, to dwell in it, so long as they had any thing in their heart against any one, whether it was brother or sister. Taken from the mouth of John Wroe, by William Tilotson.

PRIVATE COMMUNICATIONS, 1838.

Painswick, 12th of 3rd Month, 1838.

MARGARET WILLIAMSON desires to know the explanation of the following words: "Ye are of your father, the devil; and the lusts of your father ye will do." John viii. 44. "O ye generation of vipers." Matthew, iii. 7; xii. 36.

Explanation:—God formed man out of the dust, and made him to be immortal. "God created man to be immortal, and made him to be an image of his own eternity;" (Wisdom of Solomon, ii. 23,) and breathed into him spiritual breath; which was the spirit of the man and the woman, dwelling in one temple.* "And gave to him a body without a soul, and breathed into him the breath of life, so that he lived before thee." 2 Esdras, iii. 5.

* And yet a temple for the Spirit of God, with the spirit of man, when he is created. "This shall be written for the generation to come; and the people which shall be created shall praise the Lord." Psalm cii. 18. Which was proved by the body of Jesus, when he put on immortality; by the Spirit of God dwelling with his spirit, within the temple, proving that the Father was in him, by all that saw him acknowledging him to be the Lord; fulfilling his own words, saying, "All power is given unto me, in heaven and in earth. Matthew, xxviii. 18. He possessing the life of the earth and the heavens, which has been hid with Christ in God. Colossians, iii. 3. Which is the life of the mortal bride and bridegroom, until her natural body should be created immortal. But, during the six thousand years, man is commanded to put away the doings of the evil; not that the evil could be put away until the sixth day; fulfilling Paul's words, "He that now letteth,

God caused a deep sleep to fall on the body of the man, and while he was asleep, took a rib out of him, it being the spirit of the woman, (being the candle of God;) he closed up the flesh instead thereof. The devil was permitted to come into the garden, which was the body of the woman, (before the body received the life of the spirit of the woman,) she being made with a soul, evil being placed there to prove man and Satan, and the fruit of that soul was the blood. God placed a refiner in her body, that it should refine the evil from the good, that it should become the pure seed of the land, the wheat of the field; yet her body was dead, as though it were earth, and the spirit was brought to it, to cause the blood to circulate, to give life to it; God placed it at the east of the garden of which her body was made, and it gave life to the fruit of the soul, (with the evil) which caused the blood to circulate, which was the life of the flesh while the spirit was with the body. But the evil being there, Satan attracted it, which caused a burning lust, which caused her to eat of her own fruit, by it flowing into her fountain; according to the Scripture, she took of the fruit and did eat. Satan then attracted her evil, to entice her husband, who was immortal, to touch her, which he did, and became mortal, a living soul, blood being the fruit of that soul, having the good and the evil mixed, as salt water and sweet water running into one vessel. His spirit, which is the candle of God, then being driven out of the garden the immortal light of it went out; it being placed at "the east of the garden," attracted his heart and gave heat to the blood, and it circulated; as fire attracts wood and causes it to

will let until he be taken out of the way." 2 Thess. ii. 7. "The servant abideth not in the house for ever, but the son abideth ever." John, viii. 35. "He shall be cast out of his grave like an abominable branch." Isaiah, xiv. 19. For as the viper is brought forth enclosed in a skin, which breaks open on the third day; which is set typical of Israel, in the third dispensation, receiving the partial redemption, by the evil bursting out of them; and they entering into the spirit, which shall be a tabernacle unto them by day from the heat, and a tabernacle unto them by night from the cold.

burn, so did the spirit of Adam cause the heart to give circulation to the blood, to be the life of the flesh, he was then liable to be attracted by Satan to overcome him, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Romans, vii. 20. Which fulfils the words of Jesus, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matthew, xv. 19. "Every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished bringeth forth death." James, i. 14, 15. She then brought forth her first-born, Cain, made of their uncleanness, her seed not being divided from Satan's, and fulfilling Jesus's words, "Ye are of your father the devil, and the lusts of your father ye will do." John, viii. 44. The refiner being placed in the woman, it purified her seed from Satan's. Adam and Eve then sowed their seed again, and she brought forth Abel; her seed being the cleanness of her tree, "the seed of the land." Ezekiel, xvii. 5. "The wheat of the field." Matthew, xiii. 24, 29. Adam's seed being the tares, fulfilling the words, "Ye generation of vipers." Matthew, iii. 7; xii. 34. Fulfilling Jesus's words, "Some envious man hath done this." Adam being an instrument in the hand of Satan. This is a true interpretation of them being created male and female. Taken from the mouth of John Wroe, by Margaret Williamson.

Liverpool, 4th of 4th Month, 1838.

I SAY in the name of God, All persons not numbered in Israel, stealing any thing from his neighbours; if he or she who stole it return it personally, that person is to receive it again. "If the wicked restore again the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall not die." Ezekiel, xxxiii. 15. Taken from the mouth of John Wroe, by John Hill.

Liverpool, 6th of 4th Month, 1838.

"A CERTAIN man had two sons." Luke, xv. 11. The certain man is God; they were with him in heaven, before they came to be the life of their bodies. The two sons are, The house of Israel, the younger of them the former Israel, who said but did not, and returned by repentance. "And the younger said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." The dividing of the goods were their inheritance. The youngest, a mortal life, and an incorruptible life. "Say thou, Thus saith the Lord God; shall it prosper; shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? It shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted, shall it prosper? Shall it not utterly wither, when the east wind toucheth it? It shall wither in the furrows where it grew." Ezekiel xvii. 9, 10. The elder, the woman's seed Jesus, a mortal and an immortal life. "He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs." 5, 6. "And not many days after the youngest son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country:" (Luke xv. 13-15. The woman in her unclean state. "I know thy works and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith." Rev. ii. 13,) And he sent him into his fields to feed swine. And he fain would have filled his belly with the husks that the swine did eat: (which was the gospel,) and no man gave unto him. And when he came

to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ; I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son ; make me as one of thy hired servants.* And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion and ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants. Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet. (The ring is circumcision. The shoes are the law and gospel.) And bring hither the fatted calf, and kill it : and let us eat and be merry," (rejoicing in heaven.) Luke, xv. 13—23. "Now his elder son was in the field, (in the loins of his mother ; the field being the body of the woman,) and as he came and drew nigh to the house he heard music and dancing," (with the Gentiles, at the destroying of his mortal life, he refusing to go into the house, by saying, If it be possible, let this cup pass ; which was death, which was the earthly house.) xv. 6. Taken from the mouth of John Wroe, by Joseph Blinkhorn.

Liverpool, 7th of 4th Month, 1838.

QUESTIONS of John Wroe, and answers by Joseph Holgate.—

Question :—What was done in the two first dispensation ?

Answer :—The offering of sacrifices.

Question :—What was done in the third ?

Answer :—In Isaiah, xl. 3 : ' The voice of one crying in the wilderness, prepare ye the way of the Lord ; make straight in the desert a high way for our God.'

* As the angels.

This messenger is for the bringing in of the Gentiles by baptisms and repentance: the wilderness being the fallen state.

Question:—Was there any circumcision in the wilderness in the time of Moses?

Answer:—No.

Question:—So there is none under the dispensation of repentance, for Paul says, "We are of them that believe to the saving of the soul." Heb. x. 39. If the root, branch, and seed of evil be taken away, what is there left?

Answer:—Nothing. Now the next messenger is for the ingathering of Israel, which in Malachi, iii. 1: "Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of hosts. But who may abide the day of his coming, and who shall stand when he appeareth?" They whom the root, branch, and seed of evil is taken from. The first messenger has no covenant, but one crying in the wilderness, "Prepare for the saving of the soul." The second messenger has the covenant of the life of the body, which is the Lord suddenly coming to his temple, which is the body.

Question:—The Lord has shewn me this morning that ye teach men to repent and be baptized: when the first messenger came it was repentance, but not so with the second; did not Alexander draw thee to show the two doctrines?

Answer:—I did not hold the doctrine.

Question:—How was it that Alexander nearly conquered thee?

Answer:—I acknowledge it.

Question:—If thou teach for the root and branch and seed of sin to be taken away, what is there to remain?

Answer:—Nothing.

Question:—Then if there is no need for men to repent, they are not to be weary?

Answer:—No; but like the importunate widow, (Luke, xviii. 1—8).

Question:—Remember the widow and the unjust judge. What is to be done to the man that neglects his prayer?

Answer:—He that does it in ignorance is free; but if wilfully, he is left in the hand of the Lord.

Question:—Let us make a comparison: If a wheel of an engine have a cog broken, what is to be done?

Answer:—The wheel is taken out and a fresh cog put in.

Question:—If the wheel be damaged so that a fresh cog cannot be put in, what is to be done?

Answer:—It is cast aside.

Question:—Thus saith the Lord, So shall the man's body be thrown in the grave. Dost thou mean to teach men to repent and be baptized?

Answer:—No.

Question:—Dost thou then preach this,—That the cause of the offence be taken away?

Answer:—Yes.

Question:—Thus saith the Lord, Go and do so, and not only thee but all others. Hast thou heard of children being anointed in the womb; did thou see it?

Answer:—No.

Question:—Thou wast not there. Thus saith the Lord, Every child that is anointed in the womb shall inherit the kingdom. And every man that has the law and turns to the gospel, or has the gospel and turns to the law, and although he is not a doer, if he dies, not losing the faith, (Rev. ii. 13,) he shall be shod with the law and gospel, and shall become joined to the living God, and shall minister to the inward court. These are the prodigal son; once dead, but now alive. But he that keeps the commands of God, the same shall inherit the kingdom of God. Now, Joseph, what is the court.

Answer:—There is the inner court and the outer court: the outer is the incorruptible life, the state of the angels; and the inner, is the Spirit of God, with the spirit of man, dwelling within the temple.

Question :—Thus saith the Lord, There shall be as many different robes as there are stars of the firmament. And he that returns as the prodigal son shall have the best incorruptible robe. Which is the spirit raising the soul with an incorruptible body. These are the different mansions :—He that desires the salvation of the soul, by offering of animals, which is the obedience of the law ; or the gospel, which is shewn by bread and wine ; when God shall let go the spirits of either of these, their souls are raised dwelling in spiritual bodies, and are as the angels. But the wicked—Their souls shall dwell in their spirits. The spirits of those that have been disobedient, will raise their souls with an incorruptible body ; they being put in subjection to the angels which kept their first estate,—higher than Adam was, because they are not liable to fall any more. The lowest mansion is those who are raised by the disobedient spirits, the souls dwelling in them. Taken from the mouth of John Wroe, by Joseph Blinkhorn.

MY Spirit shall cover the whole house of Israel, it being their tabernacle, till it be put within them ; though they dwell in many nations, yet shall they be gathered ; for where the carcase is, there will the eagles be also ; which is the spirit for them to dwell in, (Psalm, xxxiv. 7), and it shall destroy the righteous and the wicked, say I the Lord ; because the righteous said, They knew my word, but did it not ; and the wicked said, We will not have him to reign over us ; but unto those who have done it innocently, there shall be cities of refuge for them. For within seventy years from the day that I set my hand a second time unto the woman, for the ingathering of Israel, which was in 1792, shall Israel know that I have redeemed them. And they shall all come into my Spirit within a thousand three hundred and five and thirty days : not that they shall all enter into the spirit at once, for they shall increase and not decrease, for it is given unto them without measure, so that the fulness of the spirit cover them. These need

no prophet, for who can teach the spirit ; for then every one is his own member, one cannot teach another till the mortal life be swallowed up in immortality, they then being become all one member. And this is the seed which is spoken of in Ezekiel, "He took also of the seed of the land, he planted it in a fruitful field ; he placed it by great waters, and he set it as a willow tree, and it became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him : so it became a vine." Ezek. xvii. 5, 6.

Wakefield, 28th of 4th Month, 1838.

QUESTION:—Samuel Shaw of Leeds with the committee inquires if a leaf of a tree, or a part of an animal be a likeness ?

Answer:—It depends on the purpose for which it was designed. If a leaf, or the whole of the tree be put into a book to shew what name such a tree goes by, and is kept for no other purpose, it is not forbid ; but if it be in a picture, and hung upon a wall, to beautify a room, the same is forbidden ; neither shall ye have them on your raiments, or bed-linen ; and a part of an animal in the same manner, is not forbidden, but shall not be permitted in any other manner ; for any manner of a picture of any thing containing animal life, that is found in the house of Israel, shall be had in abomination before the Lord, or the likeness of any thing containing vegetable life, for any other purpose than to know them by their names.

Question:—John Bishop inquires about the 4th chapter of Ephesians. "He led captivity, captive ;" as the French Bible says, "He took those captains to heaven with him."

Answer:—The French Bible is right ; he went to preach to the spirits which were shut up in prison, which were once in disobedience in the days of Noah ; and those that had departed, repenting, he let go their spirits. "And many dead bodies of the saints

which slept, arose ; and came out of their graves, after his resurrection, and went into the holy city, and appeared unto may." (Matt. xxvii. 52.) To shew the resurrection. These he took into heaven ; though they were already in captivity, he led them captive, until they take an incorruptible body ; which will be at the first resurrection ; though the souls of them to whom the Lord gave the law of Moses, which lost not the faith of their immortal bodies, are still crying under the altar.

Question :—Joseph Holgate inquires where the soul of the son of the widow of Zarephath was, while his body was dead ; 1 Kings, xvii. 22. "And the soul of the child came into him again."

Answer :—The soul was in the body, but the fruit of the soul, which was the blood, was dead to the body. When the spirit returned to give heat to the fruit of the soul, the blood circulated, which brought life into the child.

Question :—Henry Brown, of Exeter, inquires about the four evils, mentioned in Private Communications, dated 23rd of 6th month, 1836 ; I command the whole house of Israel not to take wives or husbands, of those that have a natural issue, or have the evil, or have a leprosy, or have had the venereal disease. Can such, consistently with the command be joined together ?

Answer :—No ; but let them wait until that evil be taken away ; for if their parents did it in ignorance, it is neither they nor their parents, but that the power of God should be made manifest ; remember Jesus's words, when "His disciples asked him, saying, Master, who did sin, this man, or his parents ; that he was born blind ? Jesus answered, Neither has this man sinned, nor his parents, but that the works of God should be made manifest in him." John, ix. 2, 3.

Question :—Henry Hallet of Mosterton, inquires about the words, When the man partook of the evil, from the woman, he became a living soul. For it is said in Genesis, the 2nd chapter, and 7th verse, "And the Lord God formed man of the dust of the ground, and breathed into him the breath of life, and he became a living soul."

Answer:—He made an image out of the ground, he breathed into him spiritual breath, and it became the spirit of the man and the woman, within one temple, they having no souls. (2 Esdras, iii. 5.) He then formed another image out of the ground, and made within it a soul, to be the mother of all souls. God caused a deep sleep to fall upon Adam, and while he was asleep he took a rib out of him, (which was the spirit of the woman,) and closed up the flesh instead thereof; and he brought it to the garden, (which was the body of the woman,) and attracted the earth of the garden, (which was the blood,) to bring the seed which was sown in it, to life; to be the life of the body, so that when Adam touched Eve, he became a living soul, and received an evil heart. (2 Esdras, iii. 21.)

Question:—John Higginson, of Drumlough, Ireland, inquires to know the meaning of the 31st and 32nd verses of the 22nd Psalm. "A seed shall him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

Answer:—It is the life of Israel which has been hid with Christ in God; and it shall come forth and serve him in them; and that generation is eternal,—it has no beginning of days, it has no ending of life,—but they who possess it, possess eternity; and eternity is counted a generation unto the Lord, but man must first dwell in it, before it dwell in him; neither can he have any claim upon it until then, because it is it which does the work, and not the man; and God has chosen the woman to cleanse the house, "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house and seek diligently till she find it." Luke, xv. 8. That the body may be purified and made white, fit to dwell in the Spirit; for the refiner is with her, and as it refines her seed from the evil which was placed in the garden, so shall it divide the son of man from the man of sin, (2 Thess. ii. 3.) That he may dwell in his Spirit. "I will cleanse their blood that I have not cleansed." Joel, iii. 21. "How art thou fallen from heaven, O Lucifer

son of the morning. Isaiah, xiv. 12. "For I am come to set a man at variance against his father,* and the daughter against her mother."† Matt. x. 35.

Question:—James Corry, of Ballykeel, Ireland, inquires to know the meaning of the words in Matthew, xxv. 26. "His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed."

Answer:—Man standing with Satan, he being the servant,

Question:—1 Cor. xv, 26. "The last enemy that shall be destroyed is, death.

Answer:—Satan's power destroyed—his power being cast into the lake.

Question:—27th verse of the foregoing chapter, "For he hath put all things under his feet. But where he saith, All things are put under him, it is manifest that he is excepted who did put all things under him."

Answer:—When Jesus Christ has put all things under himself, then is that saying fulfilled, "Death is swallowed up in victory;" for as God has put all things under Christ, excepting himself; so has Jesus Christ, the bridegroom of both heaven and earth, put all things under the bride, excepting himself, and when all things are put under the bride, it is manifest that she is accepted of the bridegroom, who did put all things under her.

Question:—Verse 21. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him who put all things under him, that God may be all in all."

Answer:—The Son is the immortal life of the woman, then she will be subject unto the husband, God being all in all, dwelling in them; the man and the woman being then created to be immortal, and made to be an image of his own eternity. Fulfilling the words, "This shall be written for the generation to come; and the people which shall be created shall praise the Lord." Psalm, cii. 18.

* The Devil.

+ The mother of harlots, which is Satan's seat. Rev. ii. 13.

Question:—Matthew Andrew, of Drumlough, Ireland, desires to know the meaning of the 44th verse of the 21st chapter of Matthew. “And whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.”

Answer:—The law and gospel is the stone, and whom the sentence of the law condemns, it falls on him and grinds his body to powder; and he who stumbles at the gospel, falleth on the stone and his body is broken, and will not put on immortality; but he on whom the stone falleth not, nor stumbleth at the stone, the same is made whole.

Question:—Eliza Higgison desires to know the meaning of the following parable, Matthew, xxi. 28. “But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterwards he repented and went.”

Answer:—The sixth thousand years being come; though he had been idle all the six days, (each day being figurative of a thousand years,) he was commanded to go and work in the vineyard on the last day. He answered he would not, because he had made a covenant with death; but he repented of that covenant, and by going to labour in the vineyard, brake the former covenant, and fulfilled the covenant of life, and received immortality for his wages.

Question:—Verse 30. “And he came to the second, and said likewise. And he answered and said, I go Sir; but went not.”

Answer:—He would not acknowledge that he had made a covenant with death, but said, He would go and labour in the vineyard; he being numbered in Israel, and said, He had received the law and gospel, and he would obey them by going into the vineyard; fulfilling the passage of Scripture, “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him, seven other spirits more

wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Luke, xi. 24—26. When the unclean spirit was gone out of him, he boasted; placing confidence in himself, and not in God, and took the advice of e her men.

Question:—Margaret Williamson inquires about Psalm, lxxxix. 11. "The heavens are thine."

Answer:—The heavens are the life of the different mansions of the incorruptible bodies, which shall ever remain; but the old heavens and old earth will not remain.

Question:—"The earth also is thine."

Answer:—Having the spirit of man with his Spirit dwelling within their earthly bodies, making it his kingdom.

Question:—"As for the world, and the fulness thereof, thou hast founded them."

Answer;—It is the animal life and the vegetable life which he called the world; and the "nations" of it "are as the drops of a bucket, and are counted as the small dust of the balance." (Isaiah, xl. 15.) "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." (li. 6.)

Question:—"The North and the South thou hast created them."

Answer:—By the magnet of the North and South poles, he commands the waters, by drawing them over the planet or turning them into it, so that he destroys all things wherein is the breath of life; but he has made a covenant with the redeemed, that he will no more destroy the world with water, but that the last enemy shall be destroyed by fire; so every one who is found to be the enemy of God, will be destroyed with fire, and they who hold with Satan who is the King.

Question:—"Tabor and Hermon shall rejoice in thy name.

Answer:—The immortal man and the woman being two mountains to the unbeliever, during the six thousand years; and they dwelling in God, will rejoice, by Him dwelling on their mountains, until he dwell in the mountains, he making them of himself, because his life dwelleth in them.

Question:—"Thou hast a mighty arm, strong is thy hand, and high is thy right hand."

Answer:—The man and the woman, dwelling in Christ and the bride.

Question:—Psalm, cii. 17, "He will regard the prayer of the destitute, and not despise their prayer."

Answer:—In the eleventh hour of the sixth day; that day being the sixth thousand years, and the last thousand years having twelve hours for the day. In the eleventh hour he regards their prayer, they being despised and rejected of men, God hears them, and grants them their request, by removing the power of Satan from them, and giving them his Spirit to dwell in; so that they walk in the laws and commands of the gospel, in the sight of their enemies, and it brings them into the law of liberty; ("But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work; this man shall be blessed in his deed." James i. 25.) They then become his temple, by his spirit with their spirits being put within it, making them of him, immortal.

Question:—Verse 21. "To declare the name of the Lord, in Zion"

Answer:—Zion is a natural immortal body.

Question:—"And his praise in Jerusalem."

Answer:—Zion being placed in Jerusalem, his throne being there, which is the bodies of the man and woman. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken." Isaiah, xxxiii. 20.

Wakefield, 29th of 4th Month, 1838.

QUESTION :—The friends in Birmingham inquire about John, iii. 6. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.”

ANSWER :—That which is born of the flesh is flesh, and yet corruptible, unless it be born of the Spirit, by having the Spirit of God to dwell in ; fulfilling that passage of Scripture, which says, “It is the Spirit which quickeneth ; the flesh profiteth nothing.” John, vi. 63. But is corruptible, unless it be put within it to quicken it, to be the life of it, which makes it immortal ; Adam’s flesh not being born of the Spirit of God, but of the evil, which is the corruptible, which is to be raised incorruptible, as the angels of God, constituted him liable to death.

Brandy Carr, 30th of 4th month, 1838.

THE Friends at Corkhill, in Ireland, inquire for the meaning of the words in Joshua, x. 14, “And there was no day like that before or after it, that the Lord hearkened unto the voice of a man ; for the Lord fought for Israel.” What way has the Lord to hear the supplications of man ; as this verse points out that he does not hearken to their voice ?

ANSWER :—Because that day had not arrived, the sixth day not being come, he made the heavens and the earth, in six days, each day standing a figure of a thousand years, and the evening and the morning were the first day, then God rested from all his works, and was glorified in them, so there is no day like unto that day in which he finished, before or after, his Spirit dwelling in the man and the woman ; and that day is the last day of the sixth thousand years, that day having twelve hours in, and the time being shortened one hour ; and that is the hour wherein he will hearken unto the voice of man, as the voice of each man must answer for himself ; and the evening is the beginning of his visitation, which was in 1792, wherein he began by a

woman to make known his will to man, that they who cried unto him he would hear their voice : and now man is in the eleventh hour of the day ; that day, like unto which none was made before, neither will there be any after it equal to it. The life of that day had no beginning, neither ending, but was from eternity and is to eternity, and is that one eternal day wherein God hearkened to the voice of a man.

Question :—It is the opinion of some that the sun goes round the earth ; and of others that the earth goes round the sun.

Answer :—The earth gives its increase through the power of the attraction of the sun, and other lights are borrowed from that ; but have they asked me how they receive their attraction ; for man must draw near unto my Spirit. If I was found of the Gentiles, which sought me not, how much more shall I now be found of Israel which cry unto me : for within the evening and morning is contained the whole of the visitation ; but he who has fallen asleep in the evening cannot be awakened in the morning, and he that takes only a part of the revealed word, and despises the other, cannot see the light of that day : but it shall now shine to him that believeth as the light of seven days. Let them not inquire about the fixed planets, but let them inquire after the life of their own temple.

Question :—Rev. ii. 6 : “ But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.”

Answer :—Which was laying aside the whole of the law, and making use of women in their uncleanness, which is counted as adultery with God, if not done in ignorance.

Inquiries of Margaret Williamson, with answers.

QUESTION :—“ And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.” Rev. xvii. 3. Who is the woman ?

Answer:—It is Eve ; her heart sitting on the evil, (on the beast,) which was the evil which was placed in the garden, before the woman was brought to life ; and the scarlet was the blood of her uncleanness ; being decked in purple, the blood being polluted through the evil, which brings corruption to the body, until it be taken away ; so when the spirit of man leaves the body, it is then dead.

The body of the woman being called the garden,—the earth of it is the blood, which nourishes both the evil seed and the good which are sown in it ; as the earth of the planet nourishes that which is sown in it ; and the evil corrupts the good, as the salt water spoils the sweet water ; so the fruit is marred, and is obliged to be sown in the earth again before it can be good ; unless it be sown in Jerusalem above, which is the Spirit of God ; so where the evil is not taken away, it is taken out of the corrupt earth and sown in the incorrupt.

Question :—Solomon finished the Lord's house in seven years, and was thirteen years in building his own house. 1 Kings, vii. 1 : vi. 38.

Answer:—It is set figurative that the house of God shall be finished in a shorter time than the house of man ; Enoch's house, which was the house of the perfect man, being longer in building than Christ's house, which became the house of God, which was finished within thirty-three years. So that those who join the covenant of life in the forty-fifth year, within thirty-three years their bodies will become like unto the perfect man and God, the Spirit of God dwelling in them, making them of him.

MARGARET WILLIAMSON inquires, if the Lord be pleased to answer, and give the explanation of Matthew, xix. 28. "That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the

twelve tribes of Israel."* Also, ix. 15: "And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast."

Explanation:—They being children of the bride-chamber, as servants for the bride to come into the chamber:—and when the bridegroom was taken from them they mourned, and their bodies died, until the time they received Spiritual bodies, that they might minister to the bride when she cometh into her chamber. These are they who will judge the twelve tribes of Israel, till they put on immortality.

Wakefield, 19th of 4th Month, 1838.

THIS morning I had shewn to me the following words, —The explanation of Matthew, xx. 1: "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning, to hire labourers into his vineyard."

Explanation:—The morning was the first hour of the last thousand years of the six; each hour of the twelve, containing eighty-three years and four months, that I sent out my Spirit to hire labourers, to prepare their earthly tabernacles for the life of the heavens to be put within them, which is the spirits of men to be put within their tabernacles; which was a visitation of the faith delivered to the saints, which was given unto men; but they made light of it, and their bodies perished: and these that lost not their faith, their bodies dying martyrs, they are crying under the altar, to be avenged on the adversary, which deprived them of their bodies.

The second hour remaining dormant, there being no visitation.

And I went out about the third hour, and saw others standing idle in the market place: and I said unto

* Being the aliens.

them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. But they did like unto the former; the third hour, being one hour of the six thousand years. The fourth and fifth being left without a visitation: and on the sixth I went out but they still did like unto the former, and they were left on the seventh hour and the eighth without a visitation; and on the ninth hour I went out, but they still did likewise; and on the tenth they were without a visitation: and about the eleventh hour I went out and found others standing idle, and said unto them, Why stand ye here all the day idle? They said, Because no man hath hired us. I said unto them, Go ye also into the vineyard; and whatsoever is right that shall ye receive. Then I gave the visitation unto the woman, on whom the man cast the blame, that she should bring forth a Spiritual child; that whosoever should stand with the woman, in the image of the man should receive it, and his body should find eternal life, and in the year 1792 of the last thousand years of the six, I gave her a visitation to warn all men, that the life of the bride coming upon the females earthly tabernacles for them to dwell in, until they have fulfilled the law, to make them brides to the bridegroom, according to the greater number of days in Daniel, being forty-five, the interpretation, each day standing typical of a year, and that it should be a blessing to those that entered into the Spirit within these years, and these are they that are born of me.

Brandy Carr, 13th of 5th month, 1838.

QUESTION:—Sarah Wroe,* If thou has a female servant, and she goes down into the cellar, and looses the light of her candle, and does much damage, Wilt thou find fault with that servant?

Answer:—Yes. Because she should have turned back and lighted her candle.

* The wife of John Wroe.

Question :—But if thou has a male servant, who has a candle and he looses the light of it, and commit much damage, Wilt thou accuse him for the damage that is done seeing he had lost the light of the candle ?

Answer :—He should have gone back and sought for the candle to have been lighted.

So was it with Adam in the creation ; Adam's body was immortal, having the spirit of man and the spirit of woman within the temple, which was called the House of God, and which Moses calls his brothers' House, (Deut. xxv. 9). These two spirits being called two candles, they dwelling in one temple, it dwelling in the Spirit of God, making that body of Adam's to dwell in a Spiritual house ; so when God drew his Spirit from them, their candles went out ; fulfilling Paul's words, the creature was made subject to vanity, not willingly, but that the power of God should be made manifest in them ; (Romans, viii. 20.) that they should fall to the life of mortal, to prove them whether they would serve God or mammon. Now the spirit of Adam was not in the transgression but Satan, because Adam had no light, therefore when the law was given, light came, fulfilling that part of the Scripture,—This day have I set before you good and evil ; blessing and cursing ; life or death, fulfilling that part of the scripture,—I create good and I create evil, (Isa. xlv. 7.) in the woman, permitting Satan to attract the evil, and I to attract the good, to prove to mortal man the difference between him that chused the good, and him that chused the evil ; the refiner being placed in the woman, to divide the evil from the good ; so that before the law there was no transgression to the soul, but to the body, that it should die.

Brandy Carr, 17th of 7th month, 1838.

THE time is come for them to leave off the principles of the doctrine of the cross, and of laying on of hands, and of baptisms ; they shall only give them a name, which they shall enter into their Register-Offices,

according to the laws of their country. For the emancipation of the Hebrews shall take place in every nation, and they shall have protection during their sabbath. Then I will squander their opinions, as the whirlwind squandereth the sand; and I will take two out of every family, that the Gentile priests may roar out against those that are amongst them; for they shall thrust them out as Pharaoh thrust out the host of the Hebrews.

Derouport, 3rd of 8th month, 1838,

DREAMS and visions are only for them unto whom they are shewn, and shall neither lead nor direct; and they that are led by them shall go with them: for he that craves to prophesy before the evil be taken from him, craves his destruction. The law is the binding of Satan, and the gospel is the chain, for without the law the body of man perisheth; the keeping of the law is life. Taken from the mouth of John Wroe, by Margaret Williamson.

I MARGARET Williamson, with John Bishop, desire the interpretation of the parable of our Lord Jesus Christ, of the ten pounds which were given unto ten men, and of the one who sought to justify himself for keeping the pound laid up in a napkin, who said unto his lord, "I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow. And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant, thou knewest that I was an austere man, taking up that I laid not down, and reaping that that I did not sow." Luke xix. 21, 22.

This is the answer, the Spirit being upon me.

Question:—Who was the austere man?

Answer:—Satan says in the man, It was Jesus.

Question: What is that which he taketh up which he laid not down?

Answer:—The soul of man at the first and final resurrection.

Question:—Who was it that laid them down?

Answer:—That wicked servant, the devil. “Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” Ezek. xxviii. 14, 15. Which stands between the spirit of man and the body, with the flaming sword, “Thus he cast out man, and at the east side of the garden of Eden, he set cherubim, and the blade of a sword shaken, to keep the way of the tree of life.” Genesis iii. 24. “To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” 1 Corinthians, v. 5. Lest man should put forth his hand and take of the tree of life, his time being up in the evening of the eleventh hour, he being bound from those who still remain in a mortal life; that he then should be loosed and tried again on the eighth thousand, and then for the accuser and accused to be brought face to face, that the judge then might sit in judgment, and take up that which Satan had laid down, and reap that evil which Satan by man had sown in the creation, and cast them into that fire which was prepared for him and his angels, that the spirit of man might be ransomed from him, with their souls, that they may return to their former estate, and take an incorruptible body like unto the angels, that they minister between God and them that had not broken his commands, that the heavens and the earth may be filled with his glory. Taken from the mouth of John Wroe, by Margaret Williamson.

Plymouth, 6th of 8th month, 1838.

“THERE be three things which are too wonderful for me, yea, four which I know not; The way of an eagle

in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid." Proverbs xxx. 18, 19. Also, "What think ye of Christ, whose son is he? They say unto him, The son of David. If David called him Lord, how then is he his son?" Matthew xxii. 42—45. Margaret Williamson, with John Bishop, lay these passages before the Lord, if he in mercy be pleased to answer through his servant.

Question:—What is the way of an eagle in the air?

Answer:—The Spirit of immortality, its breath being its wings, it flieth where it listeth, the mortal eye knoweth not where.

Question:—What is the way of a serpent upon a rock?

Answer:—The serpent is Satan, and his way is to attract every thing which is of him, he being one alone, having no one to help him, neither is his eye satisfied, and he pursues after every thing which he sees, but has no power; but where his matter is there is his attraction, and yet not satisfied. The body of Christ is the rock, and Satan came upon the rock, and contended for it, but had no evil there to attract; Michael the Prince of life came also upon the rock, and contended with Satan, and Satan said, if he would fall down and worship him, he would give him all the other kingdoms, which were the bodies of men; but Michael the Prince said unto him, Satan, get thee hence, thou hast nothing in this rock: is it not written, Thou shalt worship the Lord thy God, and him only shalt thou serve? I have power to lay this body down, and I have power to take it again, though thou contended for the body of Moses, and I rebuked thee, thou hast no matter in this rock, neither in them that build on it, neither shall the gates of thy dwelling place prevail against them.*

Question:—What is the way of a ship in the midst of the sea?

Answer:—The ship that has lost its rudder goeth where the wind taketh it, the mortal man knoweth not whither, until it be dashed in pieces, or lost, as the

* Matthew. iv.

Jew and Gentile churches ; which when they have lost their sceptre, know no more their way than the ship which has lost its rudder, till the first or final resurrection ; at the first resurrection that which was lost is found whole again, and that which was dashed in pieces is turned back into the wreck until the final resurrection, which is then repaired ; and this is the way of a ship in the midst of the sea.

Question :—What is the way of a man with a maid ?

Answer :—The way of Christ with the sixth church, Jesus Christ being the man ; the house of Israel, (having the evil in them), being the maid : but those who seek for the matter of Satan to be taken away from them, find out the way of a man with a maid.

Question :—How did David call Christ Lord, if he was his son ?

Answer :—The body of Jesus was the son of David, (viz.) the seed of the body being his issue, but the Spirit of Jesus was Michael, the Lord, of which David saith, “ The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” Psalm, cx. 1. “ Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” Acts, ii. 36. He being Lord of lords, and King of kings, (Rev. xix. 16.) the bridegroom of heaven and earth. Taken from the mouth of John Wroe, by Margaret Williamson.

Plymouth, 10th of 8th month, 1838,

As Satan has chased Sarah Asriel, so shall he chase them that are unequally yoked ; for the unbelieving wife shall chase the believing husband, and the unbelieving husband shall chase the believing wife, and the unbelieving father-in-law shall chase the believing daughter-in-law, until I prove their souls ; then I will give them my Spirit, and they shall chase the evil which is in themselves with those that come in sheep's clothing, for they shall withstand the false prophets,

for Satan will attract their evil to imitate my work, yet for all this he shall serve those who have my Spirit. And for thee, my servant, when thou transgressest my command thou shalt be afflicted, for as the earth of the planet standeth in the water and out of the water, so shall my Spirit visit every isle with my laws and commands. Is it not written in the scripture, The children of an Edomite and an Egyptian shall not enter into the congregation of the Lord until the third generation? (Deut. xxiii. 7, 8.) being two thousand years in each dispensation. Through the obedience of the parents the children are saved. Taken from the mouth of John Wroe, by Margaret Williamson.

“AND Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?” Luke, x. 30—36.

Question:—Who is the certain man?

Answer:—Adam.

Question:—What is Jerusalem?

Answer:—The temporal Jerusalem is figurative of the Spirit of God, it being both the tabernacle and the city, immortal.

Question :—What is Jericho ?

Answer :—The body of the mortal man being drawn from the city, which is the Spirit of God, and he took of the evil, and fell among thieves, which caused him to depart from Jerusalem, by his body returning to the dust.

Question :—Who are the thieves ?

Answer :—Satan, with the fallen spirits, who try to withstand those who are living in their mortal lives.

Question :—What is his raiment ?

Answer :—His mortal life, which caused him to be lost, and half dead, until the fatted calf were killed, to bring him who is half dead to life ; and cause him who was lost to be found.

Question :—What was his state when he was wounded, and left half dead ?

Answer :—The spirit separated from the soul and body, the body was dead, the spirit and soul were half dead, being separated.

Question :—Who was the certain priest ?

Answer :—Enoch.

Question :—How did he pass by on the other side ?

Answer :—He passed by on the other side of the grave.

Question :—Who was the certain Levite ?

Answer :—Elijah.

Question :—How was he at the place to look on him, and to pass by on the other side ?

Answer :—He went to the place where he slew the prophets of Baal. “And Elijah said unto them, Take the prophets of Baal ; let not one of them escape. And they took them : and Elijah brought them down to the brook Kishon, and slew them there.” 1 Kings, xviii. 40. And he looked on them, and passed by on the oter side of the grave, being changed from mortal to immortality.

Question :—Who is the good Samaritan ?

Answer :—Jesus ; he being the seed of the woman, having no tares in him.

Question :—When was it that he journeyed and came to the place where he was ?

Answer :—When he went down to preach to the spirits in prison.

Question :—How had he compassion on him ?

Answer :—He opened the prison doors, and the graves flew open, and the spirits were seen walking in Jerusalem.

Question :—How did he go to him to bind up his wounds ?

Answer :—This is the interpretation of the prophecy: When the blood of just spirits are cleansed.

Question :—What was the oil and wine which he poured in ?

Answer :—The sacrament and baptism, to the living that should die.

Question :—What was his own beast on which he set him ?

Answer :—Having the life of the beast, being mortal, without tares.

Question :—How did he bring him to an inn ?

Answer ;—He brought him to knowledge.

Question :—How did he take care of him ?

Answer :—He gave command to the angels to take care of him.

Question :—When was the morrow on which he departed ?

Answer :—It being the day after that passed by ; it being the fifth thousand years in which he ascended.

Question :—What were the twopence ?

Answer :—The law and the gospel that he was to feed them with.

Brandy Carr, 15th of 9th month, 1838.

I FORMED the heavens, I created the earth, I gave life to both, and the multitude could not be numbered, no more than the sands in the waters, neither was there two alike, yet for all this they are the works of my hands ; and I will yet make the earth in mine image, that twain may dwell in one house. I set mine house in order, and I made Satan the head steward of it,

neither suffered I the angels which served me, to bring a railing accusation against him, for it cannot be that the servant be above the steward. I anointed Satan the head cherub in heaven, till iniquity was found in him, (Ezek. xxviii. 2, 14, 15,) till the angels cried that he was an unjust steward. I sent Michael, my Son, though he did not bring a railing accusation against him, (Jude, 9.) till he took the mortal life; then I held him guilty, that my Son should require at his hands the life of all my creation, at the first or final resurrection. My Son, Michael, had a house that was called Jesus, which found iniquity in Satan, iniquity, the like whereof was not found before or after; though he had no one with him, though he was wiser than Daniel, and knew all; and yet for all this there was no one with him, neither shall there be a house found for him to abide in; he is a spirit, an unjust steward; and yet for all this he must reign, till he be taken out of the way. I this day command the heavens and the earth to make peace with me, for I am the adversary of every transgressor; and he that agrees not with the adversary, his body shall be delivered unto Satan for the destruction of the flesh, that the spirit and soul may be saved at the first or final resurrection, which are the two days of grace, that their lives are required at the hands of the steward, iniquity being found in his hands. Evil cannot take away evil, but the good shall withstand the evil; for there was no evil in the house of Michael, which was Jesus, and he withstood Satan, and would not let him enter into that house, neither was Satan able to destroy the flesh, which fulfilled the words of Job, "Yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another," Job, xix. 23, 24; it being the flesh of Jesus; and every one that seeks to be healed, their flesh shall become like his, their bones like his, and their lives like his, because it is of him. As the day advances so shall strength advance to the trustees; if there be no iniquity found in them they shall overcome, but if they faint by the wayside evil will overcome them, by the destruction of their flesh, by their houses be-

coming earth ; but if they continue their sacrifice, it shall subdue it. Taken from the the mouth of John Wroe, by Susanna Wroe.

Wakefield, 1st of 10th Month, 1838.

PETITION of Samuel Milton, of Credition: "If it please thee to lay my humble petition before the Lord, for the affliction of my body, head, and mind, to be taken from me ; for my cry is as the leper, in the days of old, Lord if thou wilt thou canst make me clean."

Samuel Milton, I have laid thy inquiry before the Lord, touching healing, and the answer is, Thy disease is to keep thee prepared, seeing thou waverest, and seekest after other prophets, and feedest them, and leavest the standard of the word ; and this is the answer from the Spirit :—Thou art for the incorruptible church, that a branch of thy seed may be preserved. Samuel Milton, Therefore strengthen thyself, that God has that mercy toward thee to preserve a seed of thy body ; therefore be thou steadfast and unmoveable, that thou mayest come with the Lord, and that thy dwelling-place may be among the seraphims, for that number is not yet made up. And within sixteen years thou wilt be taken away ;* and within sixteen years Israel will be in safety. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 12th of 10th Month, 1838.

IN regard to the words concerning the Number Four, declaring, They cannot be divided, John Wroe said, They are not yet divided, though some of them are fallen off, yet they are as fast as ever ; so will the whole house of Israel be.

Joseph Shaw, What are the thoughts of thy heart about the words, "Let no man judge you in respect of

* He died about five years after the above, in full faith of the visitation.

an holy day, or of the new moon, or of the sabbath days." Colossians, ii. 16. If I keep them can any man judge me?

Joseph answered, No.

John said, I have had petitions or inquiries from different persons by word of mouth, for any one marrying one who was not a member of the Society to be cast out; but this is ordered to be taken out of the laws, as no one knows who is Israel and who not. He that marries one of the world is not Israel; one who is of Israel cannot marry one who is not. Taken from the mouth of John Wroe, by William Tillotson.

Leeds, 14th 11th Month, 1838.

IN regard to the Shops, in the name of God, I say, There is to be no trust: if any has received goods on credit let them pay and begin afresh.

At Bradford they shall lay dead in heaps, and carriages shall run over the dead bodies. At Ashton they said, It was declared I should not go to that place till the last enemy was put under the sod; now Samuel Walker being dead, they say, This is done, and that I am now at liberty to go there; but before I do so, I must be secreted in woods round about that place, and they will have to bring me food. Taken from the mouth of John Wroe, by William Tillotson.

Brandy Carr, 23rd of 11th month, 1838.

JOHN BISHOP inquires whether his opinion concerning the ten virgins, in Matthew xxv, be right or not, he judging that the wise virgins are those who have died in full faith, and the foolish those who have died in the faith of the common salvation, as it is said, "They all slumbered and slept;" but that those who are to put on immortality will not sleep.

And this is the answer: John Bishop has acted wisely by inquiring; Every one that dies in faith of the

redemption of their body, and has walked according to that faith, but through the distance of the time not obtaining it, shall be awaked out of their sleep with the twelve disciples, for they are the incorruptible bride ; but they who said, They believed, and did not, shall be of the foolish virgins, because they sought the common salvation by repenting of their sins, but lost their former faith ; they having lamps, got oil of the common salvation, but when they had got the oil the door was shut ; so they will stand with those of the common salvation, to think to enter into the marriage-supper, though they have spiritual bodies, their souls dwelling in the spirit, making it spiritual ; but the others, who die in full faith, their soul having two spirits to dwell in,—their own spirit and the Spirit of Christ maketh them the spiritual bride. But those that shall be alive, the door of the city which is their bodies shall be opened, their spirit, with the Spirit that shall be given them shall enter in, and make them of the Bridegroom.

Thomas Chambers, of Ballykeel, Ireland, inquires who they are who will be caught up in the clouds, (1 Thessalonians, iv. 17.) if those who put on immortality remain on the earth ?

Answer:—Those that are alive, and remain in full faith of the redemption of their bodies, when their spirit, which their soul and body dwells in, shall enter in, with the Spirit which has been hid with Christ in God, into their natural bodies, making them of him ; then they shall be caught up in the air, to meet their Lord, their husband ; that Spirit making their bodies lighter than that spiritual air : so they shall descend back upon the planet, and ever be with the Lord, his Spirit dwelling in them. And these are the different mansions. The bride dwelling in a natural body made immortal, being called, The Lamb's wife, which John saw descending from heaven, being called a city, signifying the bones of the whole house of Israel, every member of her body differing, and yet as clear as chrystal, the twelve stones in Revelation being set as an emblem of her, of twelve different members, and each of these members containing twelve thousand, and yet

each member differing, which John saw all differ in their colours ; these being mortal, changed to immortal, the Spirit being put with their spirits within their temples, fulfilling the passage, Caught up in the clouds, meeting the Lord in his coming, so will they ever be with him, he dwelling in them, they dwelling upon this planet, the heathen being given to them for a possession, which are them that remain in a mortal life ; and the utmost parts of the earth for their possession, which is their bodies, which they will possess in eternity.

Inquiry:—"As the blood is the life of the fallen state, how is it that the Spirit and it agree in one?" 1 John, v. 8.

Answer:—Blood is the fall from immortal to mortal, and where there is no evil these three agree in one, in keeping the laws and commands of God ; and brings back the body in the image of God, immortal, higher than angels.

Robert Corry, of Ballykeel, Ireland, inquires who is the porter, Mark, xiii. 34.

Answer:—The house is man's body, which he has of God ; and the porter is the spirit of man, which is commanded to watch Satan, which is the evil thoughts which rise in the heart, to put them away, by not putting them into action. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Revelation, iii. 20. But Christ is the porter of the door of the tabernacle, which is to be changed from mortal to immortal.

John Hague, of Sheffield inquires concerning Revelation, xiv. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Answer:—It is the Spirit of the bride, declaring her end from the beginning, by bringing the things which were, to light, by attracting and working on their hearts and minds, till they fully dwell in it, to declare unto the kingdoms, nations, and peoples, which are not of her, that they who are of her may receive her, the time being come of the immortal life of her natural body. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 30th of 11th Month, 1838.

“ADAM’s body was immortal, having the spirit of man and the spirit of woman within the temple, which was called, The House of God; and which Moses calls His brother’s house.” Deut. xxv. 9.

John Wroe said, Joseph Shaw, who was that brother of which Moses spoke?

Answer:—The spirit of Adam.

Question:—What spirit was that which was guarded with a flaming sword, to keep the way of the tree of life? was it the spirit of Adam or of the Comforter?

Answer:—(The words being half put into his mouth) he answered, The other Comforter.

John said, Now thou has spoken; that was the spiritual brother of which Moses spoke.

Question:—Who is the mother of Zion? George Meredith, who dost thou think she is? Thinkest thou it is the other Comforter?

No answer but by the Spirit. There is a spiritual bridegroom and a spiritual bride; let this be known in heaven and earth; it is already known in heaven. The male Spirit descended and rested on Jesus at the river Jordan: these are the two anointed ones that stand by the Lord of the whole earth; these two Spirits are to rest on the whole house of Israel; these two Spirits with God are three in one. “There are three that bare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.” 1 John, v. 7. It is impossible for them that are Israel to break a law, and not

submit to it meditate not how it will be, for it will be known at that time. Adam had good and evil set before him in the woman; the evil was placed first; so he took of the evil. But Jesus took of that which Adam should have taken of,—the seed of the pure earth; and he said, “Greater works than these shall ye do;” he having no evil in him the male Spirit with which he was clothed had none to contend with: the woman, (*viz.*, the bride,) has evil in her, so the female Spirit has that evil to contend with, as Adam had, until she has cast it out; so the work which the female Spirit will do in the bride will be greater than the work which the male Spirit did in the Bridegroom. The mortal male and female spirit of man and woman are one; and the immortal male and female Spirit, are another; and are as a two-fold cord, which cannot easily be broken; and God is the other, making the Trinity,—a three-fold cord which cannot be broken. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 5th of 12th Month, 1838.

QUESTION:—“Every branch which my heavenly Father, hath not planted shall be rooted up.” Matthew, xv. 13. What was it that he planted not?

Answer:—The evil which Satan planted by man, which he forbade them to eat or touch, which they sowed, fulfilling the words of Christ, “Some envious man hath done this,” Matthew, xiii. 28; that he that ate of it should die,—they and their posterity, till they were all taken away; Cain and his posterity, their sacrifice not accepted.

Question:—“Every branch that beareth not fruit in me he taketh away.” John, xv. 2.

Answer:—I was conceived in the cleanness of the tree of the woman, the seed of me being purified from that of which my mother’s body was conceived; so every branch that is conceived in the cleanness of the tree is of me; though tares, by man, be sown among the wheat, yet the wheat is of me; for my Father accepted

their sacrifices and blessed them, and said, "Multiply, and replenish the earth, and subdue it." Gen. i. 28. So every one that offereth sacrifices to my heavenly Father in my name, whether it has been of animals or bread or wine, though their bodies are taken away to the earth, yet their spirits shall return, and raise their soul out of the dust, with a spiritual body, as the angels, at the first resurrection; because they sought the redemption of their souls, before their spirits left their bodies; and I will bring all that repented and offered sacrifices, and they shall come forth and take of the bread and wine, and be baptized for the salvation of their souls: these have only believed in part, the life of their body being hid from their eyes, till the day of the visitation of the redemption of their bodies; for the day of visitation is now come, in which they shall seek the redemption of their bodies.

Question:—"And every one that beareth fruit in me he purgeth, that it may bring more fruit." John, xv. 2.

Answer:—He that beareth fruit receiveth the law and the testimony, they being the two witnesses; and every one that receiveth not these two witnesses, shall be taken away, by their bodies returning to the dust; but every one that receives these two witnesses, beareth fruit, for it purgeth them, and causeth them to bring forth more fruit, for they are the two anointed ones that stand by the Lord of the whole earth, being the God of the living and not of the dead, he being the redemption of their bodies, having their lives hid with Christ from them, till the time of the sixth day, for this is my covenant unto them when I take away their sins; I will put my law in their heart and write it in their mind. "As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isaiah, lix. 21. And I have sent their life, which is the Spirit of Christ, and also the other Comforter, which I promised to send she being the bride, the Lamb's wife, for their soul,

body, and spirit to dwell in, till they have fulfilled the law and testimony, fulfilling that passage, "And the Lord will create upon every place of mount Zion, and upon the assemblies thereof, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." Isaiah, iv. 5. "And these tokens shall follow them that believe, In my name shall they cast out devils, and shall speak with new tongues, and shall take away serpents, and if they drink any deadly thing it shall not hurt them: and they shall lay their hands on the sick, and they shall recover." Mark, xvi. 17, 18. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 7th of 12th Month, 1838.

WHEN Israel has put on immortality they will be more transparent than any precious stone; their transparency will be such that every bone and vessel within them can be seen clearly: the glorious brightness of the body of Jesus Christ after it had put on immortality, was such, that if it had passed through the air, from the east to the west, it would have enlightened the whole earth: David Brummitt, didst thou ever read, or hear tell of any any angel being transparent, or those whose bodies were translated without death, as Enoch and Elijah?

Answer:—No.

John said, Those who were translated, whose bodies never died, are the just men, whose spirits are made perfect, (Heb. xii. 23), being of the spirits who did not transgress, their spirits entered into their bodies, and made them immortal, namely, their own spirits, not the Spirit of God; though it is said, when Elijah was taken up, There appeared chariots of fire, and horsemen of fire, it is not said, Elijah became transparent. But Israel will be as Jesus Christ; if one of them pass through the air, from east to west, the glory of that one will enlighten the whole earth; and the aliens will say, These are our gods. Yet these glorified

beings will wear over their bodies a single robe. This which I have seen in vision I am commanded by the Lord to communicate to you, that it may be written, and go into all nations. And for those who are conceived in the uncleanness of the tree, on both sides, as Cain was,* they are no more than as the drop from the bucket, there is nothing required of them, though they be murderers, thieves, or whoremongers, they will all rise at the first resurrection, and be as Adam was before he fell; higher than Adam, because they cannot fall, but lower in not having a natural body as he had: they are the proselytes spoken of by Jesus, "Woe be unto you Scribes and Pharisees, hypocrites: for ye compass sea and land to make one of your profession, and when he is made, ye make him two-fold more the child of hell, than you yourselves." Matthew, xxiii. 15. So is the preacher who preaches to the blacks, and one is converted by that preaching, he makes him two-fold more the child of hell than himself; because not possessing strength, through his unclean conception, he does not walk according to that knowledge. Taken from the mouth of John Wroe, by William Tillotson.

*Wakefield, Meeting, Friday evening, 14th of
12th month, 1838.*

QUESTION:—Joseph Shaw, It is said, "If ye have not been faithful in another man's goods, who shall give you that which is your's?" Luke xvi. 12. What is it which is our own?

Answer:—The body.

John continued, How can the body be our own, when it is claimed by Satan? the body is like a house which two kings entered, and left each a basket in it; and because of that, both claim it, so there is a contention between them; so there is a good and evil part in the body, the good is of God, and the evil of Satan, which two parts are as the baskets of the two kings; so the

* But if it be only on one side, they are accountable for the light, whether it be of the law or gospel.

body is that which is another man's, and the way we are to be faithful to it is by keeping the commands of God. The evil which is within us is as weed in a garden; but if we cut off the weed before it seeds, does it do any damage? No; so though we be tempted, if we do not put the temptation in execution, it is as the weed which is cut off before it seeds, we receive no damage by it; but if we be tempted to murder, or commit whoredom, or get drunk, and put it in execution, I say, it is as the weed which has seeded, it defiles the body. Though we be tempted to do these things, if we put them not in execution, it will not be remembered in the day of judgment: but if we put them in execution, and repent not they will all stand before us in the day of judgment, as a man who has murdered another has the spirit of the man continually before him, though he sees him with the eye of his spirit.

And that which is our own is to be given to us if we are faithful in that which is another man's, is the other Comforter; Jesus said, If I go not away that Comforter will not come unto you; but if I depart I will send him unto you," John xvi. 7.

There will be dreams dreamed and rewards offered for interpretations. This is told you before it comes to pass. Taken from the mouth of John Wroe by Willam Tillotson.

Wakefield, Friday Evening, 28th of 12th Month, 1838.

THE Spirit called Michael, which ministered to and attracted the body, called Jesus, was not as high as Satan, and therefore he said, The Lord rebuke thee, Satan. The Lord being Christ, who was to rest upon him. The body was called Jesus, but when he came out of the river Jordan, Christ descended and rested on him. The spirits of Adam and his posterity were doubtless spirits who had sinned before they came to minister to the earthly bodies; but those who were to minister to the bodies of Israel had not sinned, they were those whom God foreknew. As soon as a woman

has conceived the spirit of that child is sent to minister to be the life of that child.

The sons of God saw the daughters of men that they were fair, and they took them wives of all which they liked. So do the young men of the house of Israel think the young women of the world are handsomer than those of the house of Israel. And the young women of the house of Israel think the young men of the world handsomer than those of the house of Israel.

William Tillotson, It is said the city is four-square, the length, breadth, and height, all equal, shewing to what extent the increase of the house of Israel will go in the thousand years, and it is said, God rested the seventh day : in what part of the thousand years will he rest, ?

Answer :—I understand he will rest the whole of the thousand years, from his Spirit striving with man.

John said, The time when he would rest from creation, would not be until the city became four-square. John adverted to the curse pronounced on the builder of Jericho, “He shall lay the foundation in his first-born, and set up the gates in his youngest son.” Joshua, vi. 27. This he compared to the Trinity, and asked who was the first-born of immortality ?

Answer :—Jesus.

Question :—Then who is his youngest son ?

Answer :—The other Spirit—the female Spirit.

John said, Thou hast answered wisely : that is the second child of which Solomon spoke, who should stand up in his stead. But Jesus had no evil in him ; he was not begotten by man : then if God cause another woman to bring forth a son without a man, will that be a greater work than the work which was done in Jesus ? for God will not be mocked.

Answer :—No ; that would be only the same.

John said, I say in the name of God, Every one must leave father and mother, wife and children, or they cannot put on immortality. The body of Adam was Paradise, but the body of woman was not, it was before the female spirit was parted from him that he

gave names to all the cattle. John addressed David Brummitt, on his having so greatly praised certain individuals ; and one in particular, who had since fallen from the pinnacle of honour on which he had placed him, and warned him to desist from the said practice ; told him, Some people praised others because they received benefits from them, and added, Hast thou not received favours from this man ?

David answered, That is the case with some people, but not with me.

John said, But I demand of thee, hast thou not received benefits from him ?

Answer :—Yes, I asked a favour of him, and he granted me it.

John continuing, warned him to beware of the evil of receiving gifts, lest it should carry him away ; told him he had been as though on a thread drawn over a pit, just ready to fall into it, which was the grave. He warned him a second, third, and fourth time, saying, Thou wilt receive benefits from the hands of men, and they will drive thee from the house of Israel. After which he warned him to desist, that he might overcome.* Taken from the mouth of John Wroe, by William Tillotson.

* He died one year after the above.

PRIVATE
COMMUNICATIONS,
1839.

Wakefield, 11th of 1st Month, 1839

QUESTION:—Joseph Shaw, Will a woman of the clean tree, who has twelve children give away her property and leave them none?

Answer:—No.

Then will the bride give the husband's estate to those who are not the fruits of her body? God says, Can a woman forget her sucking child? Now the time is come that Zion will give her possession to her children; and she will give all but the body of the bridegroom, which is his land—as a woman can sell any thing or all of her husband's property, but freehold land. He went away to prepare a place for his bride,—at that time he spoke in mystery, but now it is no mystery, for where is the nation that will not hear the words spoken this night, though my body is the trumpet to give the command to go to the ends of the earth. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Friday evening, 18th of 1st Month, 1839.

THERE shall gather together a number of people in all nations, saying, they are going to create a new world; and the ten kings shall come against them, England being one of them as their leader and guide. They shall lay aside all scripture and visitations. And the house of Israel shall see the battle.

Wakefield, Friday Evening, 26th of 1st Month, 1839.

IF the spirit had not been driven out of the garden he would not have slept, but as it was driven out the body required sleep, so Jesus, though he was without sin, required sleep. The Jews that believed in Christ did not bear fruit of him; if they had they would not have died; —they bore fruit of the olive, and not of Christ; but Christ being grafted to Jesus he bore fruit of the vine: and the Gentiles which were grafted in bore fruit of the wild olive—the covenant of death. If an apple-tree be grafted into a hazel it will still bear apples; if a berry-tree be grafted into an apple-tree it will still bear berries, and so of others, every graft beareth of its own kind, the same as it did before it was grafted, and not of that which it is grafted to. Many will hear this who will never see my face till mortal put on immortality. The Jews and Gentiles were of two different grafts, grafted into one stock: the Gentile was not grafted into the Jew, but with the Jew. And when the Jews who have the law hear this it will make their ears tingle, and they will not bear fruit of the law but of Christ. The first Comforter came to that which had no sin; but now the other Comforter is come to her who cast her blame on Satan, which will be a greater work than the first. God has not set his hand to fight against the evil, but with men who have not signed, for if he had he would have overcome, for Satan is not stronger than He. But now he comes against him as a man of war.

Wakefield, Friday Evening, 1st of 2nd month, 1839.

QUESTION:—Joseph Shaw, How was it that the woman was the weaker vessel?

ANSWER:—By having but a part of the Spirit.

QUESTION:—They were both created without soul, and one spirit ministered to them both: Then why is she called the weaker vessel? Thus saith the Lord, the Spirit, Because she had the evil with her, and the

spirit had to minister to the evil as well as the good. God created the evil within her; the man having the female separated from him he needed a helpmeet, for the man was placed to rule over the evil of the woman till he seek unto the woman to assist him, that her seed may bruise the serpent's head in them. Then how is the woman a weaker vessel than the man?

He could not answer.

John continued, Has she not the evil within? If she has twelve children within her has she not all their evil to contend with? will she bring forth in sorrow when that evil is done away?

Answer:—No.

Question:—Does not the lion provide for the dam, and also for the young ones, until they come to maturity, and then turns the young adrift? Whether does a child who at the age of maturity leans on its parents, or one who is turned adrift, and leans on God, do the better?

Answer:—He who is turned adrift.

Question:—But if one at maturity says he hates his parents, for they set him a bad example, is it a proof that he has that invisible spirit?

Answer:—Aye.

John continued, No; if he had the Spirit he would say, he hated the evil that attracted their evil. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Friday Evening, 8th of 2nd month, 1839.

QUESTION:—Joseph Shaw, Who gave thee that body which thou ministerest to?

Answer:—The Spirit of God.

Question:—Was it not thy parents? was it not in their breasts to give thee a perfect sound body or an unsound one?

Answer:—Yes.

Question:—It is written, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give

good gifts to them that ask him?" Matthew, vii. 11. Thou hast power to give bodies to thy children according to the command of God, or contrary to his commands : if thou begettest a body that is full of wounds and putrifying sores, is God bound to send a good spirit to minister to it—is it not right that he should send one of the disobedient spirits? then know how to give good gifts unto your children, that God may send the spirits of just men to minister to them. Is it possible for any to know what sort of bodies their forefathers have given them?

Answer :—I believe it is possible for those that have this light to know.

Question :—Yes : then if one has a body that is full of wounds and sores, whether is it better for it to return to the earth or that the spirit should enter into it?

Answer :—Return to the earth.

John continued, It is possible for God to take the evil from it ; but it is said, A corrupt tree cannot bring forth good fruit, and so must be hewn down. Let these words be written and sent to the ends of the earth, for the Spirit is upon me. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Friday Evening, 22nd of 2nd month, 1839.

THE foolish virgins are among all the ten tribes, a few in every tribe : some will have oil and no lamps, some lamps and no oil. These will break the laws in secret, and shall not be detected ; they will overcome both committees, chairmen, and chairwomen ; they will appear to have more wisdom than all the rest. They will strive to flee to the holes of the rocks, but the tempest will overtake them before they get there. "That servant that knew his master's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew it not, and yet did things worthy of stripes, shall be beaten with few stripes." Luke, xii. 47, 48.

Question :—Then, John Thomson, Is there any man escapes ?

Answer ;—None.

Question :—This I say that thy name may go to the ends of the earth. Then if any escape, whether are they sons or bastards ?

Answer :—Bastards.

Thou hast answered wisely.

Thus saith the Lord. The day shall that there shall be another hymn book given, and it shall go into all nations, neither shall there be a threatening word in it, and my people shall eat it. Are not men now as Adam was—not willing to wait for the Spirit ? So they take of the evil, and say, It will never come in my days. Was not the Virgin willing to wait ? Did she inquire for a man ? No. She was with child before. The house of Israel will wait, but they that will strive to escape to the rocks will take of the evil, though they will appear to keep every law ; and Government will assist them : there are of them who will be found out, and will deceive many, yet they will escape. We are commanded to discourse with one another ; but the command is to discourse not with those who have been numbered in the house of Israel, even if they have not condemned his Spirit there is a danger ; because they are lukewarm, and will not say any thing against the visitation, lest they should commit the sin against the Holy Ghost. But there are of them who will return, and come forth with their whole hearts. Then say no more it will not be in your days, nor say any more, I know the Lord is able, but be as though ye were in possession of it. Joshua said, These stones have heard all these words, and are witness to them, and they thought he was speaking to the natural stones. The words of the Lord are now sounding in your ears as in the days of Joshua : and let these words go into all nations. Taken from the mouth of John Wroe, by William Tillotson.

*Wakefield Sabbath evening meeting, 1st of 3rd month,
1839.*

THE disciples said unto Jesus, "Who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." John, ix. 2, 3. Neither the child had sinned nor his parents, above others to cause that blindness. Formerly it was thought, If a child was a leper it was begotten in uncleanness. Yet these diseases proceed from that which man was commanded not to touch. It is said, "The son shall not bear the iniquity of the father, nor the father that of the son." Ezekiel, xviii. 20. Many women will be knocked down, and it will be reported that they are dead; yet they shall live, because it is not possible for one of Israel to be killed. If a man walk in the commands, and the woman not, he is the head; if both walk in the commands, the woman is the head in the new world, the woman at the right hand and the man at the left. They that are not of the house of Israel will not drink this, an alien will never drink it: the aliens are in the house of Israel, and Satan will attract their evil. Many will come from the east and the west, and will strive to sit down with Abraham, &c., and not be able, and they will flee to the rocks, &c., but many will die before they get there. The first covenant they had the law, which is the light, but they had nothing to contain it,—Jesus came to give them the lamp, this is the new covenant, the oil: contend not with those who have only the lamp. I charge you two (Margaret Williamson and John Bishop) that ye jangle no more with them, but leave them to themselves. But if ye tell the secrets of God do ye not lose the oil? Then contend no more about the alterations I am making: I say, There shall be a new house built, just finished, and God shall bring me from another nation, and I shall pull the gable end down. Now John Bishop, if thou had been brought forth two thousand years ago, and there were a quantity of milk in a stone vessel, and thou could not lift it, and wert com-

manded not to remove the stone, but take that which was therein,—The female spirit is the lamp; he that dwells in it, Satan cannot attract to do wrong. The woman sitting at the right hand,—the man cannot receive it, but the woman can, because it is glorious; but if a man bend to a woman in wrong things, it is manifest that he is begotten of God. Ye preachers contend not with the Gentiles, if ye do ye are like unto them; tell them your faith, and those that are of Israel will come forth. Contention God hates: many a man in Israel, rather than contend with his wife will flee and lodge under hay-stacks, and women who have rebellious husbands will do the same, even in wet weather, and yet God will protect them.

In the name of God I command this committee to be out till the sun-rising, to see if there be any who have got the mark, and if ye find any bring them to your houses, and set food and drink before them; and the second and the third nights do the same; and that ye feed them though they have no money. The meeting to begin at sun-rising on Sunday, and that ye diligently examine every ticket, and if ye are jealous, call forth the committee they belong, Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 4th of 3rd Month, 1839.

CHARLES ROBERTSON inquired about the twelve legions of Angels—"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels?"

Answer:—They are the spirits of just men made perfect, such as Enoch and Elijah, as many were translated besides them, which are higher than some mansions of Angels. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 4th of 3rd Month, 1839.

THIS to be sent to the preachers, that they no more interfere with pictures, but seek to draw Israel to the

branch of Christ, then they will leave their pictures and likenesses to the Gentiles. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 5th of 3rd Month, 1839.

MARGARET WILLIAMSON inquires, If a man's house be locked up, and if another man comes in either by a false key, or breaking the lock, and be found in the house—is he liable to be taken up as if he carried away goods ?

Answer :—If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him ; if the sun be risen upon him there shall be blood shed for him.

If a married man enter into another person's house, either by a false key or by flattery, and that man be taken, his body shall die the death, unless the law of Christ be wrought in him,—though he has sown no seed there. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 5th of 3rd Month, 1839.

MARGARET WILLIAMSON inquires, If a man is circumcised, how can he become uncircumcised ?

Answer :—If a man that is circumcised enter into the uncleanness of the woman, he then becomes uncircumcised in flesh. Taken from the mouth of John Wroe, by Margaret Williamson.

Wakefield, 12th of 3rd Month, 1839.

JOHN WROE took a glass in his hand, and said, Man's body is as this glass, filled with muddy water, temptation stirreth it up from the bottom, it rises to his head, as the scum would to the top of this glass ; the man then crying to God, instead of putting the temptation

into execution,) the Spirt of the Lord cometh, and cutteth off the evil, as I would take the scum off this glass; but if they put the temptation in execution, it settleth down into the body again, fulfilling the passage, The Angels shall gather the tares and bind them in bundles to burn them, (Matthew, xiii. 30;) this is the true interpretation of the way blood will be cleansed. He also spake of David fleeing from Saul, and of those who were discontented and in debt, &c., resorting to him, and David becoming captain over them; but did he encourage them to continue in their evils? No. If they did, he punished by death. So say I,—When I was cast out at Ashton, such like flew to me; but I say, if they continue in these things, and forsake them not, death. Only two books, Death and life. Taken from the mouth of John Wroe, by Margaret Williamson.

Wakefield, 4th of 4th Month, 1839.

THE commandment is a lamp, and the spirit of man is the wick, and the law is the oil for the wick to be the light, having his spirit, body, and soul, dwelling in the Spirit, that lights the candle, which is the other branch or Comforter, of which Christ spoke. And be not as Elijah, who said, they had slain all but him; and the Lord shewed him, He had seven thousand which had not bowed a knee to Baal, and out of that same number appeared upwards of five hundred, which all believed when the body of Jesus rose from the sepulchre, and ascended: these were not broken off their own natural olive-tree, but fulfilling Jesus' words, "Other sheep I have, which are not of this fold, them also must I bring." John, x. 16. And these being of the wild olive called Gentiles, were grafted with the natural olive into the vine, called Jesus Christ, till the fulness of the Gentiles, then they should each bear of their own kind, the wild olive the kingdom of heaven, and the natural olive the kingdom of God, fulfilling the passage, "The kingdom of God is within you." Luke, xvii. 21. They dwelling in immortality, which is the life of their

natural bodies, so that the whole hundred and forty and four thousand are with the Almighty as though they were gathered, He letting his magnet go at his appointed time to draw them. Taken from the mouth of John Wroe, by William Tillotson.

*Wakefield, First-day Forenoon, 14th of 4th month,
1839.*

THE Body laws were read, and John Wroe made the following remarks. He that obeys not these laws,—the dogs shall drink his blood, and the fowls of the air shall eat his flesh.

The law concerning them that bring not this doctrine—does not forbid giving them meat or drink, or trading, or discoursing with them, but not in the Lord's work. Those that rise against the crown of the nation they are in—suddenly shall they be crushed.*

No one will be found an alien, but what is circum-
cised.

This next year ye shall see strange things; for nearly every law that will be made in parliament will be made for the ingathering of Israel. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 19th of 4th Month, 1839.

A GRAIN is a seed which cannot be destroyed; and though they have left the visitation they will return, and they will fulfil that passage, "Therefore I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not over-

* In about a month after the above date, the government of the united kingdom sent orders to the magistrates in Sessions, and to Mayors of boroughs, in certain counties, to suppress and put down any riotous and unlawful meetings: and the proceedings of the people called Chartists, were impeded, and crushed.

take them ; and she shall seek them but not find them : then shall she say, I will go and return to my first husband, for then was it better with me than now." Hosea, ii. 6, 7. Now these are they that have been backsliders, they returning, their former ways testifying against them, and keepeth them humble in their own situation ; and we are now in the day that they that abide not in the fold, shall not judge those that do abide in the fold, but all offices shall be taken from them, till immortality be given to them, because the evil that is in them trieth to overcome the woman's seed, it being that part of the cleanness of their body. And on the Gentiles sabbath, they ramble to and fro, having no resting place amongst other religions ; and when the day is spent they appear among the rest, as though they had not been out of the fold. But he that goeth to hear the Gentile doctrine, which is the way to the kingdom of heaven, is in darkness to the way to the kingdom of God. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 19th of 4th Month, 1839.

THE house of Isrel is called the green tree, and the Gentiles the dry,—the green trees were always looking for the life of their bodies but the dry tree for death. It is written, the green tree shall be dried up, and the dry tree shall flourish ; (Ezekiel, xvii. 24.) the green tree turned from the law, by which they were dried up, and the dry tree flourished for the common salvation, and were grafted in with the green tree who were not cut off. Now the house of Israel are looked upon as the dry tree ; but now the Gentiles will be dried up, and the house of Israel flourish : and they that are not seeking to be grafted in their own olive-stock, but the vine to be grafted into them, then they will be known by their fruits ; Jesus says, Those that thou gavest me I have kept and not one of them is lost ; (John, xvii. 12.) they that have a grain, though they leave the visitation, yet shall they return, (Amos, ix. 9.) though

one that has a grain leave the visitation, and pursue after his lovers—the vanities of the world, he shall afterwards return and say, I will return to my first husband with whom I made a covenant, and God shall hear him; (Amos, ii. 7.) therefore it is well for thee O Israel that God has chosen thee. The kingdom of God is as a net cast into the sea, gathering in all kinds, some for the immortal bride, some for the incorruptible, some for the aliens, and some for the common salvation, who will be drawn by the magnet, but will continue for a while, but will not turn against the visitation, nor to wickedness, but loose their light of the visitation. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Friday Evening, 10th of 5th month, 1839.

I HAVE an inquiry come from a certain place:—If Jesus be God, or if the female was taken out of Adam temporal and spiritual.

Now John Arundel, What sayest thou?

Answer:—I believe Jesus both man and God; as for the other I cannot say.

Question:—What dost thou think about the Spirit of Jesus before he came?

Answer:—I believe he was God.

Question:—If he was God, what need had he to say, I am the vine and my Father is the husbandman? What need was there for the Spirit to descend at the river Jordan and rest on him?

Answer:—I cannot say.

Question:—Was there need of another God?

Answer:—No.

John Wroe continued, Is it not written in the scriptures, The first is last, and the last first? Will not Adam be judged last, being first with the woman who took of the evil? when will that be? will it not be at the final resurrection? This is the answer of the Spirit shewn to me last night:—The Spirit called Michael, and the body called Jesus, stood with God against all rebellion, and rebuked Satan in heaven. So in process

of time, God overshadowed the seed of the woman, and she conceived, and brought forth a body wherein was no sin. The blood, which was the life of that body through the attraction of the Spirit, was given for a ransom for sinners, and yet his soul had the sufferings of other men, grieved in heart and mind for sinners—God descended and abode with the Spirit of Jesus upon that temple, which made that body both man and God. Christ, which was God, withdrew: when the blood was shed the Spirit of Jesus withdrew itself; he then shewed the resurrection of the dead, first, that those sinners which had repented, should rise on the sixth day, and yet the third dispensation; also for the wicked at the final resurrection, that the two debtors who had sinned and are dead should yet live. So the spirit dwelleth in the temple of God which was called Jesus, so it is a temple for both God and his Son. It is said, He shall save his people from their sins; but where did he begin to do this till he came out of Jordan? It was the Spirit which did it.

God sent Jesus, the cleanness of the tree for “seed to the sower and bread to the eater.” Isaiah, lv. 10. And he said, “Your fathers did eat manna in the wilderness and are dead; I am the living bread, which came down from heaven: if any man eat of this bread he shall live for ever. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.” John, vi. 49, 51, 54. He gave his blood for seed to the sower, to be sown in the earth, for seed to those whose bodies were dead and sown in the earth, or should be, that they who received it should be raised incorruptible; but he gave his flesh for bread to the eater, that they that eat it by his word abiding in them, their mortal bodies should not die, but put on immortality. “He said, It is expedient for you that I go away, if not the Comforter will not come unto you; but if I depart, I will send him unto you, and he shall abide with you for ever.” John xvi. 7; xiv. 16. But he did not abide with Jesus for ever: if he had, he could not have died, and there would have been neither seed to the sower, nor bread to the eater; but Christ

left him till he had shewed the seed to the sower by shewing a spiritual body: he then returned, and shewed bread to the eater, by shewing his natural body—immortal; and he then ascended till they that had received seed for their souls should be raised with a spiritual body at the first resurrection: and to the living,—they who had eaten that bread, should receive the immortality of their natural bodies, making them like unto his glorious body.

But when the Spirit comes to Israel it will abide with them for ever, and their bodies cannot die. Jesus said, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” John, xv. 7. At his first coming, he said, “Abide in me,” that is, being grafted, into him: at his second coming, “I in you,” that is, Christ being grafted into them. The word is the graft, and if it abide in them, the graft of Christ remains in them, and they shall ask what they will, and it shall be done unto them. But if his words abide not in them, neither does the graft of Christ. They that receive this have bread continually of which others know not: it is the graft that is the living bread, and he cannot die. If they be grafted to the word and abide in it, it raises them incorruptible at the first resurrection; but if the word be grafted into them, and it abide in them, it raises them from mortal to immortality. But if his words abide not in them they are as a tree which had a graft put in it, but lost it, and they bear fruit of their own kind, according to the root, which may receive an incorruptible body at the first or final resurrection. But if the word had adode in them, they would have borne fruit according to the word, which is the immortality of their natural bodies: man being made to be immortal. If a man be grafted into Jesus, he bears fruit of death, because HE died; but if Christ be grafted to him he cannot die. This is the argument which God has chosen. Is Jesus in them that are mouldered to dust? Is God in the body of corruption? He said I am come that ye might have life, and that ye might have it more abundantly. (John, x. 10.) If a branch

grafted to a tree, it is of what sort the graft is : Christ must be grafted to the house of Israel, or death will still reign, where Satan is not bound.

A gardener may take his knife and cut off a twig, and graft it to another tree, and fasten it on with clay ; but after he has left it and gone to another part of the garden, the clay may fall off, and the graft with it ; so will it be with many who take the covenant.

Liverpool, 23rd of 4th Month, 1839.

HE that abideth in the doctrine of Christ hath both the Father and the Son, (2 John, 9,) which is the law and testimony. "To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them." Isaiah, viii. 20. For they who are dead must seek to the living before they can live. And they that are buried with the mortal life of Jesus in baptism, shall be raised with him in the resurrection with a spiritual body. And he that lives and seeks to be made alive—immortal, and seeks to the dead to find life, findeth death. And he that watcheth my Spirit shall be as him that watcheth the power of the machinery of an engine when it is at work ; but he that falleth asleep among the machinery, is liable to have his clothes rent, so is every one that has signed my covenant, for he must fulfil that passage, "But Jesus answered them, My father worketh hitherto, and I work." John, v. 17. But a greater time than this is now come, ye shall not work, but my Spirit shall work for you, for I have wrought the work and gained the victory, and overcome the world for them that watch ; for he that is found watching the same receiveth immortality. The Spirit is sent for the olive trees to receive the graft of the vine, lest they should bear of the olive, and not of the vine. For if the olive be grafted to the vine, it still bears of the olive, which is the resurrection of the dead ; but if the vine be grafted to the olive it bears not of the olive but of the vine. Then ye are no more branches of the vine, but

the vine the branches of you, and then your mortal lives being swallowed up of immortality, it dwelling in you with your spirits ; for as long as Christ abode on Jesus, which was the vine grafted to him, no death could touch him, but when it was withdrawn it bare fruit of the resurrection of the dead ; but if Christ had not been withdrawn from Jesus, the resurrection of the dead would not have been shewn. But it will not be withdrawn from the house of Israel, fulfilling Jesus' words, " Greater works than these shall ye do." So all religions that believe on him are called olive-branches of the vine ; the spirit of Jesus being the olive, and the spirit that was grafted to him was the vine ; but being of a different species from the vine, to which they are grafted, they cannot bear fruit of that to which they are grafted, but only of their own kind, which is the death of their bodies. And when the branch which has been bid with Christ in God is grafted to the house of Israel, their natural bodies will not bear fruit of death, but of life, the spirit not being withdrawn from them, but giving them immortality, which is life ; for his first coming was that they might be grafted to him, that they might bear fruit of the resurrection of the dead. But his second coming is that he may be grafted into them ; then they will not bear fruit of the resurrection of the dead, but of the life of their bodies.

It was necessary that the body of Christ should die for sinners, and to rise again to shew the resurrection of the dead, that they that were grafted to it should rise. But when he sent the other Comforter, which he said he would send from him, to be grafted to them, they should not bear fruit of the death of the body, but of life. For every one shall be known of his own ; and whom the magnet toucheth it healeth. For it is possible for a man to dwell in a house, and not feel the walls of that house, and yet in safety, and yet even not know that he is dwelling in the house. For it shall yet come to pass that my Spirit shall be to him as a mantle ; and he shall know that it is I that am with him.

And for thy going abroad, thou shalt wait many days, till some say thou art gone, and others say thou never wilt go. Thou shalt go when they are not aware, for I have appointed a set time, and thou shalt not know till the time. Where the magnet is it shall withstand Satan.

Liverpool, 23rd of 4th Month, 1839.

I SAY in the name of God before it come to pass, that there are those in the house of Israel, who have not one penny, who will begin to trade and traffic on credit, having confidence in God, and shall afterwards run their carriage, but my words are swallowed at present, but God shall fulfil it. Taken from the mouth of John Wroe, by John Bishop, witness Charles Robertson.

Dukinfield, 22nd of 5th month, 1839.

I, MARGARET BISHOP lay this inquiry before the Lord: May I go and deliver up my son to the officers of his regiment:—I laid this inquiry before the Lord last night, and the Spirit of the Lord coming upon me, (said), Margaret has done well in inquiring, let her go and render her son as unto Cæsar, for he that keeps my law shall overcome their law, neither will it reign over them: but he that breaketh my law the law of the land shall reign over him. But the man that keeps not back his heart by confessing all the deeds done therein, I will wash his blood and refine it, and I will close up the flesh thereof, that he may take hold of the graft of my Spirit, which is my strength. But the man that keepeth back his heart by not confessing to the deeds done, though that person come year by year, and confess to part of the deeds which is put in action, which proceed from the heart; the graft shall be to him only as one that the clay is let fall from the tree; his tree shall still bear of the old kind, because the graft is fallen from it; but upon whom the graft shall abide, he

shall be known by his fruits, though he be in his mortal life his fruit shall be of immortality: let no man be fearful, but let them come forth and take hold of the skirt of my raiment, that I may make a covenant of peace with him, for it shall be a shining light round him; for I will have sanctuaries the distance of forty miles of one another, that all may be proved whether they will come to my sanctuary or not; and they shall split between these distances, so every one that is within twenty miles of a sanctuary, that has just means, shall come to it every year; and every third year he that has not just means, for he that has just means shall help him that has not; and yet the day shall come that the sanctuaries shall be eighty miles of each other, and split the difference, forty miles; and the distant bodies shall be branches of them sanctuaries. And the next year, and the year following, I will refine them, they shall be drawn from the milk and weaned from the breast; and that metal of what sort ever it be which departs not from the dross, shall be turned out from my visitation; he shall not drink of my oil, neither shall his bottle receive my wine, his body shall be trodden under the foot of man,—to the fowls of the air and the insects of the earth. Let Margaret Bishop remember the law which was given unto Moses, Thou shalt not accuse a servant to his master, and if thou shalt find a servant absconded from his master, neither shalt thou deliver him up to his master; for Satan is the prince of this world, and is bound by the laws in the country where he attracts; and this is the way and manner wherein those who are not joined in my covenant, say, Satan is bound, but has not this been ever since the day that the law came, that man might seek for the redemption of his soul, lest the second death should reign over his soul? first to the Jew then to the Gentile, that both might be grafted together into my Spirit, that they might bear incorruptible fruit, to receive spiritual bodies as the angels, at the first resurrection, but the time is come that Satan shall be bound, till the bones of Israel be gathered, that they seek me that it might be grafted into them, that they

may receive the life of their natural immortal bodies ; for though their deeds be as red as crimson they shall be made as white as wool, and they that are as scarlet shall be as snow ; the crimson is the tree of the woman in her uncleanness, which Adam took of, and the scarlet that which he fell into :—If Margaret's son deliver himself up, she may go with him and crave mercy for him.* Taken from the mouth of John Wroe, by John Bishop.

THERE shall be no covenant this year nor next, but the third there shall—excepting the preachers—if they shall turn out their hearts, keeping nothing back ; they shall take the covenant, and they shall go forth clothed with the Spirit. There were amongst them who came the first year and were not ready ; they have come the second year and are worse ; now this shall be a sign unto you, ye shall go forth without taking the covenant, and ye shall return dustier than ever.

But if ye cannot deliver fully up all things which ye may have in your hearts which ye may have done, take not the covenant ; if ye have kept back a whit, take it not. God requires no greater sacrifice of men than this, to turn out the whole of their hearts. I have seen myself on a hill near Ashton, among a number of friends, and saw myself taken up and carried through the air, and set down at Gravesend, Elizabeth Deane came and took hold of my skirt, but I was taken in the same manner to another place, and a man came and took hold of my raiment, and I was taken up again, and the man after being lifted up to some height fell down, and was dashed to pieces. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Meeting, 24th of 5th month, 1839.

WILLIAM TILLOTSON, I want to know whether the seven Spirits of God be seven different Spirits, or they are all as one ?

* She went with him and delivered him up, and through her intercession they received him without punishment.

Answer;—I think they answer to the seven dispensations or seven thousand years.

John said, They are the spirits of the seven thousand years, and they are seven different mansions round the throne, as seven circles, differing according as they lived in the seven thousand years.

The contention in heaven took place in what manner they should receive souls: Satan being the head, claimed a body, and said, he would be equal to God.

The New Poor Law is to cut short Satan's reign—women murdering their children, (permitted by the law of the land,) that there may be bodies for the spirits to come to minister to, though some minister to them only for a moment, or a second, before they die, or be murdered, yet those same spirits will return to the bodies to which they ministered, and raise their souls with incorruptible bodies at the resurrection. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Meeting, First-day forenoon, 26th of 5th Month, 1839.

WHAT was Eden? The body of the woman. And what was the keeping of the tree of life? Her continuing bearing children: the Lord said by Paul, she should be saved in child-bearing, (1 Timothy, ii. 5.) For man's days are numbered; and if she had not continued bearing children, the race of man had been destroyed. The flaming sword turns every way to keep the way of the tree of life, until death be taken out of the way. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Evening Meeting, 31st of 5th Month, 1839.

QUESTION:—Joseph Shaw, Did Jesus Christ die for the dead, or for the living?

Answer:—For the dead.

John said, Thou hast answered wisely. Then he being dead, those that are grafted into him must die; if I only believe he died for sinners, and rose again for their justification, I receive only death and after that an incorruptible body. But though death is pronounced upon me, if that which is life be grafted into me and abide, I cannot die. All Israel is to understand the difference between being grafted into a dead thing, and a living thing. He that only believes in the common salvation, as long as he continues in that belief his body will die.

Though one have an unbelieving partner, they shall not put them away; but if they are only seeking the common salvation, ye shall render to them according to the common salvation, for they are to try them by: he that tells his unbelieving partner that which he is commanded not, thinking to gain them, is buried with Jesus in baptism, and looses his body; and though the unbelieving partner be of the seed, and ye tell them the secret, and they come forth by that secret, yet ye loose your bodies; if a woman who is joined have a husband joined, and he drinks secretly, the Lord has shewed me she will not say her prayers with him, nor even give him her opinion.

Now is the fulfilment of the word, Men shall go out without purse or scrip, (Matt. x. 9, 10.) these who are gone to Botany Bay are gone so; yet the command is to the people to give money to try them.

Do ye imagine the word will be printed by a press by a man's hand? No. I saw it printed by an engine.

Many will forfeit the kingdom for meat and drink; some will say, I will have my clothes made in this way, others in that; others will loose it by their money; they will say, I have a wife and family to support, have me excused. Taken from the mouth of John Wroe, by William Tillotson.

*Between Ashton and Dukinfield, 3rd of 6th month,
1839.*

ROBERT FARRAND says, I was discoursing with some of our friends about election yesterday, but I never could

understand sufficiently to be satisfied about it, because it always appears to me it must be a very providential thing, if it be that the seed of Abraham be handed down to this day without being contaminated with the seed of Canaan, the son of Ham, whom Noah cursed. John Wroe said in answer to the above, that the spirit of man is the seed of man, because it animates the seed of man, which seed is earthly; but the spirits which were to come to minister to the seed of Abraham, God knew before the foundation of the world; but the seed of Abraham after the flesh, has been preserved to this day, and is more than will put on immortality, because of the aliens; It is evident that those who believe this work, are of the seed of Abraham after the flesh, and the Comforter is preparing the ground, the seed of of Abraham after the flesh, which is now fallowing, for his spiritual seed to be sown with the Spirit of Christ within his natural body, to make it immortal, fulfilling the words of Moses, "Moreover, six years thou shalt sow thy land, and gather the fruits thereof. But the seventh year thou shalt let it rest and lie still, that the poor of thy people may eat, and what they leave, the beasts of the field may eat. In like manner shalt thou do with thy vine plants, and thine olive plants." Exodus, xxiii. 10. 11.

Robert Farrand said, It is said, that the sting of death is sin, and the strength of sin is the law, (1 Cor. xv. 56.) What way is the law the strength of sin? John Wroe said, The law being put into execution is the death of the body; the wages of sin is death.

Robert Farrand said, Is there any difference of the spirits which fell with Satan, or is there any difference of the spirits which fell not, but held with God, as there are two parties, one good and the other bad? John said, Their differences are as the stars in the firmament.

Question:—And has all the spirits had, or has, or will they have natural bodies to minister to?

Answer:—Yes all of them. Taken from the mouth of John Wroe, by Robert Farrand.

Aughnacloy, Ireland, 8th of 6th month, 1839.

JOHN WROE said in reference to Joseph Holgate and Mary Smyth's preaching in this place. Your preaching here is as a man spewing fire from his mouth, wherever it lights, it consumes the word of God which was sown before; Joseph, If thou returns to thy wife, and does right, it will be well with thee; I have seen the mercy of God hanging over thee—seek to it, that thou may dwell in his Spirit.

John Bishop, Thou art commanded that if Joseph does not leave this place, within three days from the time this is given, to go and place Mary Smyth at the right hand of her father, and declare to him that the Lord hath made known to his servant, that Joseph Holgate and Mary Smyth his daughter, have committed adultery; this thou shalt do fearing no man, for God hath commanded thee,

Oh, Joseph, If this get out into the world, will it not make me to suffer as well as thee? and will not all the house of Israel suffer by it? Thy preaching here has been as a man sowing land with seed, which has sprung up into the blade, then the same man has come with a rake and raked up the roots, so that the sun has dried them up, and if they are not watered afresh they will die away. In the name of God I charge ye three, John Bishop, Margaret Bishop, Alexander Rennie, that ye lay seige three weeks round this place, preaching and circulating the word all around. And if Joseph Holgate depart not within these three days, the Lord will certainly fulfil what he has shewn me, his life will be sought for. Taken from the mouth of John Wroe, by Margaret Bishop, John Bishop, and Alexander Rennie, witnesses.

Aughnacloy, Ireland, 12th of 6th month, 1839.

If a man have a wife in the covenant, and go away from her, (even on a journey,) without her consent, he defraudeth her; for the body that the man's spirit ministers to, to be the life thereof, is not his but hers—

which she has of God. "Defraud you not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency," 1 Cor. vii. 4, 5.

If a man insert his penis in the womb of a woman, who is not his own, and draw back without sowing his seed, he does it lest his deeds should be made manifest; and I tell you in the name of God, it is worse than sowing it in the womb. And he does so to his wife, lest he should become poor, he has no confidence in God.

Joseph Holgate, thou hast three things offered unto thee; and within three days thou shalt return me an answer: Either to return to thy wife; or have thy deeds made known to the father of the woman with whom thou hast broken the law, in her presence; or to go to America, and take that word with thee which thou hast kept by thee in this place, until it has stunk, then it shall be life in that country. Joseph Holgate answered, I will return to my wife within the three days. John Wroe said, Joseph, I am happy to hear thee say so. Joseph Holgate, recollect I charge thee in the name of God, that thy voice be not heard as a preacher in this land Ireland.

This command I deliver unto thee Margaret Bishop, that thou seek up every member who is or have been a numbered in this place to the house of Israel,—and that thou deliver unto them such as thou hast received in the name of Christ. Taken from the mouth of John Wroe, by Margaret Bishop.

"AND it came to pass at the end of two months, that she returned unto her father who did with her according to his vow which he had vowed: and she knew no man: and it was a custom in Israel." Judges, xi. 39. The sacrifice which Jephthah gave to the Lord, she being the only one of the fruits of his body, was that she should know no man; and in the day that she knew

man her body should die the death. The daughters of Israel came once every year, and petitioned the Lord four days for her life ; this is figurative of the house of Israel coming up every year to petition the Lord for the immortal life of their natural bodies. Taken from the mouth of John Wroe, by Margaret Bishop.

Meeting, Wakefield, 21st of 6th month, 1839.

QUESTION :—Joseph Shaw, If a man be in the Spirit, who is the head of that house ?

Answer :—God.

Yes, he is the head and husband of that house, and that man's body is not his own but the Spirit's, and it is the Spirit that must keep the law in him.

Man is to ask for his eyes, ears and heart to be open, only that he may know what to ask for ; and this is the thing, "Keep thy law in me."

It is understood by the most learned men of Great Britain, that Jephthah slew his daughter, but it means no more than this—that he gave her to God, that in the day she turned from him, she should die.

Question :—Suppose a man fallow a field, and another come and sow seed every month, what better wilt thou be for fallowing it ?

Answer :—None.

John said, Satan is bound by the laws of the country, so that if a person break certain laws he shall die ; so that by the laws of the land, Satan can go so far and no further ; but now God will bind him from every man's heart : and as the sun scorcheth the weeds, so will the Spirit in which they are clothed, scorch the tares which are in the person so clothed, and consume them.

Look at the love of women at that day—they were afraid of her father slaying her, they came four days a year, and petitioned God. As the Lord liveth, in those that go not up to that place which the Lord hath appointed every year, which is every third year, three

meaning one, the Lord will set a sign, let it be in what nation it will.

The Spirit of the Lord is upon me, Write thou son of man. Go forth unto a brook, and take a sack, and fill it with smooth stones,—and take a sling, and sling two into every kingdom round the planet; then shall tidings come from the East, tidings from the West, tidings from the North, and tidings from the South, then shall Israel rejoice.—This shall come to pass, when two men are sent into every kingdom; then shall Israel put on immortality. Taken from the mouth of John Wroe by William Tillotson.

Wakefield, 23rd of 6th Month, 1839.

THOMAS MORT says, he has been preaching that the saints, as they have died, cannot put on immortality, and consequently cannot possess the kingdom, but only the people of the saints, which are their offsprings, they not dying, but putting on immortality, which he believed was agreeable to the revealed word. He has heard that others of the preachers who have had passes say, Both will possess the kingdom, which they prove from Daniel, vii. 18, 27, “But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” He desires to know whether he or they be right.

Answer:—The saints will no more possess the kingdom, than Job will see God in his flesh, (Job, xix. 26,) both alluding to their offsprings; but the saints will possess the kingdom of heaven, and minister to the kingdom of God, the kingdom of God possessing a natural body, and the kingdom of heaven a spiritual body, neither of them possessing a mortal life, but immortal; for the mortal life is the old heavens, and the old earth which must pass away to receive the change,

the mortal life being changed to the kingdom of God without death; and the kingdom of heaven by the resurrection of the dead.

John Barnfield of Forest Green desires the 18th chapter of Deuteronomy from the 15th to the 18th verses, to be laid before the Lord, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him."

Answer:—Jesus was a man after God's own heart, according to the words of Samuel (1st Book, xiii. 14,) the Lord shall raise him up a man after his own heart, not elected from the evil, but made of the goodness of the tree, he being conceived of the cleanness of the tree of the female, not being of the seed of the male; but Moses was of the seed of the male, the tares being there also, and there must another man arise like unto Moses, the tares being there also, so that the Gentile says, Here is a man like unto us,—God giving his Spirit for his body to dwell in, removeth the tares, and the Lord will neither heal the sick by him nor quench the smoking flax of those who are not in the fold; but fulfil Isaiah, xliii. 1—4, which the Lord has been doing by his prophets in the ingathering of the house of Israel.

Robert Cook of Stalybridge, desires the meaning of Revelation, xi. 3—14. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them,

he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy : and have power over waters to turn them into blood, and to smite the earth with all plagues, as often as they will. But when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt; where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts to one another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand : and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe cometh quickly." The answer of the Spirit. The two witnesses being the two olive-trees; Jesus the one olive-tree, the house of Israel the other olive-tree, these two olive-trees dwelling in the vine called Christ, and his branches have power to fulfil that part wrote in Revelation, xi. 5, 6; the mortal life of the first olive being shed, being the vine which was to be destroyed, and rooted up by a dry east wind; Jesus being the olive-tree, but was called the vine through being in the vine which was Christ, which he received at the river Jordan, but could not be rooted up till the vine had left it, though the mortal life was shed, and became dead earth, till the Spirit of Jesus came and raised his soul with a spiritual house, and

shewed the resurrection of the dead, so that every one who believed might be grafted into it; though their bodies died, yet they should be raised like unto it, by drinking of that blood* which was shed for sinners; but the latter olive not to be shed, but to be preserved with the vine, by the mortal life being swallowed up in immortality, and these are the two witnesses—they being the two olive-trees standing before the Lord of the whole earth, being clothed in sackcloth by death; they having conquered death, removes their sackcloth into immortality. And the remnant of the two olive-plants which the world would not suffer to be buried,—the Spirit of the Lord entered into them, and they stood up, they being the remnant of them which the two vines kept the law in, while Satan was bound, but the branches of them were they who rejoiced and made merry, and sent gifts one to another, whom Satan deceived after he was let loose, they not having known Satan nor his craft, so death and hell were cast into the lake, so that there was no more death reigning.

Charles Robertson desires an answer from the Lord concerning Matt. xxvi. 53, 54. “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?”

Answer:—Jesus would not ask his Father for the twelve legions of angels, but would rather that the scriptures should have their fulfilment. The twelve legions being the twelve tribes of Israel, who had not then received bodies with souls, and yet were called angels; before they came to minister to a mortal life: Christ knowing them, that they should have bodies given them, with souls, which should be their houses, for their spirits to dwell in, therefore it was the will of Christ that the scriptures should be fulfilled, he knowing that the scriptures could not be broken, being twelve thousand in each legion, making one hundred and forty-four thousand, they having natural immortal

* He that believeth in the salvation of the soul, drinketh his blood.

bodies, like unto his own, they being the twelve legions which he said he would overcome Satan with, and should remain with him in eternity.

Proverbs, ix. 1—6. "Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table, she hath set forth her maidens; she crieth upon the highest places of the city, whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding."

Answer:—The two olive branches receiving wisdom from the vine, she heweth out her seven pillars, the seven pillars are seven thousand years, and she says to the simple, Turn in hither, for she calleth out to those that the old world condemn, that they may be entreated of her; for in her right hand she hath length of days, and in her left, wisdom and understanding, though the twelve legions have houses, yet Satan contends with them that they will not inherit their houses; but wisdom says, Turn in, and inherit your houses in eternity.

Ecclesiastes. vii. 27—29; xi. 1--5. "Behold, this have I found, saith the Preacher, counting one by one to find the account; which yet my soul seeketh, but I find not; one man among a thousand have I found; but a woman among all those have I not found. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all."

Answer:—Jesus being the upright man; but the bride must be sought out, one by one, and she shall be formed as the bones come together in the womb, neither shall the world know of them, till she be fully made and arrayed in immortality; for as the scriptures are revealed by little and little, so shall the whole house of

Israel be gathered one by one into the womb of the Spirit, and they no more know how the bones are formed, than they know how the bones are formed and knitted in the womb of a woman with child.

Ecclesiastes, vii. 15. "All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in wickedness."

Answer:—The just man being Jesus, his mortal life perishing to give seed to the dead, for they delivered the life of the just for the wicked: Barabbas' life being lengthened. "And they cried out all at once, saying, Away with this man, and release unto us Barabbas. And he released unto them him that for sedition and murder was cast into prison, whom they had desired: but he delivered Jesus to their will." Luke, xxiii. 18, 25.

Job, v. 19. "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee."

Answer:—The bride shall be delivered from the mortal life in the sixth thousand years, which are the six troubles, and in the seventh which is the millennium, the aliens will do her no harm; but will serve her as her maidens, being delivered from death by their bodies being translated. But Satan will come in the strangers to destroy them, before he is finally cast with death into the lake.

The spirit of man receiving a body with a soul, (though the body should die,) in the first resurrection, the soul being raised spiritual, is a house for the spirit of man to dwell in, in eternity, which makes him as the angels of God, spiritual, it being called a heavenly body, the spirit of man then possessing the kingdom of heaven. These are they who have had faith but no works, being grafted into Jesus, by circumcision or baptism during their mortal lives, whether he was Jew or Gentile, they neither of them keeping the law, but when Christ is grafted into man, he is grafted with the law, fulfilling in them the law of righteousness, so that their bodies do not die, but their mortal lives are swallowed up in immortality: their natural bodies receiving the

kingdom of God, is their spirits with his Spirit dwelling within their natural bodies: so there is a spiritual body, and there is a natural immortal body; the natural body being terrestrial, and the spiritual body celestial; but Satan and his angels are not permitted to receive souls, so that there are no spiritual houses found for them to dwell in, being reserved in everlasting chains, under darkness, unto the judgment of the great day.

Isaiah, xlv. 6—8. "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God: I know not any."

Answer:—Is not Satan trying to call as I? will he not try to resemble me? Can he give them the immortality of their natural bodies? then it shall be proved that there is no God but I, who fore-ordained my ancient people Israel, that I would give them the immortality of their natural bodies—Satan is one alone, and beside him there is not another; he is a spirit, and has no soul, nor house to dwell in, nor shall he; he attracts, but his attraction shall be removed, for I will take away the evil, and bind him from those that it is not taken from, then they will learn my law, and do my will, then it shall be known there is no God of the living beside me. Satan attracting those that are to die, he being the king of the dead and not of the living; but I live for ever, and those who will ask, I will give unto them of this life, and they shall live for ever.

Proverbs, xxix. 18. "Where there is no vision the people perish: but he that keepeth the law, happy is he."

Answer:—Where the law is kept there is an open vision, they having the light of life, which descendeth from God, they abiding in it, having the spiritual eyes,

ears, and heart, always fully open, they see the visions of the Almighty, and know the thing before it come to pass.

But where there is no vision, the body of man perisheth, though his spirit and soul has craved after righteousness, but the time not being come, they obtained it not; but in the first resurrection they receive a spiritual body, in exchange for that which perished: but the former prophets seeing visions and dreaming dreams, were but in part.

But the time now being come, the house of Israel shall inquire at the oracle of the living God, for their eyes, ears, and hearts to be kept single, to see the things which are of God, and Satan shall descend from them, as lightening falling to the earth, his works being put under their feet, for the living God will fulfil his law in them, that they may eat of the tree of life; they being they whom he foreknew before they ministered to a mortal life, and yet not known by man, but they having the spirit to dwell in, will know, they all having confidence in their Redeemer, who shall redeem their mortal lives into immortality; for the more confidence they get in God, the less they will have in man—they will put no trust in the arm of the mortal flesh—they will cease from him whose breath is in his nostrils.

Proverbs, xxx. 28. "The spider taketh hold with her hands, and is in^t king's palaces."

Answer:—The spider is set as a figure of Satan, it buildeth houses in the entrances of king's houses, by its webs, that it may catch other insects that go in, to destroy them, so does Satan build houses by men which perish, and puts forth his evil attraction, which is his hands, in kings, to catch others—to destroy them, and they go therein, as an insect goeth into the spider's house, knowing not that it is for its life, for the kings of the earth cannot keep out the spider, no more than they can (by the laws which they make,) keep Satan from attracting their hearts to work evil; but he that seeks me, for the evil to be taken away, Satan cannot build a house to catch him. This is the house which I will give him, wherein there is no evil, which is greater than

the earthly houses of mortal kings, which are under the sentence of death ; but from him that seeks to me, I will remove the evil, and give him a house for his body to dwell in, which Satan cannot attract, and he shall dwell in it, till it is made immortal.

Proverbs, xvii. 8 :—" A gift is as a precious stone in the eyes of him that hath it : whithersoever it turneth, it prospereth."

Answer :—He that keepeth the gift of immortality, it prospereth which ever way it turneth, for in it is eternal life : spirit, body, and soul, being all preserved —this is the gift that cometh down from God, he that receiveth it hath eternal life.

Proverbs, xviii. 16 :—"A man's gift maketh room for him, and bringeth him before great men."

Answer :—The kings of the earth bestow gifts on men, having honour one from another, which bringeth them before others with obeisance, though yet the bodies perish, but the gift which cometh down from God, is, that his body perish not, but that he receive the immortal life of his natural body.

Habakkuk, i. 1-3 :—"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie : though it tarry, wait for it ; because it will surely come : it will not tarry."

Answer :—Man inquiring at the oracle of God, God giveth him the Spirit, which is a house for his spirit and body to dwell in, it keeping him upon the watch, and it will reprove him and shew him things to come.

Zephaniah, i. 6-8 :—"And them that are turned back from the Lord ; and those that have not sought the Lord, nor inquired for him. Hold thy peace at the presence of the Lord God : for the day of the Lord is at hand : for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the

princes, and the king's children, and all such as are clothed with strange apparel.

Answer:—All shall be punished that are clothed contrary to his commands, spiritually and temporally, proving who are his guests.

Matthew, xix. 27:—"Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?"

Answer:—Their offspring the fruit of their bodies, being changed from a mortal life to an immortal, shall sit upon twelve thrones, judging the twelve tribes of the house of Israel, their fathers being raised from the dead, with spiritual bodies, they being put in subjection to them, so the living shall judge them that were once dead, that I may be justified in all my sayings, the first the last, and the last the first, so that I will make a new world out of the old one, then I will create peace, and put all things under that peace. "This shall be written for the generation to come: and the people which shall be created shall praise the Lord." Psalm cii. 18. So that he that was under the sentence of death shall then serve the living: these are the spirits of the just, whom I foreknew before they received natural bodies of the new world, wherein peace is created upon her gates and the pillars of her house.

Matthew, xxvi. 52:—"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

Answer:—The sword is set the resemblance of death; death being commanded to return into his sheath, causeth no man to perish, it being cast into the lake which burneth eternally.

Matthew, xviii. 18-20:—"Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven, For where two or three are gathered together in my name, there am I in the midst of them."

Answer :—He that asketh for the Spirit of the Bride, hath the Bridegroom also, and whatsoever he shall bind with them on earth, shall be bound in heaven, and whatsoever he shall loose with them on earth, shall be loosed in heaven touching them ; this is that spiritual house for them to dwell in, till their mortal lives be swallowed up in immortality, it bringeth all things to their remembrance. “ But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John, xiv. 26. Whatsoever is bound on earth and whatsoever is loosed on earth, and whatsoever is bound in heaven, and whatsoever is loosed in heaven,

Jeremiah, xvii. 9, 10 :—“ The heart is deceitful above all things and desperately wicked : who can know it ? I the Lord search the heart, I try the reins even to give every man according to his ways, and according to the fruit of his doings.”

Answer :—I, the Lord, created the evil and the good, and commanded man that he should not touch it, and gave it to all his posterity, and they have sown it down to this day, and I will yet be sought by them, to take it away, for Satan by man sows the seed, and he then attracts, to do evil against my covenant, which I made with man, therefore the heart is wicked ; but the spirit of man is commanded not to put it in practice, therefore the spirit of man knoweth not his own heart ; but the man that gives me his heart, I will cleanse it, and then I will give it for a temple for him to dwell in.

John Hayden, of Birmingham, desires the explanation of Revelation, xvi. 12–14 :—“ And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”

Answer :—The sixth thousand years being come, the waters of the common salvation were dried up, and the kings of the east, that were heirs of immortality, their way being prepared, they ask for the life of their natural bodies. And the spirits that attracted them came out of them from attracting them, and that their attraction entered no more, for where Satan's power is, it maketh men of all those names.

James Corry, of Ballykeelloughaghery, desires the meaning of Malachi, ii. 14–16 :—“ Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? yet had he the residue of the spirit, and wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment saith the Lord of hosts; therefore take heed to your spirit, that ye deal not treacherously.”

Answer :—Man is treacherous against the Spirit of God, the Comforter, which Christ said he would send, which will lead him into all truth, and shew him all truth, and all things. The spirit of the mortal life of man is treacherous against the Spirit of the immortal life, which is of God, who seeks him, to become the spouse of God, and God judges between them, and yet it is his companion till his mortal life be swallowed up in immortality, these two spirits then dwelling in one temple, making them immortal, the male Spirit for the male, and the female Spirit for the female.

George Spalding inquires what is the position of the garden, and what is signified by the east. Also the rivers rising out of the garden.

Answer :—The garden is the body of man, and when the Spirit of God is upon it, it causes the rivers. Those four rivers were first typical of four thousand years before the woman's seed came that he should then send forth a river which should overflow them rivers, and

dry up the way of the river Euphrates, that the children of Israel should pass through in keeping the law and gospel, that there should four chariots appear, being the four spirits, the male and female having each two spirits, the mortal and the immortal; also two great mountains, and these four chariots should come from between them two mountains—these four heads compassing the face of all mankind; but the river which overflowed the four banks, caused the four chariots to come from under the law and gospel, being as two mountains, it being the river of the immortal life of their natural bodies.

Wakefield, 28th of 6th Month, 1839.

MARGARET BISHOP inquires if the body of Moses, about which Michael contended with Satan, as mentioned by Jude (9th ver.) is the same with Joshua, as mentioned by Zechariah, (iii. 1-7).

Answer:—The body of Moses for which Satan contended is not Joshua as spoken of by Zechariah. But Joshua being then high priest, the Lord transfigured this before Zechariah, to be figurative of the house of Israel, who were all clothed with filthy garments; that in one day, which is the last of the six thousand years, he would cause their iniquity to pass, and clothe them with a change of raiment, by giving them His Spirit to dwell in: then Satan comes in other men whose bodies are appointed for death, and contends against those whose bodies are appointed for life, as he contended for the body of Moses, when Michael, the life of Jesus rebuked him. So now Satan is come in like manner to fight for his kingdom and that is the old heavens, and they will be unto the Lord as brands plucked from Satan, having fair mitres upon all their heads, being clothed with his Spirit, till their mortal bodies be swallowed up in immortality.

Psalm lxxxvii. 4-6:—"I will make mention of Rahab, and Babylon, to them that know me: behold Philistia and Tyre, with Ethiopia, This man was born

there, and of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there."

Answer—In the resurrection every man shall know the town wherein he was born, though he has lost his body, yet he shall know in what town his spirit received his soul with his body, and the whole house of Israel shall know where they received theirs:—First, their souls being conceived of the earth, earthly, and the second birth being of Zion, when the Lord shall begin to count, then they shall begin to count as children born of the flesh, yet of the Spirit, and name them after those places, as men who are called dukes and lords of their towns and counties.

Psalm lv. 12–20:—"For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them. As for me, I will call upon God; and the Lord shall save me. Evening and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice. He hath delivered my soul in peace from the battle that was against me; for there were many with me. God shall hear and afflict them, even he that abideth of old. Selah. Because they have no changes,* therefore they fear not God. He† hath put forth his hands against such as be at peace with him: he hath broken his covenant.

Answer:—Judas Iscariot was a man like unto Jesus, a friend of Jesus, and walked with with him to the house of God, took sweet counsel with, and had full confidence, though his covetousness caused him to take

* They not having the Spirit.

† Satan.

the money of Jesus' enemies, yet he thought he would escape—that they would not have power to take him, not knowing that Christ had withdrawn himself from him, so that then he and Jesus had become equal in power: “A man his equal; his guide and his companion.” Jesus then being as another man, excepting having no sin with him, having to suffer death for sinners—his blood which was the mortal life of his body, through the spirit, was sown in the earth, that a seed might be found for the resurrection of the dead. But he cried morning, noon, and evening, and the Lord saved his body, so that nothing perished but the blood, so that all that believed in his blood, had their souls preserved at the first resurrection, for a house for their spirits to dwell in; and he that believed not, at the final resurrection: they being two debtors who had nothing to pay with, so that his blood was shed for the sins of the old world, who were the old Adam's race. Judas put forth his hand against Jesus who was at peace with him, he broke the covenant, in delivering the money back again, but it was too late; so he deceived Jesus' enemies as well as himself, they were all brought down into the grave, for when he saw that Christ was withdrawn from Jesus, he went and repented. (Matthew, xx; vii. 3.) covetousness being idolatry. (Colossians, iii. 5.)

Friday, Wakefield, 28th of 6th month, 1839.

QUESTION:—Joseph Shaw, What is the benefit of a soul?

He could not answer.

This is the benefit. If the body die, the soul being raised in the resurrection is a house for the spirit to dwell in; but if the body return not to dust, it is a house for the soul and spirit; so it is a greater benefit to have the body also than to have the soul without the body. The Spirit is come down into the garden or field *

* Being the body.

Matt. xiii. 27, of those whom it clothes, to see the beds of spices; Sol. Song, vi. 2. which is the keeping of the laws. Jesus says, I saw Satan fall from heaven as lightening; Luke, x. 18, which is the old heaven of man, the things wherein they delight, the evil falls from them.

Wakefield, 30th of 6th Month, 1839.

JOSEPH SHAW inquires, What profit it could be to a man to receive a soul, as his spirit dwelt within his body. Adam being immortal?

Answer:—Adam being made immortal, each having but one temple, I said, “Let us make man in our image, and after our likeness.” Genesis, i. 26. The man and the woman being one: I am three, yet one: consisting of the Father of all, the Son of all, and the Holy Ghost—these three; yet equal with me in power, and yet all united as one. I calling them the two vines with me. And the body of man whom I created out of the ground made I him a temple, and yet lower than the angels, their spirits being immortal, and put them therein, and called it a garden, a place where Satan could not approach, neither could his angels, he yet being higher in power than the rest, but to prove my work; and to prove Satan and man, whether iniquity was in him or my works, I formed a body out of the ground; and I formed evil, that the evil should die and the good should stand; that whomsoever was a partaker of the evil, that body should perish, and the things that were therein should go down into the pit, and that the good only should remain. So I brought the body with the evil unto the spirit of the woman, that spirit being taken out of Adam, that they might be made higher than the evil. Satan came also to the woman, and by attracting her in her unclean state, persuaded her to take of the evil, that her body might die. In this manner was iniquity found in Satan, Lucifer, son of the morning; according to what was shewn to Isaiah, (xiv,) he came unto the garden of the woman, and

persuaded her to entice her husband to eat. Here life and good, and death and evil, (Deut. xxx.) was set before Adam and his posterity. Yet I spared not the good to give a ransom for the evil. In this manner was the soul ordained for man that if Satan should overcome him, by him taking a mortal life, his soul should be at the resurrection for an incorruptible house for his spirit to dwell in, so man will be made equal with the angels, who fell not like unto Satan, agreeable to the scriptures, "He put no trust in his servants; and his angels he charged with folly." Job, iv, 18. Remember it was Satan and his angels who are reserved in chains of darkness unto the great and dreadful day, when he shall be cast and man made free to receive his soul, which is an incorruptible house: but no house for Satan; he must be cast into the place prepared for him.

Margaret Bishop of Edinburgh, and John Bishop of Exeter, petition the Lord to explain the parable in Luke, xi. 5—8. "And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

Answer:—The ambassador goes unto his friend, (which is Israel,) and saith to him, I have a friend come,—which is the Spirit of God, and I have nothing to set before him, lend me three loaves, which are your three prayers, morning, noon, and evening; "Evening and morning and at noon, will I pray, and cry aloud: and he shall hear my voice." Psalm, lv. 17. And though he will not do it because of friendship, yet because he continues calling and knocking to him he will arise and render that which he needs for his master who hath sent him.

Ezekiel, xvii. 24. "And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."

Answer:—This was figurative of what was to be done in the day in which it was spoken, of the fall of the children of Israel, and typical of those who were numbered among them; but those who did like unto the former Israel should be brought down with the high tree, which is the figure of Satan; so all that seeks God secretly, are of the trees which the world calleth dry, because they know them not, and themselves the green trees, they being known of the world, for he in whom God keepeth the law and his testimony, they are of the low trees, for of such has he chosen to keep his secrets.

Deuteronomy, xxiii. 1—3. "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord. A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord. An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation they shall not enter into the congregation of the Lord for ever."

Answer:—If one of the house of Israel be mingled with the corrupt tree on one side, they shall not be brought back again into the congregation of the Lord before the tenth generation, according to the generations of man, they being base begots, through being mingled among them, and yet for all this, within the sixth day there shall not a grain fall to the earth, which shall not be gathered up and preserved; but because they have gone a whoring after them they lose their bodies; for every one that has gone after them, is wounded in the stones, they being without a generation: these cannot enter the kingdom of God. But they that are of the corrupt tree are unclean on both sides.

Thomas Nother and his wife, of Jersey, desire to know, If Adam had a body before the seventh day or

not, as we believe that it was only the spirit of man that was created on the sixth day, male and female without a body. It is said in Genesis, (ii. 8.) "And the Lord God planted a garden, eastward in Eden, and there he put the man whom he had formed." Was not the garden the body of man? was not the man that was put in the garden the male and female spirit? was not the body of the woman taken out of the body of Adam, (which signified earth,) as well as the spirit, which caused Adam to say, "This is now bone of my bone, and flesh of my flesh." Also, If a child dies as soon as it is born, or before it comes to age to know good from evil; has that same spirit to come to attract the blood of another body, to be the life of it? as it is said that every spirit is to be judged according to the deeds done in the body.

Answer:—They have answered wisely, so it is—Male and female generate and bring forth souls for spirits, to minister, to be the mortal life of the body, and they bring forth seed for other souls, and the blood is the blossom, and the seed is from the organs of generation, and if the spirit leave the body, then the shell decays from the soul, and the souls remains in the earth till the resurrection, then the spirit returns to it, and raises it up, and it becomes a house for the spirit of man to dwell in, and is as the angels of God, not a spirit, but spiritual: but if a woman conceive the seed of man, she receives that soul of man and Satan, the evil being there in his heart which Satan attracts. But if a woman conceive of her own seed, without the seed of man, it being purified by her menses, that soul is not of man or Satan, but she has received it at the hands of God, and the spirit of the just comes to minister to that body and soul, and that body cannot die because the debt is paid in the woman's seed Jesus, which was so named by the angel, for the evil remains till it be taken away, which is set to prove who will obey the Lord's command, and who will not, or though they be conceived of the seed of man, if evil be taken away, they still cannot die.

If a child die, the spirit of that child is a ministering spirit to others that are to be heirs, whether it be of the salvation of the soul, or of the redemption of the body. The spirit of man only attracts one soul, and that soul in the resurrection, is a house for it, neither can it minister to any other mortal house, and must be judged according to the deeds done in that body, and if it has committed any deeds before it be of age and the parents have not corrected it, they shall bear the iniquity of that child; but if the parents have corrected the iniquity of that child, they have redeemed themselves from the iniquity of that child, for the death of the body only pays off Adam's transgression: but the deeds done in the body is the second transgression, which they must be redeemed from, (while they are living,) by repentance, or else how can the dead be raised in the first resurrection; and if not, they rise not till the final resurrection, fulfilling the debt of the two creditors, which is at the first and final resurrection.

Wakefield, 8th of 7th Month, 1839.

JOHN SIM, of Aberdeen, inquires concerning Genesis xlviii. 11, and Matthew xxi. 2.—“Binding his foal unto the vine, and his ass's colt unto the choice vine.” “Saying unto them, go into the village over against you, and straightway ye shall find an ass tied, and a colt with her. loose them, and bring them unto me.”

Answer:—The ass and the colt, being both tied, were set figurative of the two houses of Israel—they being tied by the yoke of Satan, he commanding them to be loosed from their sins, as he commanded the two asses to be loosed—that he would ride into the city of Jerusalem, and that he would shew them by riding through Jerusalem. The ass being bound is set figurative of the first house of Israel, that whosoever of Adam's race should be grafted into him during their mortal lives, their spirits should raise their souls with spiritual bodies as the angels. And the colt which was the foal of the ass, on which the clothes were put, and

not rode, being set figurative of the last house of Israel ; fulfilling the scripture, binding his foal to the choice vine, which was not to be destroyed or marred, they being in the spirit, and the vine never withdrawing itself.

So the ass and the colt were set a figure of the son and daughter of Zion. So the time is come that the Lord, the God of Israel, has need of the male and the female, and has called them forth to the choice vine. never to be rooted up, nor destroyed any more.

Wakefield, 7th of 7th Month, 1839.

QUESTION :—Joseph Shaw. If a man obey the Lord's commands, whose son is he ?

Answer :—God's.

John said, Thou hast answered wisely ; but if he have any of Satan's matter in him how can he be the son of God. The friends of the bridegroom rejoiced because they heard his voice ; but these are mouldered in the dust. But are ye only seeking to be friends ? But I say, Your bodies are the sons of Satan, but your spirits are the sons of God ; for the Lord says, All souls are mine, (Ezekiel, xviii. 4,) but the shell through the evil is Satan's, till it be taken away from the living.

The Lord will permit the world, and them that call themselves Israel and are not, to go on for a while, and then he shall check them ; he shall bring down their hoary heads to the grave. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 8th of 7th month, 1839.

NANCY HAINES inquires the meaning of Genesis, vi. 6. " And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

Answer :—Which was the woman with the evil ; and his repentance caused him to give the just for the unjust, yet for all this the shell would have had to have

died, before they would have been raised as the angels ; therefore it repented him as he had no pleasure in the death of any man, but rather that all should live : so that he had no pleasure in the death of Jesus, but that he should ransom the dead from the grave. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield Meeting, 14th of 7th Month, 1839.

If man had not gone in to the corrupt tree, how would the disobedient spirits have got souls ? For God designed them all to have souls, and they could not get them without bodies ; yet men are commanded to refrain from it. But whether is it better for them that disobeyed to go in to the corrupt tree, or them that have not ? These are the angels that are charged with folly. Every man's spirit is punished according to the deeds his spirit did in heaven before it came to minister to a mortal life, yet they must have evil houses ; God will not send them to minister to good houses, they will all have evil houses and souls with evil hearts. So, some are punished with sores all over their bodies, and others with grief of heart and mind. If one among the children of Israel was conceived in the uncleanness of the tree, he could not enter into the congregation of the Lord, nor his seed to the tenth generation, then the tenth generation, he came into his place as one of the children of Israel.

By and by, tidings will arrive from all parts of the country, that thousands are added to the church. How often did Jesus when he had wrought a miracle command the person to tell no man ? Did God give a command which was never to be kept ? It was given for a time when strength should be given.

If one numbered in the house of Israel refuseth the law of Christ, all his former deeds are liable to be brought forward of which he has ever been guilty, then how dangerous is it to refuse the law of Christ—if a man had his eyes opened he would not rest until he was made free.

law of Christ

I have laid Chilcott's inquiry before the Lord, time after time, and no answer : all his deeds are open continually day by day, and night by night, not what he has done since he went out, but before. It is written, where no law is, the people perish, that is their bodies perish ; If any man speak against the law it is because there is no light in him, he is full of darkness, and buildeth evil houses, bodies to perish. It is written—unto Peter was given the key* of the kingdom of heaven, he should open and no one should shut, and shut and none should open ; and whatsoever he should bind on earth should be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven. Was it fulfilled then for him to open ? It is written, "Seal the law among my disciples." It was sealed from the disciples at that time, they had no knowledge of it : so is it now with his disciples of the Gentiles, that believe the time will never come for it to be kept—the law is sealed in heaven to them. Taken from the mouth of John Wroe, by William Tilletson.

Wakefield, Friday Evening, 19th of 7th month, 1839.

QUESTION :—Joseph Shaw, If God had not created evil in the woman, had Satan been tried ?

Answer :—No.

If he had had nothing to work with, iniquity had not been found in him. Good and evil were set before Adam and Eve, to prove his work what sort it was. No house is found for Satan, though he said he would ascend on high, and sit in the sides of the north ; he would be like the Most High, that is, he would have a house.

Jesus offered the petition three times a day, for the gift of the Spirit called Christ, as the Scriptures prophesied of him, and obtained it, and he prospered which way ever he went : then let us do so. "Where two or three are gathered together in my name, there am I in the midst of them." If a man has not a wife

* The word.

he is one, but if he has the Spirit of God he is two ; but a man and his wife and the male and female Spirits are four ; and what they bind on earth shall be bound in heaven.

Joseph Shaw, Is not the woman who keeps back the evil above the first Eve ? Has man any more to contend with than Adam had after he had eaten ?

Answer :—Yes.

Question :—Has he any more than the woman ?

Answer :—No.

Let this go the ends of the earth. Man is tried as the woman was, (when she was brought to the tree of good and evil.) Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 26th of 7th month, 1839.

QUESTION :—Joseph Shaw, If thou hadst been a spirit in heaven, whether wouldst thou rather have an evil house, and do all manners of deeds, but before thou die, repent,—whether would thou rather do that, or stop and be without a soul ?

Answer :—Rather have a soul.

For this reason Adam was made subject to take a mortal life, that he might receive a soul ; and taking of the evil, caused him to receive a soul with an evil heart, so God saw that it was not good for man to be alone, so he made him an helpmate, but she loosing the piece which kept the peace of the house, caused Satan to reign as king of the mortal life of them that sprung of him that had eaten of the evil ; but in the woman he placed the menses to purify her seed from the evil which Satan attracted, till the time that the other Comforter should be given to her. So man was commanded to rule over that of which he had eaten, which was evil : so man is commanded to look unto the mother that bare him, and to the rock out of which he was hewed, till the woman has found the piece which keepeth the peace of the house, which is the other helpmeet, for their body, spirit, and soul to dwell

in, which removeth the evil, so that there is nothing for Satan then to attract, so that the body then is as the pure olive.

Question:—Whether had thou rather receive one, and live eighty or a hundred years, and die, and remain in hell till the final resurrection, and receive a house?

Answer:—I would rather receive a house.

John said, Thou hast answered wisely. But there is no house for Satan—if there had been no evil houses those that rebelled could have had no houses. When a man gets into that Spirit it maketh all his deeds manifest that they may be wrought in God, that the law of Christ may make him free from the law of sin and death; and as soon as a man or woman makes manifest his or her deeds, Satan falls as lightning from that body.

John Wroe addressed George Banks, an aged man from Sheffield, who had been for some time living at John's house, but was now returning back—John asked him if he recollected that he had broken the law? He said, He did not recollect. John then reminded him of it, which was taking an egg from an hen's nest, and drinking it, without asking leave. George said,—he was very poorly when he did so, and it did him much good—and as he received his victuals there he did not think he was doing wrong. John however assured him it was a breach of the law, and said, Thou mayest go to Sheffield, and if thou hast done nothing wrong, thou wilt prosper; but if thou hast thou shalt be like Laycock, of Bradford. But if thou confess and enter in at the right door thou wilt prosper.

Many things have been said to me not lawful to utter, but the Lord is altering the laws of the land, so that they will be lawful.

If a man be in ever such a passion, and the fear of God be in his mind, he is angry and sins not. If ever I have spoken harshly to thee have I not come and humbled myself?

Answer:—Yes.

John continued, O that husbands and wives might have no rest when they are divided, until they are reconciled.

If the whole house of Israel be in the Spirit when they put off the mortal life and enter into the immortal, will they not be delivered? While she is keeping the law is she not with child? Is she not delivered of a man child? She is the virgin who travailed in pain to be delivered. Are they not delivered from a mortal life to immortality? The woman is in travail, and she is delivering them one by one.

They spoke to Jesus to rebuke the children, but he said, "If these were to hold their peace the stones would cry out." The stones meaning (the living stones) the house of Israel.

I may be made the instrument to speak through, and yet not always remain in the Spirit, and ye may remain in the Spirit, and yet not be they whom he speaks through; for the instrument is only as a horn for the Lord to blow through, the Spirit being on him.

Wakefield, 2nd of 8th Month, 1839.

It is written, "Whatsoever ye shall loose on earth shall be loosed in heaven." Matt. xviii. 19. It is the old heaven of their sins that they are loosed from: and if two or three agree to be loosed, and they be loosed, how much more a hundred and forty-four thousand, all bowing down three times a day.

The dead bodies of the two witnesses laid dead in the streets three days and a half—three days and a half being seven thousand years, wherein men have died, and many not buried: at the end, the aliens putting on immortality whose bodies are not suffered to be put in the graves.

The remnant who were not slain by the earthquake, were affrighted, and gave glory to God—Are not the Methodists who are to die giving glory to God. But it was those who were not slain who gave glory to God, who certainly will have served the redeemed. And the number of days are the number of years that the two vine trees are prophesying to the world, there not being

always an open vision from heaven : and this is the true interpretation of the Spirit of God. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 16th of 8th Month, 1839.

QUESTION :—Joseph Shaw, Dost thou believe that Adam and Eve both dwelt in one temple ?

Answer :—Aye,

Question :—If the bride and bridegroom both dwelt in one spirit, having souls, whether are they or Adam and Eve the higher ?

Answer :—The bride and bridegroom.

John said, Then they had a natural house : now the bride and bridegroom have both a natural and spiritual house—the spiritual house is Zion.

Now if a man and woman differ in opinion it is a proof they do not both dwell in Zion. If thou believe, prove thy belief. At my father's death I delivered up that to support the work, which I had not a right to have done, which proved whether I believed the word which the Lord met me with or not. It is the sixth day, and the Lord has brought men as he brought Adam and Eve, into the Spirit.

Joseph Shaw, Do not all die of the corrupt tree ? Is it not corruption which causes death ? Then when death is taken away, it bears good fruit.

The prayer three times a day—Satan will try to wrestle them out of it : I have seen a hard struggle with many concerning it.

Now if they that disobeyed in heaven were to have houses as well as the others, if their parents were blinded did they sin in so doing ?

Answer :—No.

John said, Then Jesus says, Neither hath this man sinned nor his parents, but that the works of God might be made manifest. But if their eyes be opened to know that they ought not to do it, do they sin ?

Answer :—Yes.

John said, Put that down, and let it go to the ends of the earth. It is every wilful sin that is punished.

Question:—If a woman die and the man live, is he not the head of the dead?

Answer:—Yes.

John said, That is the way that he is the head: if the woman had not had evil in her, he would never have been appointed to rule over her: it was the evil that he was commanded to rule over, (good needing no ruler,)

Question:—Joseph Shaw, I have a question to ask thee in the name of God, If God had pronounced the curse on Adam and Eve before receiving a soul, would they have had houses to dwell in?

Answer:—No.

Question:—Then though he received a house with good and evil in it,* was he not higher?

Answer:—Yes.

John said, Without this he could not have been made as the angels, he would have been no better than he was before he was put in. So there is no house found for Satan, because he was with the woman in the transgression.

As to the doctrine of touching the evil—if I had a thousand children, I would teach it them till they understood it, that their bodies may be preserved, and wherever I go I am commanded to preach it but not to those who are not come into the fold. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 11th of 8th Month, 1839.

On the law, “Break not a promise of marriage,” he said, This is the time of courtship, and breaking a promise of marriage is breaking the laws—going after other gods.

On the words concerning a thief “If he be found, he shall give all the substance of his house,” he said, It is the body. The virtuous woman is the female spirit; the house of Zion.

* And the evil was to perish, but the good was to stand to raise his soul to a spiritual house.

On the law, "Remove not thy neighbour's landmark," which is saying, All will die.

On the day that the laws are read, every one who is absent shall give account of that day.

Q. Question:—Matthew Shaw, If a young man promise marriage to a young woman, and delay to perform it, does she not think he is going to put her off?

Answer:—Yes.

John said, So the house of Israel imagine the Lord is going to put them off receiving the partial redemption: has he not a right to perform it at what time he pleases? God will end his work on the seventh day--the seventh thousand years which is the finishing of the aliens. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 30th of 8th Month, 1839.

"THY wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table." Psalm, cxxviii. 3.

Question:—Joseph Shaw, If a woman in the vine bring forth olive branches, was the mother of Jesus in the Spirit?

Answer:—I believe she was.

Question:—Was Jesus an olive or a vine?

Answer:—A vine.

Question:—How could he be a vine when he only entered into the vine at the river Jordan? he was only like all other children, excepting that he was a pure olive, without sin; and the other children are called a wild olive through sin, or what need had he to enter into the vine? Now art thou satisfied he was only an olive? Yet if any are pure olives, and without sin, are they not better than we?

Answer:—Yes.

John continued, They are prepared for the vine. Then let us seek to be of the pure olive that we may be ready for the vine to be grafted in.

Question:—Joseph Shaw, for the information of the whole house of Israel—it is written, “Your lives are hid with Christ in God.” What two spirits are these, was that the Spirit of Jesus which was hid?

Answer:—I cannot answer.

John said, Then the Spirit of the Lord shall answer for the whole house of Israel: The Spirit of Christ and the spirit of Israel, are hid with God in the temple of God—the body of Jesus—all these three: are they not?

Answer:—Yes.

John continued, Christ is the bridegroom, and the Spirit of Jesus dwells with him (in that temple,) but the bride has the whole house of Israel for a temple, but they are first to dwell in her, until they have fulfilled the law, then she is to dwell in them.

Satan is only bound and chained by the laws of the country: if there be ten thousand rebels, a king or queen can send a man with a bit of paper to search one out, he goes and takes him, and evil trembles; when he hears the sound of war he flees, but he is pursued and brought back.

It is said in the law, “Their clothing shall not wax old.” Joseph Shaw, What clothing is that?

Answer:—His Spirit.

Question:—Thou hast answered wisely. If the Spirit leave him will his clothing wax old?

Answer:—His body will.

John said, Yes, that is the clothing. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 13th of 9th Month, 1839.

WILLIAM WHITELEY, If thou let a farm, dost thou not expect the rent? or if thou lend money to a man to the amount of his own farm, wilt thou not then say, Pay me my rent, or give me my money? and if he do not one or the other, wilt thou not quit him?

Answer:—Yes,

Question:—Or if he pay only a part, wilt thou not quit him?

Answer :—I perhaps might not quit him if he paid a part.

Question :—But suppose thou had a family to support, and the part that he pays is not sufficient to support them—wilt thou quit him ?

After some hesitation, John told him he demanded an answer of either Yes, or No. He answered Yes.

Question :—But if he leave a little matter short, wilt thou quit him ?

Answer :—No,

John said, Then thou makes thyself more just than God: Adam rendered not his tithe unto God, and God quitted him. The wearing of the beard is only a part of the tithe, circumcision is only a part. Though thou keep the whole of the law, and keep back thy tithe, thou art that rich man. If a man have only two-pence, and keep back any part of the tithe of it, he is as that rich man, and will be quitted off the farm; but if a man have only a mite, and he pay the tithe of it, he is rich in God; and if one have £5,000, and he render the tithe of it, he fulfils that law. But some may say, He that has £5,000, has plenty left to support his family after he has paid his tithe; but this is to prove man by. Then if thou have but a mite, and God require the tithe of it, wilt thou say, He is an austere man ?

Answer :—No.

John said, Thou hast answered wisely, let that never depart from thee.

They that die only in the faith of the common salvation—at the resurrection their spirits enter into their souls; but they that die in the faith of the redemption of the body, though they are incorruptible, God will dwell with them, though they have but a spiritual house; but they that purchased back their farm have both a spiritual and a natural house. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 15th of 9th Month, 1839.

JOSEPH SHAW, Does evil prove evil, or good proves it ?

Answer :—It is the good that proves the evil.

Question:—Then how is it that evil was created to prove Satan? The Lord has commanded me to put questions to individuals, that the answers with their names may run to the ends of the earth, to prove that God has given them wisdom. I am commanded to ask questions of those on whom I first cast my eye; but if the word of the Lord offend any whom I may ask questions, I refrain from casting my eye on that person in future.

The Quakers allow any one to speak if he can prove he has the spirit; but if a person stand up and contradict the scriptures, and it be proved that he has not the spirit, they rise up and thrust him out.

Formerly it was understood that the woman was the tree of life, but the Lord has shewed his servant that she is the tree of knowledge of good and evil. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 20th of 9th Month, 1839.

QUESTION:—Joseph Shaw, If thou stand in a tub art thou not of the tub? Then if thou were in the kingdom wouldst thou not be of the kingdom?

Answer:—Yes.

John said, So every one that standeth in Satan's spirit is of it. Be it known to all, every man's spirit is of heaven; but the soul is of the earth.

Question:—The spirit of Eve was brought unto the tree of the evil and the good, to be the life of it—she had to contend with the evil. Then when Adam had fallen had he any more to contend with than the woman before she took of the evil, as he was only in the same state after as she was before.

Answer:—I do not think he had as much to contend with as she had.

Question:—Then had he a right to say, It was the woman?

Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 27th of 9th month, 1839.

QUESTION :—Joseph Shaw, how was Eve made subject to evil ?

Answer :—By the evil being within her.

John said, God created the good and the evil, and her spirit ministered to both, and she had the evil to contend with, by Satan's attractions : thus she was made subject.

Question :—If a man dies what is it that dies ?

Answer :—The corrupt earth.

John said, The soul dies not but sleeps.

Question :—It is said, "He that believeth in me, though he were dead yet shall he live." John, xi. 25. Then will the corrupt earth live again ?

Answer :—No.

John said, It is the spirit and the soul being separated which is the death, and the spirit returning to awake and raise the soul is the living again.

Question :—How is it that the Gentiles are thorns to their flesh ? How do they know till they are separated ?

No answer.

John said, It is being separated : as soon as one is separated, and is circumcised. they become thorns to him by persecution, while they are hid they are at ease.

The seed mentioned in Psalm xxii. 31, is the piece lost. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 29th of 9th Month, 1839.

JOSEPH SHAW, What did God set Adam over ?

Answer :—The evil.

Thou hast answered wisely.

Question :—Then if a man has a servant who does not his duty, will he try him again or try another ?

Answer :—Try another.

Question :—What is the woman now placed over ?

Answer :—The evil.

Question :—The man was placed to watch the evil : he could not enter in, but was to watch that no enemy got in. But can a man do hurt in a field without going into it ?

Answer :—No.

Question :—Cannot he send fire into it ? So can Satan do evil in man by attraction. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 4th of 10th Month, 1839.

THE fire of the law is the guilt. It is written, "Our God is a consuming fire." But he that keeps the law no fire can touch, that is the eternal fire which can never be quenched, he that is of God this fire cannot touch, but he that is not, his body is consumed in the earth ; but the soul is not, yet remains there till the first or final resurrection. But he that says, They will never be liberated, makes him that hard master.

The very thing the man cast the blame on, the Lord has taken as an instrument to bring back the tree of life.

Question :—Joseph Shaw, It is said, The tree of life was in Paradise ; dost thou believe that it was in the temple in which Adam and Eve dwelt when it was finished ?

Answer :—I cannot answer.

John, said, Then the Spirit shall answer : It was spoken as a thing to come.

The Spirit saith, Every soul that cries unto me, I will hear. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 10th month, 1839.

QUESTION :—Joseph Shaw, Did Jesus wear the crown till he came before Pilate ?

Answer :—He did.

Question :—Did any man see it ?

Answer, —John said, He saw it.

Yes, and so is every one crowned who is in the Spirit. Joseph Shaw, If thou be in the Spirit, whether art thou in God's kingdom or in Satan's.

Answer :—God's kingdom.

Thou hast answered wisely ; but a man may be in his own spirit and neither in God's nor Satan's.

Question :—If thou be in God's kingdom has thou any need of the angels ? Jacob saw angels ascend and descend, but it is to bring them into God's kingdom : but after they are in heaven have they any need of the angels. Is not the female spirit above the angels ?

The angels are sent forth to take away all things that offend.

Wakefield, 16th of 10th Month, 1839.

IN the Scriptures it is recorded that that there are two fig-trees, (Matthew, xxi. 19, 20 ; Luke xiii. 6, 7,) two olive plants, (Romans, xi. 16—18,) and two vines, (Ezekiel, xvii. 4, 5, 6, 22.)

I have laid these passages before the Lord, and am answered as follows :—God created Adam and Eve, and he made a temple out of the ground, and called it a garden ; and he commanded the man to dress it and keep it, which was to keep his commands that should be given to it. He then made another vessel out of the ground, with a soul, being the mother of all souls, and he placed evil therewith, (Isaiah, xlv. 7,) that that evil might prove them. That body yet being dead, he took the female spirit from Adam, and brought it to it, and it bare that vessel, and became the life of it, fulfilling that passage, “Be ye clean that bear the vessels of the Lord.” Isaiah, lii. 11. Satan attracted that evil to cause the woman to take of the evil of the tree ; so she took of that which God had commanded them not to touch, and she gave also unto her husband and he did eat ; and they became the two fig-trees, and received the curse which was pronounced upon them that ate of it, that they should die in the same day, it being a thousand years. But the dresser of the vineyard interfered and said, concerning one of the fig-trees,

Let me dig about it and dress it, and try it this year, and if it bear not fruit after that thou shalt cut it down.

Question:—Who is the dresser of the vineyard?

Answer:—Jesus.

Question:—Who is the fig-tree that was cursed?

Answer:—The temple of the man and the woman which Satan desired to dwell in, that he might be like the Most High. But the other fig-tree which was pruned, they keeping his laws for one day, which is a thousand years—these are the aliens which served the redeemed a thousand years. So all whose sins are not taken away before the thousand years of their lives—their bodies die. “For this is my covenant unto them, when I shall take away their sins.” Rom. xi. 27. “As for me, this is my covenant saith the Lord, my Spirit that is upon thee, and my words which I have put within thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.” Isaiah, lix. 21.

Question:—Who are the pure olive, and the wild olive?

Answer:—Adam went in unto his wife, and knew her again, and she brought forth a second child in her cleanness—his seed not being purified from that which he received of the evil of the tree, and the woman being purified her seed being the wheat, and he the tares, made their branches to become the wild olive—all wild by nature, being made subject to vanity, not willingly, but that the power of God should be made manifest in the day of his visitation. And on the fourth day, (which is the fourth thousand years,) God remembered the woman, (being the day of his visitation,) he sent an angel to warn her what manner of child she should bring forth, and that through that child and by him he would save the people from their sins, that all that repented and believed in him should receive spiritual bodies at the first resurrection, and at the end of the world he should be the Saviour of the world—the Spirit of the Lord overshadowing her, she being in the Spirit, which was the vine tree; she conceived of her own seed, having not the seed of man, wherein the

tares were; and her own seed, which was the seed purified by her menses, from that of which her body is conceived—she brought forth a pure olive plant, which was the Saviour of the world: he was nourished and brought up as other children, yet without sin, and he lived by the mortal life thirty years, then being warned of God he went unto the river Jordan to be baptized, and then received the Spirit of God to dwell in. He dwelt three years in, the Spirit called Christ, which was of God, for the work of the ministry; the vine withdrew, and gave the mortal life of Jesus for the world, fulfilling that passage, the mortal life of the first vine was given for the world: then the Spirit of the Lord with his Spirit entered into that body, and made it immortal—the mortal life of it being shed for a sacrifice for the whole world, though their bodies had perished in the earth, yet their souls should be raised spiritual bodies for the spirits called men to dwell in—this is the first and final resurrection—the end of the world, wherein God shall rest from all his work on the seventh day.

Question:—What is the vine whose mortal life was not to die, but to be changed to immortal?

Answer:—It is they that are to be made the bride of him whose mortal life was shed for the world.

Question:—What number of them?

Answer:—Read the 21st chapter of Revelations, there she is described: her building and her walls, and her foundations, whose blood is not offered for a ransom for sin, they having sought to the God of Israel that their evil might be taken away, that their bodies might be made like unto the pure olive, that when the other Comforter shall come, which is the Spirit that they might enter into it, and be made of that vine which should never die their mortal lives being changed into immortality. This is a true interpretation as far as it is unfolded to me by the Spirit of the Lord,

These two vines were hid with God till times and fulness of times; times being four thousand years, and time being six thousand. It was said to Abraham, All the families of the earth shall be blessed in thy seed—

Abraham's seed went in unto those of the other nations, and though they were unclean, yet their offspring being part of Abraham's seed were only unclean on one side, which is the digging about;—taking away the tares, that they might bear fruit. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield Meeting, 18th of 10th Month, 1839.

THE Ishmaelites being Abraham's seed—Jesus being the dresser of the vineyard, steps in between Satan and them, and takes away the evil, making them the fig-tree which is dug about and dunged, and so bears fruit—these will be the tenants during the thousand years, to the redeemed, agreeable to the words of David, "It is better to be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness." Psalm, lxxxiv. 10. But the strangers—the evil is not taken away from them, but is bound till the time that Satan is let loose, and they are the servants to the aliens, and when Satan is let loose he will come with them against the redeemed. He came three years seeking fruit on the fig-tree, and found none—the three years are the three dispensations, Satan advised that it should be cut down; but the dresser wished to dig about it and dung it, and then if it bare not fruit, it might be cut down: Joseph Shaw, Dost thou suppose that if the Lord digs about and dungs a tree, that it will not bear fruit?

Answer:—I believe it will. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 8th of 11th Month, 1839.

THE corrupt tree wish in their hearts for some one to rule over them, for they even know not how to sow their seed or raise their fruit.

And the daily bread which was day by day, it is the spiritual bread, which is for the resurrection of the soul at the first resurrection.

They will shortly be breaking their church doors open, and taking their books, and dragging their priest by the hair of the head.

The time is now come for man to be pruned, they would not bear pruning in the six thousand years. And at the end of the world, Satan will come and attract the strangers, from whom the evil is not taken away.

Satan always strikes at the head; and now he will strike at the house of Lords and the house of Commons, and they will reel like a drunkard.

When man's body was conceived, he fell among thieves: the word revealed from heaven is the oil—the hosts of heaven to bring them to the inn. There were legions of angels seen when Jesus was born—he sat upon his own beast: then as legions of angels came forth, when the bride and bridegroom comes forth, will they not also come forth? Is there not a communication which says, Every man shall give an account of his goods? then why is it that every man gives according to his own heart.

Does not that allude to the Gentiles? They shall yet see angels about them: and I shall be sleeping in rooms, and there shall be heard under it heavenly music: and yet I am but a few seconds before you. Taken from the mouth of John Wroe, by William Tilotson.

Wakefield, 15th of 11th Month, 1839.

It is written in Isaiah, l. 1. "Where is the bill of your mothers divorcement." As soon as the woman lost the piece, (Luke, xv. 8,) she became divorced.

Joseph Shaw, Who are the married wives, and who the desolate, whose children are more than those of the married wives? (Isaiah, liv.)

He could not answer.

John said, It was those who had the promise of adoption, but they never knew they were divorced till Jesus Christ came, then he shewed the bill of divorcement. The Lord says, Other sheep I have which are

not of this fold, he says this even by Isaiah, (lvi. 8;) and says also, stretch forth the curtain of thine habitation, (Isaiah, liv. 2,) then are not the others greater in number than those of the married wives? the wives are only a hundred and forty-four thousand. The Lord says by Isaiah, They shall say, Give me place that I may dwell, (xlix. 20.) Are they not saying so to the Government? and are they not sending them into other nations because the place is too narrow?

Joseph Shaw, Whether would thou rather be driven away by Satan, or by the Spirit of God?

Answer:—By Satan.

John said, Then I have no need to fear. Then if I be driven out of this nation it will be glad tidings to the place where I land: they will say, How beautiful are the feet of him that bringeth good tidings.

Wakefield, 17th of 11th Month, 1839.

It is written, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." Matt. x. 35. The house is the body of man, every man at variance with the evil of his own heart.

Philip Lamb of London, inquires about the words in Matthew, v. 19. "Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven."

Answer:—They are those who shall enter the kingdom of heaven at the final resurrection. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Which is the Spirit of God, which Jesus entered at the river Jordan.

Question:—Joseph Shaw, If a man be at peace with his own heart, is Satan's kingdom divided?

Answer:—No.

Question:—Then if God has sent his Spirit, and set every man at variance with the evil of his own heart, is not Satan's kingdom divided—can it stand?

Answer :—No.

John said, The corrupt tree is the beast. Taken from the mouth of John Wroe, by William Tillotson.

[*Wakefield, 22nd of 11th Month, 1839.*

THE Spirit of the Lord is upon me saying :—Son of man, Jehovah says, Hast thou beholden the trees and the dividing thereof?

Question :—Thou askest what the two fig-trees are?

Answer :—Cain, the son of Adam, and Ham, the son of Noah; Adam and Eve were God's workmen; Satan came and attracted, before the machine, which was placed in the woman, had purified her seed, so that the work was marred in the hands of the maker. The uncleanness of woman and the uncleanness of man are the fig-trees.

Question :—Thou askest who are the two olive-trees?

Answer :—The seed of the woman which is the seed of the land, when it was sown in the earth, the body of Jesus was the one, (viz., the pure olive); and for the other, (viz., the wild olive,) Adam went in unto the cleanness of the tree, and sowed his seed with the woman's seed, the wheat of the land, and they became wild olive plants. In the fourth day, Jesus, the holy seed was separated from the wild olive in Jacob; and they were scattered again in Israel amongst the nations, until the holy seed should be separated from the seed of the land. "I will divide them in Jacob, and scatter them in Israel." Genesis xlix. 7. The wild olive* went and sowed his seed with the fig-tree;† Christ passed by the fig-tree,‡ and said unto it, No man eat fruit of thee, henceforth and for ever; and it dried up by the root, and withered. Christ passed by and saw another fig-tree, and said, These three years I come

* Abraham.

† Ishmael's mother, the Egyptian.

‡ The uncleanness of the woman.

seeking fruit on this fig-tree, and find none, cut it down why cumbereth it the ground; but Jesus, the dresser of the vineyard being in Christ, said, Let it alone this year also, until I dig about it, and dung it, and if it bear fruit, well, and if not after that thou shalt cut it down. This is the interpretation:—Sarah gave Hagar the bond-woman unto Abraham, and he went in unto her, and she conceived and brought forth Ishmael, and the trees of his seed shall be dug about and dunged. For Abraham his father made intercession to me, and I made a covenant with him, that of his seed I would make a great nation. So I have made them the free-men of the city of new Jerusalem: I will take the root, branch and seed of evil from them, and they shall live a thousand years in their mortal life, without sin, and they shall walk in all my laws and statutes, and keep them; and at the final resurrection they shall find a verdict against Satan, who deceived their mother Eve. Now I will bring thee unto the wild olive which is amongst the nations; I will gather them one by one, as a man gathers his sheaves into his floor; I will cause every man to know the evil of his own heart; for it shall trouble him till he stretches forth his hands in mine house; and I will cleanse his blood and set him upon his own beast; and he shall separate himself from those nations amongst whom he is scattered, and they shall all gather themselves as one man; and they shall seek me that they may be born of me, for my Spirit is with them, and they shall enter every man into it as the woman's seed, Jesus, entered in at the river Jordan: and they shall fulfil the law and testimony, and whatsoever they do more than that, when I come I will repay them. For those that observe the law and watch it, as the Scribes and Pharisees, and teach men that they have no need, but to do just as the law says, that is to say, If ye attend one of the sabbaths ye do well; If ye keep so as the law does not condemn you, ye do well, these shall be least in the kingdom of God. Esau do I hate, and Jacob do I love, he became a stranger unto mine house; for he said, he knew—but he did not. Bring these mine enemies that would not that I should

reign over them, and they shall be slain at the end of the thousand years. So the race of Esau—the strangers shat shall come out of the holes of the earth, shall feed the flocks of the aliens. Jacob is pruned by being made the pure olive. Esau refused. Ishmael, of his seed—they are of the fig-tree which is pruned, being the sons of the aliens, being the ploughmen and vine dressers of the redeemed saith the Lord. So the corrupt tree shall be destroyed, which is the other fig-tree, which is the woman decked in scarlet, wherein the talent of lead were thrown on the mouth thereof. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 24th of 11th Month, 1839.

CHRIST and the branch are the bride and bridegroom—Jehovah made Adam and Eve—Satan said, I will have a house to dwell in, but God cursed that evil, that he should not have a house ; ye need not stumble at Jesus being the pure olive. There are men who are a hundred miles from a meeting, who will go there rather than worship in a private room. Let this be written that it may appear, when the men and women have fulfilled it, without knowing it. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 29th of 11th month, 1839.

REMEMBER God created man in six days to be immortal, an image of his own eternity. The man is not without the woman in the Lord, and they are called man ; and that each of these days should stand figurative of a thousand years, that within that he would divide them one from the other, that each might receive a soul, and that each should have natural bodies ; and if they took of the corrupt tree, their spirits should have spiritual bodies to dwell in ; and that those whom the evil should be taken from, should live, their

natural bodies should receive the life of immortality. And these are the pure olives which stand before the Lord of the whole earth, called the son of man. But at the creation, God drew the vine, (his Son,) whom the body of the man and the woman dwelt in, and he hid it in Christ with himself. So Christ and the Branch, which is the bride, are the Son of God, male and female, bride of heaven, they being of God. So when the vine and the olive is joined together, man will then become of God—the God-man: and when the house of Israel is joined unto the bride, she then becomes the bride of the God-man. Jesus, the one olive; the house of Israel the other, one heart, one thought; now man and woman are joined, but have two hearts. This is nothing to what God shall yet shew to the house of Israel; for fresh lights shall shine day by day. For the Spirit is come to the house of Israel, and never will withdraw till she has given them the immortality of their bodies. Where evil is in the heart the man will never bend, but the Lord has sent forth his angels to withstand him, so that he acts contrary; the angel stood to stop Balaam, so that he acted contrary to the evil that was within him. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 1st of 12th month, 1839.

MAN is not man without the woman. Joseph Shaw,
What is the heart of the wild beast?

Answer:—Destruction.

Question:—On what does it feed:—I have seen a great wrestling at the printing-office: I have seen them rise up and be as though they would tear my heart out, and if these at the office have not done it, let them take care they do not do it, and if they do it not, others will come forth and do it; I have seen a great battle with the press, and have seen it publicly. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 8th of 12th Month, 1839.

WOMEN will bring forth pure olive plants, and it will be said at the gathering, This man was born in France, this in Spain, this in Italy. If ye are not faithful in that which is another man's, who will give you that which is your own? Every man has a piece of land, which is his body, although it is Satan's, while the evil remains in it, but when the evil is removed, it is given to the faithful, to be their's.

This was to shew the sabbath hour; there are two sabbath hour hours, which are the two pence: and the other laws, the hour he spoke in parable. We are commanded to keep one hour with a body of people, the other at home, but it is much better to keep both, (Matthew, vi. 19. You see they are all brought back, though they are the least in his house. Those who die the death of the righteous, are not in their full happiness, on account of their spirits and souls being separated. (Malachi, iii.) The offering being our prayers. And for the property which man possess, all is God's, both principal and interest, and the cattle on a thousand hills: and if man will not pay his interest, he will take the principal from him, even his body; and do not think ye can be born of God without the tares being taken away—they must first come under the rod.

A neighbour is one who dwelleth in the Spirit; when the children of Israel saw the mount burn, they said to Moses, Speak thou with us; and when they had lost him, they wanted an image of that glory: not a calf, but the Lord counted it a calf. The first-born of Seth called the sons of God, were commanded not to take wives of any but these of the first-born: then who were their wives? They were (no doubt) their own sisters.

Question:—Joseph Shaw, How is it that a man can sow his inheritance with another man's seed; if he has dealings with his wife in her cleanness, is it not his own seed?

Answer:—I cannot see.

Then it shall be shewn thee:—If a man go unto a woman who is in her uncleanness, or one that has the venereal disease, does he not mar his seed? Then if he goes to his wife does he not sow another person's seed. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 12th of 12th Month, 1839.

THE words of the Lord came unto me this morning, saying:—Cause these words that I now give thee to be written, and sent unto all places. The full time is come for all those whose bodies are to die, and to be grafted into the Spirit of Jesus Christ, the vine; for he that is grafted into the Spirit of Christ, the pure olive, seeks for the salvation of his soul, and bears incorruptible fruit, as long as he abides in that Spirit. But he that has the pure olive, the Spirit of Christ, which is the vine, grafted into him, seeks for the immortality of his natural body, and beareth fruit of the vine. For they must be born of the vine before they can enter into the kingdom of God. So there is two births—the first birth is the wild olive being grafted into the natural olive, which is man being grafted into the Spirit of Jesus. But the second birth is the vine being grafted into them, they being the pure olive, which maketh them of the vine, becoming the bride of the other vine, it being the Bridegroom, fulfilling that Scripture, “He that hath the bride is the bridegroom.” John, iii. 29. So there are two spirits of the God-head which are of God; and there are two spirits of the manhood, of which the two pure olives are set a figure, Jesus being called the mortal bridegroom, the house of Israel the bride, and Christ the immortal Bridegroom, and Jerusalem above the immortal Bride, so they being born of God dwell in the vine, till they be begotten of God, that is to say, become as God, his bride, he dwelling with them in his temple; for every branch that is only grafted into the Spirit of Jesus, though it abides in it, yet not bearing fruit as the pure olive, the body dies, yet

•

because he was grafted in, at the first resurrection, I will raise his soul, by his spirit, from that corruptible body, which is laid in the grave, with a spiritual body, as the angels. Man must be grafted into the vine and if he endure purging, the vine is then grafted into him, and if he lose it not, he bears fruit as the vine; he that is only grafted into the Spirit of Jesus, he being the mediator between God and the wild olive, though their bodies die, he raises them with a spiritual body, like unto that into which they were grafted, which he appeared with first unto Mary, When he said, "Touch me not; I am not yet ascended unto my father." John, xx. 17. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 13th of 12th Month, 1839.

THIS shall be the sign to the house of Israel: Children shall rise up and turn their parents out of their houses; children shall rise up in Factories. This shall take place in all nations. This shall fulfil that Scripture: the world shall be turned into the old silence seven days. (2 Esdras, vii. 30.) The world is the people, and they shall be afraid of their offspring. Every one that is grafted into the Spirit of Jesus, with which he arose, as long as he abides in it, if he seeks for the salvation of his soul, he is ready to die; as a man who owes money and has it in his pocket, he goes forth boldly to meet his creditor. But as a man may go into a vineyard and knock off the grafts, so may they be knocked off. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 20th of 12th Month, 1839.

JOSEPH SHAW, If all the posterity of Adam were fig-trees, and they ceased doing evil, viz., the whole race of Cain, if they ceased doing evil, would they not be accepted?

•

Answer :—Yes.

Question :—What to ?

Answer :—A heavenly life.

Question :—If they did not cease what to ?

Answer :—Lay in the grave till the final resurrection.

The blame is not laid on him that is conceived in the uncleanness, but on him who begets in that state. If the child forsakes its father's evil, it does well. In what manner will the tree be pruned? If thou get a wild olive, and graft it into a fig-tree, whether will it bear olive berries, or figs above the graft; the graft being put into the root it is changed from a fig-tree to a wild olive, and yet the root is a fig-tree. Abraham the wild olive grafted his seed into the fig-tree, and she conceived, and they became the freemen of the city—of those that had the promise: now there is only a remnant of that fig-tree pruned; the rest are corrupt trees, and they that eat of them dies. Jesus said, "He that believeth in me shall do the work that I do," meaning, the work that he did before he received the Spirit, and was born of God. "And greater works than these shall ye do," meaning, after he had received the Spirit. Every one who is brought to full knowledge, and goes in to the corrupt tree, will die. Solomon says, A foolish son is the heaviness of his mother, they having their mothers uncleanness on him.

Now if Abraham went in unto one of the fig-tree, what was the difference between that of Abraham, and that of Adam? Abraham went in in the cleanness: Adam in the uncleanness; Jesus spoke of a thing which was done with the Almighty, Abraham's seed was promised to be pruned, the fig-tree being grafted into it to become perfect man; and the wild olive on both sides being Abraham's seed, grafted in by Jesus the pure olive, to become perfect man and God. They that go in to the unclean tree die; but they that do not there is a possibility of them escaping. We may all do the same as Adam did, old and young; this is what I am commanded to preach during my journey to old and young: every man who goes in to the woman in

her uncleanness, is equal to one who goes in to one in the venereal disease ; every tree in its uncleanness is as the fig-tree, but at all other times it is life. Taken from the mouth of John Wroe, by William Tillotson.

Brandy Carr, 22nd of 12th month, 1839.

QUESTION :—How is the fig-tree which was cursed, and the fig-tree which was pruned to be known one from the other ?

Answer :—Adam's first-born son, (Cain,) was the fig-tree which was cursed, but if he ceased from it he was accepted ; all his branches were the fig-trees, and the time is come to separate the trees which are pruned, from the trees which are not pruned. And this is the answer of the Spirit, Every fig-tree which continues not to go in one to another in their uncleanness these are the trees which are to be pruned ; continue to bring forth in their uncleanness, are of the corrupt tree, and their bodies must die at the end of the world, whether they be of the wild olive or fig-tree,* but the trees which hearken unto Abraham their father, and Sarah that bare them, and circumcises their heart, and the foreskin of their flesh unto God, these are the trees of the city whom God hath pruned. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 22nd of 12th Month, 1839.

QUESTION :—Joseph Shaw, I want to know of thee, that it may go to the ends of the earth, If a man can render any more than the law and gospel ?

Answer :—No.

John said, Now I wi'll shew he can : Does the law tell me to attend on Sunday morning ?

Answer :—The gospel does.

John said, If I attend on Friday night the law does not condemn me, though I attend not on Sunday morn-

* The strangers of which no man was to eat fruit.

ing. There are laws and commands which are taken out, and though they keep them not they are not condemned: but whether is who keeps them that have been in the law more justified?

Answer:—They that do the whole.

John said, They who keep them that are cut out will differ from the rest. Every man has a holy seed within him which must be separated from the tares. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 22nd of 12th Month, 1839.

THE two prophets which tormented the people, which were said in the chapter, are the two olive branches standing before the Lord of the whole earth: The two olive branches are man, Jesus the one, the house of Israel the other; but the two prophets are the two Spirits of God, which are the immortal Bride and Bridegroom, which tormenteth every transgressor by her law and her discipline, and the thousand two hundred and threescore days are the time that they have rested on man, prophesying; man being an instrument in the prophets hands, to speak through and by, they having the law in one period and the gospel in another; and in the third age they come forth with both, resting on the bones of the house of Israel, prophesying and shewing things to come, and they testifying against the evil; that they who would not let go the evil were tormented by these two prophets; Jesus being the pure olive, and the house of Israel the wild olive; and the bridegroom and the bride are the two vines, being the two prophets, they having come to purify the other olive plant and make it like Jesus, being forty and two months in purifying her, it being forty and two years; the court being given unto the Gentiles, they treading it under foot for the space of forty and two years; yet for all this they are not able to enter the city, nor know of the things that are within the city. But the bride and bridegroom, and those to whom they will reveal it.

So every one that have these two prophets, have a three-fold cord, which is not easily broke. The body of man is the olive plant, and where it is free from sin, it is the pure olive, evil being in it maketh it the wild olive; but the time is come that the evil is to be taken away, then it becometh as the pure olive, and it receiveth the vine it being grafted into him, though the root being the olive-plant, the vine being grafted into it, it beareth not olive-berries, but grapes; so is every man that is born of the Spirit of God. But when the body of man has put on immortality, the Spirit then dwelleth with his spirit and soul within that temple, it then is the kingdom of God having in it the Spirit of God, and the spirit called man, for as the Spirit called Jesus, and the Spirit called God dwelt in one temple, which made him the man Christ Jesus, so will the Spirit of the bride dwell with the female spirit. Being clothed in linen, meaning being clothed with the Spirit, Holiness, cleanness, having the law in their right hand, and the gospel in their left.

He that agrees for the strong man to be bound, his goods will be spoiled, by being driven out of the house, the vine is the Spirit of God, and the olive-tree is commanded to enter into the spirit. But let not mortal man presume to say, He is that prophet. Every one who does not become as a little child to that prophet, will not enter into the kingdom of God, which is that body.

PRIVATE
COMMUNICATIONS,
1840.

Wakefield, 5th of 1st Month, 1840.

As a man who is tossed from the helm of a ship by a gust of wind ; so is a man who has lost the helm of his heart—viz., the power of his brain which rules the heart, and he is taken in the state he is in at that time—he is not accountable for what he does while in that state—whether he pray it availeth nothing ; or whether he hear the law, it availeth nothing, unless he be brought back again, to gain the helm, which is the power of his heart : God will bring man to judgment for what he does up to the time of losing the helm—a man may lose it by drunkenness, and when he comes to himself again where is his ship ? Perhaps one thousand miles from the place—therefore let all take care that none snatch the helm from them.

By and by a law will be passed in both houses of Parliament, that every society shall have a law of their own, and the law of the land shall protect them.

Now Joseph Shaw, Whether will the Queen put her husband on the right hand of the throne or the left ?

Answer,—The left.

So shall every woman who has an unbelieving husband.

Is it right for a man to feed the poor and in debt himself?—so is every one who robs and afterward feeds the poor with it.

Suppose I have a water-cock, and another man have one, and the water of mine burst out, and I cannot stop it, and I call the other man to assist me; but by and by his bursts the same, Whether is it better for him to continue helping me with mine, or attend to his own?

Answer:—Attend to his own.

Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 10th of 1st month, 1840.

“FOR I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.* Whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me. And though after skin worms destroy this body, yet in my flesh shall I see God.” Job, xix. 25, 27, 26.

Question:—Joseph Shaw, Whether was it his natural eyes with which he then saw, or his spiritual eyes that was here meant should see for himself and not another?

Answer:—His spiritual eyes.

Question:—Whether was it in his temporal flesh which he then possessed, or the flesh of his seed that was to be born after him?

Answer:—The flesh of his seed that should be born after him.

Thou hast answered wisely.

It is said, “Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.” Hosea, iii. 5.

Question:—Whether was it David himself, or the seed of David which was Jesus, that the children of Israel was to return and seek for?

Answer:—Jesus Christ.

Thou hast answered wisely.

There are many in the house of Israel who are looking after the riches and honour of this world, till it

* Which is the body of man, they being in the Spirit.

blindeth their eyes, so that they cannot see the life of immortality; all such will escape committees, and judges, and they will have more to contend with than others, but who is to deliver us from the evil? Christ is the great deliverer, Jesus is the mediator between God and man, as he said, Among the lepers in Israel there were none cleansed but Namaan the Syrian, (Luke, iv. 27.) He cleanseth white, yea, and very white, Is he not the cleanser of all mankind?

Answer:—Yes.

Taken from the mouth of John Wroe, by George Meredith,

Sheffield, 26th of 1st Month, 1840.

JOHN WROE asked David Allison of Chesterfield, if he had not worked within a minute of the sabbath hour, or in the hour on Friday night? I know it has been done.

He (David,) Denied.

John said, I know thou hast.

He denied it a second time.

John said, I will leave it till a future time.

David said, He believed he had not been so strict since the sabbath was changed from sun-rising to ten o'clock, he did not like the idea of it, and he believed he had worked.

John said, God created the good and the evil in the woman, and commanded them not to touch the evil, but let it lie still; iniquity was not found in Satan till he attracted the evil in the woman, which caused her to eat of that evil, and give it also to her husband; and by him eating of it caused him to fall from a mortal life to a corruptible life: now we are commanded to let our evil lie still, as Eve was commanded to let hers lie still.

As the skin covereth a viper, so the woman by eating of the evil caused her to be covered with a skin as the viper; and Christ by the hands of the woman shall strip off the evil, as the stripping off the skin of the viper,

A certain man went down from Jerusalem to Jericho and fell amongst thieves which stripped him of his raiment, and wounded him, and departed, leaving him half dead.* And by chance there came down a certain, priest that way, and when he saw him he passed by on the other side; and likewise a Levite when he was at the place, he came and looked on him and passed by on the other side; and all mankind that has put on immortality, passed by the same poor man, though they were just men made perfect: but a certain Samaritan as he journeyed, came where he was, and when he saw him he had compassion on him, and went and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him; and on the morrow when he departed, he took out twopence (which is the Law and Gospel,) and gave them to the host,† and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. The Law without the Gospel is the penny, or the Gospel without the Law, which each who have repented before they die will receive at the first resurrection, but the keeping of both is the twopence which Israel will receive when this mortal body shall put on immortality.

Question:—William Hague, What kind of a vessel is that which gold or silver is melted or refined in?

He could not answer; but another of the friends rose up and said, an earthen vessel.

John said, Thou art right.

Then William, What is it that refines it? I will give thee until Sunday morning to find out the riddle; If thou hast the Spirit thou wilt find out the riddle. But thinkest thou O man to put forth a riddle to one of the house of Israel? I tell thee, Nay.

On Sunday he returned an answer that it was the female spirit, which will return to the female which is as fire.

* The immortal spirit of the man left the body.

† To them that loose not the faith of their natural body before they die, they being members of the incorruptible bride.

On Sunday evening John Wroe addressed the new members on circumcision, shewing the advantage of it, he quoted the third chapter of Romans, proving that it availeth much every way. He said, Let us try it and weigh it, and see if it does so; those that are circumcised, and gone out, and left the visitation, they will have their suffering here upon earth, before they depart this life, like unto Samuel Walker. Taken from the mouth of John Wroe, by Samuel Hague.

Birmingham, 30th of 1st Month, 1840.

EVERY male or female who putteth on an inferior raiment in which to worship the Lord, and hath a better, mocketh God. Are they not like the former Israel? who, instead of bringing clean animals without blemish, to offer unto the Lord for a sacrifice, brought blemished animals, because they could get them for less money than that which was according to the command. So he who comes to worship in the Lord's sabbath, in a worse garment, having a better; or in a dirty raiment, having a cleaner, Do they not stand as such? as the Lord liveth, such shall be found unclothed when he cometh. God prepared an ark to preserve from water; he hath also prepared an ark to save from fire; Shadrach, Meshech and Abednego was in this ark, those stood figurative of these who will yet be in this ark, the immortal Spirit. But will those who value their raiment, and worship in a worse raiment having a better, Will they be preserved in the ark? now remember, it does not mean the newest or last made; but I say worship in the best ye possess, even that ye put most store by. Taken from the mouth of John Wroe, by Andrew Gardner, and Margaret Bishop.

Birmingham, 31st of 1st Month, 1840.

THE worm which dieth not; and the fire which is not quenched. The worm is the uncleanness of the wo-

man, it is also in all mankind, where the tares are. Satan attracts that worm, and causeth evil actions to proceed through that attraction, which destroyeth the body; and the soul is cast into the grave with that worm, but at the resurrection the soul is taken from that worm; the spirit being united to the soul, it receiveth an incorruptible body. The worm dieth not, it is left in the earth; the fire is not quenched, but the soul is taken from the fire which is eternal, yet the soul remains not eternally in it, but is taken from it; as iron may be put into a fire, which, after a time may be taken from that fire, Will it not then be cool? Taken from the mouth of John Wroe, by Margaret Bishop, and Andrew Gardner.

Birmingham, Friday Evening, 31st of 1st Month, 1840.

JOHN WROE said, I want to know of ye preachers, how the Gentile preachers can prove they have the law, when it is said, Seal the law amongst my disciples. Who are his disciples? every one that believeth in him without the law. Was not Peter his disciple? Was not Paul his disciple? And did not God confound them in their knowledge? Why? Because the law was to be sealed: Did not Daniel inquire to know? But what was the answer? Thou shalt stand in thy lot.

Question:—How will he stand in his lot?

Answer:—His posterity shall stand in the lot of immortality; the knowledge which hath been sealed is now to be made manifest; the seals are breaking open. Above five hundred brethren (See 1 Cor. xv. 6.) were grafted into Jesus with the Gentiles, the righteousness of the law being sealed from them till their fulness, they were doubtless upwards of five hundred families, and their posterity shall stand in the lot. The seed of Abraham, the seed of Isaac, the seed of Jacob is the Lord now gathering; and the seed of Joseph for a possession, which are becoming the twelve families of the whole immortal earth.

If a man and wife dwell together, and the tree bursts in its uncleanness ignorantly, What is the consequence? I say there are set times for a man to go in to his wife; I say again, when a woman has conceived, a man hath no right to go in unto her. This is a trying scene, enough to make a rock weep, For what? The man goeth in to other trees,—he is taken in the act—and turning to his wife, he saith, Thou art the occasion of this. Then she having this light crieth, What shall I do? if I give way unto my husband I shall die; if I submit not to him, he goeth unto others, saying, Thou refused me, lust hath overcome me, I must empty my cistern—then what? the neighbours hear all this; then the woman knowing she hath conceived, saith, I will never consent; but here is my body, thou may slay me, for I will never consent: this I have seen in vision. Now mark the clean and unclean animals, will not even the king of the clean animals protect his own dams which hath conceived? then will the king of man not protect the dam? Who is the king? It is the bridegroom, he will watch over her by day and by night: this have I seen with believing wives, and unbelieving husbands. But the male and female who dwell in one spirit—when the female hath conceived, he will watch over her—he will know when the field doth cast its flowers; he will number the days; and rather than give way to lust he will leave the bed, neither will he trifle with lust, lest either party should be injured. Taken from the mouth of John Wroe, by Margaret Bishop, and Andrew Gardner.

Birmingham, 1st of 2nd Month, 1840.

WHEN I was carried through the earth in vision, these things did I see:—Most men imagine the sun to be a body of fire, but I say, It is not—it is a body of light, and when the light shineth upon the earth, it attracteth all the fire that is in the planet to that side on which it shineth; where it shineth not, the earth giveth not its

increase.* The earth bringeth forth that which is sown in it—seed to the sower, and bread to the eater. So the fire which is in the planet is eternal, else how would that passage in Genesis, viii. 32, be fulfilled, “While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease.” So that there is fire in the earth, otherwise the earth would not yield its produce. And the light that thus shineth upon the fire, give the life to all things through the magnet of the Almighty, (1 Timothy, vi. 16).

Every man’s body that is cast into the earth, his worm dieth not, neither can that fire be quenched, being eternal; but at the first or final resurrection, their souls will be liberated from that worm which is corrupt, and raised with a spiritual body, incorruptible which can never die; and the same spirit which ministered to that soul during the mortal life, it will dwell in that incorruptible house in eternity. Taken from the mouth of John Wroe, by Andrew Gardner, and Margaret Williamson.

Meeting, Birmingham, 2nd of 2nd Month, 1840.

“WATCHMAN, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night.” The watchmen are the spirits of men, set to watch the works of God. “The Lord said unto me, Go set a watchman and let him declare what he seeth.” 6th verse. Now, the Holy One, Christ, came down† to the watchmen of the Hebrew Church, and called, Watchman, what of the night? The watchmen, though they were on the watch-tower by day, and sat in the ward the whole night. (Isaiah, xxi. 11, 12, 6, 8.) Yet they knew not the voice of the Holy One; then he said unto them,

* The farther the earth is from the sun, the greater the surface of land it shineth upon.

† Upon the earth, which was the body called Jesus.

“Behold, I judge between cattle and cattle—between the rams and the goats. Seemeth it a small thing unto you to have eaten up the good pasture but you must tread down the residue with your feet, and to have drunk of the deep waters; but you must foul the residue with your feet.” Ezekiel, xxxiv. 17, 18. “Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.” Psalm xl. 7, 8. He then turned to the Gentiles, saying, I will bring in a people, who were not called a people: they shall eat that salvation which ye have trodden under your feet. They shall drink, through faith) my blood, which ye have despised, He, the Holy One, then left this planet, and ascended into the heavens. But now the time is come, he crieth out of Seir to the Gentiles, as he did to the Hebrews. “Watchman, what of the night?” But what, alas!—As it was with the Hebrews, so it is with the Gentiles; no fruit for immortality; was it not good to be a watchman of the night? Did not Jesus say, It is not meet to give the children’s bread unto the dogs, but remember, the woman answered, “Truth Lord; yet the dogs eat of the crumbs which fall from their master’s table.” Then it was good to labour with that small crumb.*

I say again, it was good: will not the shepherds of every denomination, under the whole heavens, with their flocks, who have repented of their sins, appear as so many shining trains in the resurrection of those who are asleep in Jesus; for I heard a voice saying, “Blessed are the dead, who die in the Lord, they rest from their labours and their works do follow them.” Then, I said, Rail not on the watchmen of the night. But now the Holy One calleth to the watchmen of the day.† Contend not with the watchmen of the night;‡ but

* A portion of the Spirit, given to every man to profit withal.

† Which are the spirits of men.

‡ The different Sects who are expecting the death of the body, and salvation of the soul.

tell them that the Lord is seeking his tithe,* even a tenth. But yet, in it shall be a tenth, and it shall return, and shall be eaten as a Teil tree, and as an Oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof. (Isaiah, vi. 13.) And they shall fulfil Ezekiel, xxxiv. 33, 19. "And I will bring them out from among the people,† and they shall eat that which ye have trodden under your feet, and drink that which ye have fouled with your feet." 31st verse. And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God. The tenth which shall return from among the Gentiles, are the ten tribes. And that which they shall eat, is those Scriptures, which refer to the immortality of the natural body. The ten tribes are mixed among the Gentiles,‡ and with them have been eating that which their fathers, (namely, the Hebrew church,) refused. But now they shall return to the Lord their God, and David their king, who is Jesus Christ, the Bridegroom;§ and they shall eat that which both Jew and Gentile despise; and it shall be living bread, and living water unto them. "Your fathers|| did eat manna in the wilderness and are dead." The Gentile church has eaten that which your fathers despised, which is salvation through the blood of Jesus; yet, their bodies have died; but my children Israel shall eat that which both the Jew and Gentile churches have despised, and it shall be living bread unto them, for, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter the kingdom of heaven, which is the immortal Spirit as Jesus entered at the river Jordan." Matt.

* Malachi, iii. 8—10 verse.

† Meaning the watchmen of the night. Numbers, xxiii. 9. Israel shall not be reckoned among the nations.

‡ Micah, v. 8. And the remnant of Jacob shall be among the Gentiles, in the midst of many people.

§ Hosea, iii. 5; i. 11.

|| The Hebrews.

vi. 20. "This is that living bread coming down from heaven, which if a man eat, he shall never die." John, vi. 50.

John continued, I am going to leave you ; but remember, the Lord said in this wise ; I must establish peace among my flock before I take thee unto other nations, and laying his hands upon the Bible, he said, weigh what has been said this day with this book ; if you do not find it weight and measure with this book, trample it under your feet ; but if it is weight and measure, the Lord will require it of you and me. I again bid you farewell, in the name of this book, you are witnesses, that I have made a covenant with this book, and God hath said, He will keep me by this book ; and as I have made a covenant with this book, do you likewise ; that neither death nor life part you from this book, nor its Author, for it is the revelation of God, given by his Spirit : now abide by it.

Many prophets will arise, so that people will say, We know not what to do, nor who to follow ; but I say unto you, Follow neither priest nor prophet, but according to this book. The law is the scales. The gospel is the beam, to weigh men's works by ; so, stand by that which is a just weight, and a just measure by this book : which is the law and the gospel, which if a man do, he shall never die. The Lord hath said, The word shall be given pure. Many shall go out as preachers, and set themselves up as prophets and leaders ; but they shall fall ; yet many preachers shall be in the Spirit ; but remember, one instrument, one leader—the Lord shall give his word by one instrument,—one standard,—and before that one is taken away, the Lord will appoint another, for thus saith the Lord, the God of Israel, Every one that saith he is a prophet, and is not sent by God, God shall bring him down to the grave.

He also spoke of Abraham, sending his servant to his own kindred, to fetch a wife for Isaac, he said, Even so hath my master sent me unto the seed of Israel, to find a wife for his son Jesus. Now my master has given all that he has unto his son Jesus, as Abraham

gave unto his son Isaac, who stood a type of my Master's Son. He hath not sent me to any but his own kindred, to find this wife,—and the Lord hath said, If I take any other than Israel, they shall be as stolen goods in my hands, my life shall go for theirs.

Solomon said unto the man who cursed David, that if he abode within the walls of Jerusalem, he should not die; but, behold, this man had a servant who pleaded for him: now this man's servant was of more value to him than his life, then, what was the consequence? The man followed his servant, he went out of the boundaries of Jerusalem, which stands typical of God's Spirit; then the king commanded his life to go for breaking his command, this man feared not the king's word, he thought it would be hid; but, nay, it was carried to the king: then let us remember the king's word; if nothing could be hid from an earthly king, how much more may we fear the king of heaven: so every one that follows son, daughter, wife, husband, or sister, more than his word, shall be as this man, who went beyond the boundaries of Jerusalem. At his coming to sit on the throne of his glory, their lives shall go in exchange for them they have followed.

Now they said unto Rebecca, Wilt thou go with this man? She said, I will go. The servant put an earring on her face, (Genesis, xxiv. 47.) and bracelets on her hands, and brought her unto Isaac, who took her into his mother Sarah's tent* Now my master hath sent me to bring you into Isaac's tent, which is the Spirit of my master's Son, Jesus Christ. Now the servant had a sign given by God when he prayed for God to prosper his journey; the damsel let down her pitcher, and said, Drink, and I will give thy camels drink also. He then put the earring on her face, and the bracelets on her hands. Then if you will come with me unto my master's Son, to become his wife, I will put the ring of circumcision upon your body, and bring you unto my master's Son, who will take you into his Spirit; but as the

* Jerusalem above, the immortal Spirit.

damsel said, I will go, so must ye be willing to go according to my master's word. Taken from the mouth of John Wroe, by Margaret Bishop.

*Wakefield, Friday evening meeting, 21st of 2nd Month,
1840.*

WHEN I was carried to this Body of Light, there I wished to stay, and not return to this planet: there I saw the just men who were made perfect, as well as those who had suffered martyrdom for the truth of the law, and also those who had suffered martyrdom, for the sake of the gospel without the law. Paul says in Romans, ii. 25: "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision." If ye be circumcised Christ shall profit you nothing, but did he mean if they believed in Christ that circumcision should profit them nothing? Nay; I tell you he meant if they remained in unbelief that Christ should then profit them nothing: he was speaking then to the Gentiles and not to Jews, supporting Peter's office, he being sent to the Gentiles without circumcision, though the Jews said he spoke against the law, by receiving a man who was born of a Jew into the faith of Christ without circumcision; in this matter Paul was afraid. (Galatians iv. 11.) "I am afraid of you, lest I have bestowed upon you labour in vain." And he circumcised the man before he went up to Jerusalem. (Acts, xvi. 3, 4.) Further, Abraham had the promise through faith, before he received circumcision by faith: but to prove his faith both he and his whole house had to be circumcised; so the Gentiles came to that which Abraham had through faith, the salvation of the soul; but the promise of the redemption of the body is by faith, fulfilling that Scripture, he which is not circumcised in flesh and foreskin, "Thus saith the Lord God; no stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my

sanctuary." Ezekiel, xlv. 9. If a man die and be circumcised, what profit is it ?

Answer:—Much every way, is he not raised a member of the incorruptible bride ? There are the immortal bride and the incorruptible bride, but if a man be circumcised and lose the faith of the redemption of his body before he die, circumcision is no more profit to him, than the believing Gentile, they being raised incorruptible as the angels.

It is said in the scripture, life is more than meat : now there must be something to prove this, whether a man loves the immortal life of his natural body, or his meat the better—this brings them from the gospel to the law, wherein it tells them what to eat : in the gospel it says, the body is more than raiment. "The life is more than meat, and the body is more than raiment." Luke, xii. 23. Now this brings them from the gospel to the law, when it says, No raiment of linen and woollen shall come upon thee. (Leviticus, xix. 19.) This proves a man whether he loves his raiment or his body the better, every man's body is his wife's, which he has of God, and every woman's body is her husband's, which she has of God, these being twain, but one flesh in God, fulfilling Jesus words, if any man has a wife that he loves more than him, he cannot be his ; or any wife a husband, she cannot be his : or if they love son or daughter more than him, they cannot be his

Further, He tells them if their right eye or their right hand offend them, it is better that they should cast them from from them, than enter into hell fire. This is the interpretation. Any thing which they love more than God, as a right eye, or right arm, or a right leg ; he commands them to cast them from them, whether an unbelieving wife, or husband, son or daughter, gold or silver, house or land, or the gains of this world : these things are commanded to be cast from, rather than their bodies should be cast into hell-fire, proving that their natural immortal bodies are of more value than these things : as it is written, At the fulness of the Gentiles, Israel should return to obtain them.

"I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? Solomon's Song, v. 3. This proves that Jesus, the woman's seed, was clean within as well as without; neither had he any need of his feet being washed or his mortal life put off, but for an example to the living, that they should not put off their mortal lives, but that it should put on immortality: this is that work which he said they should do, greater than that which he had done; they having evil to contend with.

There are two prophets, and if any man shall hurt these prophets, they have power to turn the water into blood, and to smite the earth with all manner of plagues; these are they that rested upon Elijah, Elisha, and Moses, and likewise on Jesus; and are now resting on the bones of the house of Israel till they have fulfilled the law and gospel; these are they of whom Daniel speaks, which should torment every transgressor, and all those who will not hearken unto such as these two prophets rests on. *Mark 12:10*

The two olive plants, Jesus being one, and the house of Israel the other, the prophets being the two Spirits of God, which empty themselves through the two golden pipes, being the Bride and Bridegroom. It is recorded in the scriptures that God is a Spirit, and yet three Persons; He is now gathering together the people.

These two prophets are shewing to Israel, that the Gentiles have eaten that which the Jews have fouled with their hands, and trampled with their feet, which is the Gospel. Now they are taking these parts of the scriptures, and putting them together, and gathering the people; and He is now gathering Israel to eat that which the Gentiles, (watchmen of the night,) despised, and he will judge between the rams and the goats which have eaten up his pasture, and will no more let it be meat unto them, but will give it unto those who abide in those two prophets.

Now do not say, That John Wroe is this prophet, for they are the two Spirits of God, wherein dwelleth the God-head bodily; and every one that believes in them, they will make of the Bride, which is above all heavens; all in heaven and on earth being given to them.

Now about the eleventh hour he began to call in the labourers which had agreed with him for a penny; the Jew with the law without the gospel, and the Gentile with the gospel without the law: the Jew murmuring at the Gentile, and the Gentile murmuring at the Jew. --and the Lord said, Did not I agree with each of you for a penny? and is thine eye evil because I am good? if the Jew repented while he was living, and proved his repentance by offering animals according to the law, he should receive an incorruptible body at the first resurrection, fulfilling Jesus words, "He that believeth in me, though he is dead, yet shall he live." The same to the Gentile who believed the gospel, and repented, and proved his repentance by being baptized, and eating bread and wine; these each of them received one penny, though their natural bodies died, and had not faith that their bodies would put on immortality, yet their obedience caused them to receive spiritual bodies as the angels; but at the fulness of the Gentiles it is written, all Israel will return with the law and gospel, which is the twopence, having their hearts and foreskins circumcised: abiding in the vine, as Jesus did at the river Jordan, till their natural bodies receive his kingdom,—the moon then becoming as the sun, and the sun as seven perfect days, the mortal life having put on immortality; the moon in the firmament being placed as the mortal life, and the sun as the immortal life, fulfilling that part of scripture, "Thy moon shall not withdraw its shining, neither shall thy sun set." "Thy sun shall no more go down: neither shall thy moon withdraw itself."

These will eat this bread which cometh down from heaven, that if a man eat thereof, he shall never die;—the former Israel ate manna and are dead, but the scriptures say, He that eats this bread shall never taste death: this is that bread, And he shall say to them that have eaten on his right hand, I was an hungred and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the

righteous answer him, saying, When did we do this unto thee? And he will answer, Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me. But to the unbelievers on the left hand, he shall say, I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick and in prison, and ye visited me not. And they shall answer, saying, When saw we thee an hungred, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? And he will answer, Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me. (Matt. xxv. 34—40.)

Now is fulfilled that flying roll which was to go through the land, which they would not support, and of which Ezekiel speaks. Also where John says, He saw an angel fly in the midst of heaven, having the everlasting Gospel, to preach to them that dwell on the earth; they refuse this flying roll because it testifieth against the Jew and Gentile, that which they had fouled with their hands, and trampled on with their feet, that which his people should have eaten; though the Gentile had eaten that which the Jew objected; and the Jew had eaten that which the Gentile objected; but both holding with death, they refuse the flying roll; and the flying roll saith, Will a man rob God? yea, ye have robbed me; and ye say Wherein have we robbed thee? In tithes, and in offerings, for my people shall eat that which ye object. For a man may have a single penny and be that rich man, whether he be Jew or Gentile, fulfilling Jesus words, "A rich man shall hardly enter the kingdom of heaven," that is to say, To receive an incorruptible body as the angels, at the first resurrection: and a host, which is the spirit of man, may have twopence given him to spend on the body, which is the law and gospel, and if he spend not that twopence on that body, he fulfils the other words of Jesus: It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God: that is to say, For his natural body to receive the kingdom, which is

to receive the Spirit of God, with his spirit within his natural body : fulfilling his words, My Spirit is with you, and shall be put within you : fulfilling the other ; Know ye not that the kingdom is within you : whatsoever the spirit of man spends on the body more, in keeping the law and gospel, the Lord promised to pay when he came.

John Stanley, If a man owe thee a sum of money, and he is going into another nation, wilt thou not inquire after him to see how his accounts stand ? Wilt thou be at peace ?

Answer :—No.

Then just so is it with the Lord in regard to his treasury ; has not the Lord said, Before I take thee into another nation, I must establish peace amongst my people. Now I tell thee John Stanley, the Lord has caused me to travel to and fro touching the treasury, and these things I have preached at every place where I have been, touching the law and gospel, and the keeping of it, for where it is kept there is no death.

At a certain place where I was preaching, one person said, I know the work is hungry, and it wanteth feeding, I will give a hundred and twenty pounds, whether the rest will come forward or not ; another said, I will give fifty pounds ; further, if the rest will come forward, I will not object to do more : now John Stanley, These have sent to the treasuraer their sums in full weight, and the treasurer has deducted them from the debt.

This is that flying roll that should fly through the land, that he that hath ears to hear may hear ; in this manner will every member throughout the whole house of Israel be tried, whether they love their gold, wife, son or daughter, more than than this roll, for many will say, I cannot do it because of my wife, my son, and my daughter, and if it should reach their ears, I could not live ; these are unbelievers, and love the mortal life more than the immortal ; but Jesus says, They who love their life more than him, cannot be of his bride.

The walls are a hundred and forty-four thousand living stones to make the bride ; these are the stones which Joshua said were witnesses, they thought he was

speaking to the natural stones, but they were living stones : this is that transparent city which John saw at Patmos—This is as the members have watched, whether they have been the watchman of the day or of the night ; life and death are set before us, choose or refuse ; if we love our wives, our silver, our gold, our houses, our land, we choose death ; this is proved by the prophet and the woman and her son, (1 Kings xvii. 9—16,) the son cried, All the vessels are full, and the oil is stayed. Where I sow, I expect to reap ; where I strew, I expect to gather.

Now the Lord will take me away, and ye will see many things fulfilled. As certain as the Lord liveth, Where the deepest of waters are in the sea, there will the railroads be. Taken from the mouth of John Wroe, by George Meredith.

London, 12th of 2nd Month, 1840.

An inquiry of Philip Lamb :—Where was the natural body of Jesus, when he appeared with a spiritual body ? Seeing it is written, The woman looked into the sepulchre, and saw the linen clothes, but the body was not there.

Answer :—Jesus said unto Mary, “ I am the resurrection.” Now mark ! The Spirit called Christ, that descended at the river Jordan, and covered the Spirit called Michael ; and the body and soul called Jesus, withdrew ; that Jesus might suffer ; then Michael also withdrew—the body was then dead, with the soul within it—both were laid in the tomb. Now, to show the resurrection of the dead, Michael took the soul from the body, and appeared first unto Mary, and said, “ Touch me not, for I am not yet ascended.” Secondly—He appeared unto the two disciples going to Emmaus. Thirdly—to several of the disciples as they sat with closed doors. And to prove that it was a spiritual body, he vanished out of their sight. (Here he shewed the resurrection from the dead).—Christ also took the natural body and appeared, saying, Handle me, and

see that I am not a spirit ; for a spirit hath not flesh and bones as ye see me have. Now mark ! Michael with the soul, appeared a spiritual body,—Christ with the body appeared a natural body, (with the flesh and bones,) the spiritual body and the natural body, not being then united, they were able to look on either.—But when John was in the Spirit, in the Isle of Patmos, he saw the glorified body, a celestial and a terrestrial body, the Spirit of God dwelling within it, and the spirit called Michal (which had taken possession of the soul,) dwelling also within it, it being then transparent.—Now mark ! If Christ had not raised the natural body, when Michael took the soul, to appear with the spiritual body, to shew the resurrection of the dead, how could they have failed in their judgments ? For when Mary found that the body was gone, she, supposing him to be the gardener, said, Sir, if thou hast borne him hence, tell me where thou hast laid him ? Then, he shewing the spiritual body, answered Touch me not, I have not yet ascended ; but go tell my brethren, I ascend to my God and your God, which was, when he entered into the natural immortal body, fulfilling the Scriptures, “ In him dwelleth the fulness of the Godhead bodily.” Taken from the mouth of John Wroe, by Margaret Bishop.

Wakefield, 7th of 2nd Month, 1840.

INQUIRIES of Susanna Andrews, of Ashton-under-Line.

First Inquiry :—Matthew, xviii. 8. “ Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.”

Answer :—This does not mean hands, or feet, or eyes ; but this is the interpretation :—It is whatever a man has his heart set upon, more than his Creator, he cannot enter the kingdom of God ; but the body is cast into the earth, with all its limbs, to be devoured, which

is called hell fire, till the first or final resurrection; but it is better that man should lose his natural hands, eyes or legs, than that he should be cast with them into that lake, till the final resurrection. For it is not possible that a man can enter the kingdom of heaven and one member of his body be wanting; (the soul therefore, remaineth in the corrupt earth till it has got all its members;) if not, the kingdom of heaven would be deficient; but the kingdom of God is to be put within the mortal body, making that temple paradise. Man having received a soul in it, the Spirit of God also dwelling in it, with the Spirit of God also dwelling in it, with the spirit of man.

Second Inquiry:—10th verse. “Take heed that ye despise not one of these little ones; for I say unto you That in heaven their angels do always behold the face of my Father which is in heaven.”

Answer:—The little are those that put on immortality. Their angels are the incorruptible Bride, whose mortal bodies are dead, not having lost their faith during their mortal lives; so, they will always behold the Bride and Bridegroom, and will dwell in paradise regained, in the kingdom of God.

Meeting-House, Mosley, 16th of 3rd Month, 1840.

“CHRIST came down to his own, and his own received him not.” They would not be ruled by the light of the morning star, but went by other stars. How is it that the watchmen of the night could not see the light of the morning star? They delivered him to the Gentiles, and they crucified him, and then said they, “He is gone.”

When he talked with them on the way, expounding the Scriptures,—and when he appeared to upwards of five hundred of his brethren, they knew him not; but when they handled him, they knew, and he then became the temple of the living God. God, and the Spirit of Jesus dwell in that temple.

The watchman of the night will consume those who gather themselves together, denying the Bible ; and the watchmen of the day shall see the battle.

A watchman of the day, who turns back to be a watchman of the night, shall be destroyed.

When Eve was taken from man, his body slept, and man has slept ever since, but with an evil heart. Jesus, when he took a mortal life, slept ; but not with an evil heart, and he was then a watchman of the day, shewing them the kingdom in parables.

Wakefield, 3rd of 4th Month, 1840.

QUESTION :—Joseph Shaw, If the woman having good and evil possess the other Comforter which Jesus said, He would pray the Father to send, will Satan overcome that woman, though his attraction be ever so strong ?

Answer :—No.

Question :—When a woman has that other Comforter it is done and recorded in heaven, will she then say, I have the Spirit ?

Answer :—Yes.

Question :—Are not the two vines which were with Jesus and the house of Israel—are they not both Shiloh ?

Answer :—Yes,

The female Spirit is sent to Israel to try men whether or not they will be subject to it. It is not given to the world, but to Israel. Christ is not without the Branch, but we must be made very white before the graft of Christ with our spirits can be put within us : for God will not dwell in an unclean thing. How much then, in the name of God I ask, will the Bride of the Lamb have to be purged ? The evil of the woman has no power, while the Spirit rests upon her ; nor will the Spirit of the Lord leave those on whom it rests, until they be purged. But how can the Jew be purged, seeing that he does not believe that Christ was with Jesus. Taken from the mouth of John Wroe, by James Whytte.

Ashton, 5th of 4th Month, 1840.

I SEE many who instead of subduing the evil, the evil is fast subduing them. If Satan rules over me then I am in the night, but if I have the Spirit of God then I am in the day, and can see the light. Satan is chained to our hearts by the power of the evil that is in them; but let us examine ourselves, and weigh our deeds, and if we find that we have committed less sin this year than we did last year then we gain. If we suffer only for the deeds which we have committed we do no more than we are bound to do; but if we bear blame falsely, and suffer false charges, we take up the cross of Christ: this is something above the third heavens. The bride and the Bridegroom have alike the Devil to contend with. If we be obedient our spirits shall yet enter our bodies, with another Spirit—the Spirit of the Lord; for our spirits cannot enter our bodies until our bodies be cleansed to receive them, which are the earthly houses, nor will the Spirit of God dwell in an unclean vessel.

Question:—Alexander Rennie, was there any evil in Adam before he fell?

Answer:—No.

Question:—Was there any evil in Jesus?

Answer:—I believe not.

John said, No, there was no evil in Jesus, he was without that worm; it were impossible for his body to corrupt.

Now I must turn again to the tithes we have received at the press, a letter, from one of the members in Ireland, inquiring about his tithes, whether he is to deduct servants wages and so forth before he render his tithe?

John Stanley, should the family expenses or servants' wages be taken off before the income be tithed?

Answer:—No.

John said, Thou hast answered wisely: I say in the name of God, Every man must render his tithe without taking anything off beforehand. Taken from the mouth of John Wroe, by James Whytte.

Wakefield, 17th of 4th month, 1840.

QUESTION:—John Stanley, I have had the following transfigured in vision before me, viz., Two men in the visitation have each a family, and they both divide their properties among their children, but each retains for himself just as much of that property as will keep him from the workhouse; and when the tithe is due, the one man continues to pay tithe for the whole property, the same as he did before he gave it away to his children; but the other only pays tithe for that part of the property which he has retained for himself: now I ask thee which of these two men is the nearer unto immortality?

Answer:—He who pays tithe for the whole.

John said, Thou hast answered wisely. Let this be sent to all places. I saw the one who pays tithe for the whole enter immortality, and the other who pays tithe for the part only, I saw escape into the rocks of the earth. Now they both escaped death, but how different the one from the other, Taken from the mouth of John Wroe, by James Whytte.

Wakefield, 17th of 4th Month, 1840.

A CERTAIN man went down from Jerusalem to Jericho, and fell among thieves, who wounded him, leaving him half dead.

Question:—Joseph Shaw, What makes a man half dead?

No answer.

God withdrew his Spirit. When did he become half dead?

No answer.

When he slept. Evil was created in the garden, Satan overcame them, and they lost the piece which keepeth the peace of the house, they therefore want the other Comforter, which will come and overshadow that evil, so that it has no power. Man is half dead, having only one spirit to his body; and the other Com-

forter which he said he would send, comes to raise him again to life. Taken from the mouth of John Wroe, by James Whytte.

Wakefield, 26th of 4th Month, 1840.

WHEN man fell, his body slept. It is the soul of man that sleeps in the body; when the spirit leaves the body, the spirit sleeps not.

John Stanley has said there is somewhat in the reading of Israel's faith in the pulpit that does not please him, that is in reading the whole of it each time, so that the same is read every Sunday.

Now those who are not of Israel will get tired of hearing it; they are like unto Dissenters of the church, who get tired of conforming to the established forms. But I say in the name of God, Those who uphold the doctrine and forms of the established church are nigher unto God than the Dissenters. Because my brother has offended me, am I to provoke God by leaving the society which I am numbered among.

Question:—Josph Shaw, Who is the son of perdition?
No answer.

All whose bodies are given to Satan.

Question:—If I go to the dust does it matter whether I be shorn or shaven?

Answer:—No.

Question:—But should that which is to live be marred?

Answer:—No.

That which is marred is not fit for the kingdom. But there are many for the incorruptible bride, for where there is no knowledge of the law, there is no transgression. A man may do evil and it is not his spirit, for it is the power of Satan's attraction. The whole being of Satan is evil: he carries up accusations before God against God's people, and God permits him to try them, therefore be ye always watchful, or ye shall die. If a man be on sentry on the king's business, and be found sleeping, is he not put to death?

Question :—If Satan come and overcome us have we been watchful ?

Answer :—It appears not.

John said, Whoso sleepeth dieth.

Wakefield, 1st of 5th month, 1840.

QUESTION :—Joseph Shaw, Can Jesus bring a railing accusation against Satan until the law be kept ?

Answer :—No.

Question :—Satan is the king of this world. Now so long as a man breaks the law is not Satan the king of that man ?

Answer :—Yes.

Question :—If thou hast a master who has a number of men, and he sets thee as a steward over these men ; and if these men disobey the commands of the master, wouldst thou like another to come and interfere ?

Answer :—No.

John said, So is it with Satan, he being set the steward of this world.

Question :—But when the law is kept will he not bring a railing accusation against Satan ?

Answer :—Yes.

John continued, Therefore no man can rail against Satan until he has kept the law : the law has come to take away sin ; and when the law is kept the Lord will clothe the keepers of it with another Spirit, which is the other Comforter.

God placed good and evil in the woman at the first : but the time is now come that the law shall be kept ; and the good shall take away the evil. Taken from the mouth of John Wroe, by James Whytte.

Liverpool, 5th of 6th Month, 1840.

CIRCUMCISION is a figure of the natural immortal body. Many have died who have been circumcised ; but if they held fast the faith once delivered to the saints, which is

the faith of the natural body being made immortal, they will be raised at the first resurrection, and put on an incorruptible body, higher than the angels. And there will be one hundred and forty four thousand members of the incorruptible bride, as well as one hundred and forty-four thousand bones of the natural immortal bride. Faith shall obtain it. Taken from the mouth of John Wroe, by James Whytte.

British Channel, 29th of 6th Month, 1840. On board the Ship, "Trenton," for New York.

EVERY man's spirit is of God and is good, it is that part of a man which can never die, but when separated from the soul and body, returns unto God who gave it. The heart of man is as a boiler, and the spirit which quickeneth the flesh is as fire to that boiler, which causes the blood in the heart to flow, and rush out through the whole frame of man, through all his vessels and the members of his body, when it returns again to the heart, is removed again by the spirit, and keeps flowing to and fro.

The north and south poles of the planet are hollow like a tunnel, and when the water returns into the cup of the planet, then the earth will give its increase, by being watered upwardly, as the perspiration of a man's body gives nourishment to the flesh. Now the earth is watered downwards from the clouds, but then it will be watered upwardly, so that on the highest mountains will the fountains of water be seen.

The whole earth is a body of fire, and when the light of the sun falls upon it, it attracts the fire that is in the planet which gives heat to the surface, but when clouds intercept the light, the seed cometh not to that perfection.

Atlantic Ocean, 29th of 6th Month, 1840.

LET the head of every house be as a priest to both houses of Israel. Let her cry on the watch tower in

the morning for the day, as every one remembers his meat, for she shall cry out mightily and warn members that is under her roof; and in the evening she shall cry aloud on the walls of her house for the evening, that every member petition his maker by prayer. It is your secret prayer that your natural bodies put on immortality, for they that have the bride have the Bridegroom; also in this manner shall every mistress in Israel, warn the members of Israel setting them on their guard, on the watch tower, for every member who is placed under her, is a stone of the walls, for she is placed as a sentinal to them that are placed under her.

Atlantic Ocean, 29th of 6th Month, 1840.

THERE was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Luke, xvi. 1, 2.)

The lord's steward spoken of in the parable, is the man in the visitation seeking for the kingdom of God, but having committed deeds which deprive him of receiving the immortality of his natural body, the Lord casts him out of his stewardship, and he is no longer the Lord's freeman. "Then the steward said within himself, What shall I do? I am resolved what to do, that, when I am put out of my stewardship, they may receive me into their houses." Verses 3, 4. Which is to receive an incorruptible body as the angels at the first resurrection, seeing he had lost the immortality of his natural body. "So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty." Verses 6, 7. "And the lord commended the unjust steward, because he had done wisely." Verse 8. And admonished them to

make friends with the mammon of unrighteousness. (Verse 9.) Now this is a strange passage, It meaneth, seeing they lose the faith of their natural bodies, they are commended for making friends with the mammon of unrighteousness, which is common salvation, (death) that they may be received into everlasting habitations, as said in the verse, which is to put on incorruptible bodies as the angels, which can never die, at the first resurrection. Taken from the mouth of John Wroe, by James Whytte.

Wakefield, 9th Month, 1840.

JOHN Wroe compared all the different sects who were seeking the common salvation to so many ships on the sea, going different ways to one place ; but one church is elected from the rest.

It was Adam who fell among thieves, who stripped him of his raiment, and left him half-dead ;—stripped him of the immortal clothing to mortal ; and all his branches the same. The two who passed by were not stripped, viz., Enoch and Elijah, but were translated without death. Jesus the Samaritan sets him on his own beast.

To each of the labourers he gave a penny, but to the man who was half-dead he gave two-pence.

The Spirit is overshadowing all nations, and he that was shorn is becoming unshorn ; and he that was uncircumcised is becoming circumcised in heart. And ye will see this fulfilled in your days. Ye will see men coming out of all nations into this land England, and wonder.

Wakefield, 9th Month, 1840.

Now, Joseph Shaw, When thou knew thy wife had conceived, didst thou not expect a child ?

Answer :—Yes.

Question:—Hast thou any evidence that thou art conceived in the Spirit? Was Jesus born from the Spirit into the world, as a child from the womb?

Answer:—No.

John said, Thou hast answered rightly. Was there any evidence that Jesus was begotten of God, as when a woman has conceived, as there is of a woman being with child? Lo the heavens opened, and Jerusalem that is above which is the mother of Israel, was seen to descend and rest upon him. And he said, If I go not away, your mother will not come; Jesus was conceived but not brought to birth; he died, as some die in the womb. We must have some evidence that we are conceived, and remain a certain time in the womb. When a woman has conceived, they say, Such a man is going to have a heir, he expects a son; but Jesus expects a daughter. The world say, he has no heir, but by and by he will have one. How are we to know that Jerusalem has conceived? There is a lot of men wearing their beards, leaning on their mother which is above, the new Jerusalem, their beloved, fulfilling the law and gospel; by this they are known; their laws are known in the Parliament house; and it will be said, Where is there a people with such laws. They have no confidence but in their beloved. The house of Israel will be like their Father and Mother, Christ, and the heavenly Jerusalem. As soon as a child is born its mother's life is in it, so as soon as they are born the Spirit will be within them. These, whatever the world say of them will cling to their mother, the heavenly Jerusalem. When evil is spoken falsely of any, if they belong not to Israel it will drive them out—but if they belong to Israel, it will drive them closer and closer to their mother. Taken from the mouth of John Wroe, William Tillotson.

Wakefield, 11th of 9th Month, 1840.

‘HE that is begotten of God keepeth himself, and that wicked one toucheth him not.’ John, v. 18. He dwell-

eth in the Spirit. Jesus was begotten of God at the river Jordan, and the wicked one could not touch him until the Spirit of God in which he dwelt was withdrawn. "We know that whosoever is born of God sinneth not," he has put on immortality. There are many labourers—but labourers only, not inheritors. Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself; but a man may love his neighbour and hate God which the heathens do.

Question :—Joseph Shaw, If a man use the law of the land, should the law of God be used?

No answer.

Question :—Then if a man rely not on God, ought not also the law of the land to exist, that one should not kill another; if thou be seeking for immortality, should thou seek to the law of thy country?

Answer :—I think not.

*Public Meeting, Sanctuary, Ashton, 27th of 9th Month,
1840.*

We this day are living witnesses of the fulfilment of the prophecy,—Not a dog shall move his tongue against thee. But who believes that prophecy will be fulfilled, that the red horse will be rode into London, or that the beast will be killed in this place, and the flesh given to the inhabitants, and the fat burnt: few believe this? Bands of music will be heard in all lands for the ingathering of Israel. The Lord has caused this house to built as typical of Israel dwelling in the Spirit, for service will be performed in this house daily, and the world will come in and worship while the laws are reading: certainly as the Lord liveth, they will come from all nations and worship in this house with their instruments, and only one tribe will be able to enter at once.

The time will come that no flesh will be eaten; but I charge you in the name of our Lord Jesus Christ, that ye cease not from it till ye loathe it, but the seventh day it shall not be eaten, neither bird fowl nor fish. Mark this one thing, Honour the Lord with all

thy heart, and with all thy substance, which is thy tithe, and if ye render not your tithe when you are poor, ye will not when ye are rich, he that waits on the altar shall be fed by the altar; and if I arise in the night and cause to be written what is revealed, do I not wait on the altar? If I were to preach till day light I can say nothing greater than this, Let us remember our prayer.

Those who are gone out will meet in silence thinking to escape, but at that day they will be burnt up. Again I say the sabbath will be changed after the next spring quarter, but not the sabbath on Friday night, it remains the same; and ye are to cease labour at six o'clock, the sabbath shall end at sun-set on the seventh day, then ye may return to your labour; but remember the law of your land on the Gentiles sabbath.

The sabbath shall be kept the last hour before sun-set on the seventh day, meditate not in your minds how this will be fulfilled, but trust in God, when the time cometh he will make the way. But those who are bound shall petition their employers for this sabbath; and those who cannot get liberty, after petitioning, shall keep their sabbath on Sunday morning.

The next year is the marriage, and the Lord will bring his servant to this place clothed with his Spirit, who shall declare the end from the beginning; and some will be conceived of the Spirit.

In your singing, the females to perform their own part by themselves. Taken from the mouth of John Wroe, by John Bishop.

Overton, North Wales, 10th of 10th month, 1840.

THE Lord's servant speaking of the multitude being fed by five loaves and two fishes, said, The multitude there spoken of, stands figurative of all people upon the whole planet; it matters not the name of a sect, or religion; the multitude stands figurative of all who had the scriptures to read, or heard read to them; now when all were filled, Jesus said, Gather together the fragments that nothing be lost, and they gathered them

up, twelve baskets. Now these scriptures which are for the salvation of the soul, have been unsealed to all, whether Jew or Gentile; the fish being animal life, stands typical of the sacrifice offered by the Jew; the bread standing typical of the sacrifice offered by the Gentile, so that if either eat worthily, they shall rise at the first resurrection with an incorruptible body; but those who eat unworthily, the scripture saith they eat their own damnation, therefore they rise not till the final resurrection: now remember there are two parts in this text,—first, to the whole world the scriptures are given to all sects, they are filled, they sing praises to God, they rejoice in their churches, they say they have enough, they are as the multitude that was filled; now Jesus promised he would shew them a greater miracle than this, and what did he shew them? the resurrection of the dead, an incorruptible body; and he further promises that all who eat the bread that he giveth them, worthily, though their bodies die, yet their souls live, and they shall rise and receive an incorruptible life at the first resurrection; and if unworthily, not until the final resurrection.

Now we must come to the twelve baskets that were over and above what filled the multitude, these are the scriptures which were kept from the understanding of man,* reserved for the twelve tribes of Israel; as the Lord gave thanks and blessed the bread and the fish, and filled the great multitude, which was a great miracle, but afterwards shewed them a greater by his resurrection from the dead, so now as is written his Spirit is reaveled from heaven, to gather his people, so those who eat of these twelve baskets, shall have a greater miracle than the ingathering of Israel, as Jesus afterwards shewed them his natural body made immortal, the kingdom dwelling within it, so will they who eat worthily appear;† these scriptures which were sealed from all other sects shall be unsealed to them, and become the

* Seal the law among my disciples. Isaiah, viii. 16.

† Keep my law and thou shalt live; he who keepeth my sayings shall never see death.

life of their natural bodies : now the scriptures say, that which my people should have eaten, ye have fouled with your feet, and trodden with your feet, could other sects fulfil this ? could they trample that which was sealed from them ? was it not delivered to the learned, and he said it was sealed, then to the unlearned, and he said, I am unlearned, but who have fouled it and trampled it with their feet ? those who have eaten of the twelve baskets, those who have been joined in the house of Israel, those who have had the word unsealed to them ; and when they have tasted of the word of life turn back to their old vomit, left the visitation, ridiculed the word, and that which they should have eaten they have carried out to the world, these are they that fulfil that scripture, and not other religions, for it has been sealed from them. Taken from the mouth of John Wroe, by Margaret Bishop.

Overton, 11th of 10th month, 1840.

JOHN BISHOP, if thou had a vine, whether wouldst thou graft it into a pure olive or a natural olive ?

Answer :—A pure olive.

Question :—Thou hast answered right. If the natural olive be grafted into the pure olive, will it bear life or death ?

Answer :—Death.

Question :—But if the pure olive be grafted into the natural olive, what will it bear ?

Answer :—Life.

So will it be with the two tribes ; they will not be grafted into the pure olive with the Gentiles, but the pure olive will be grafted into them, then they will bear life. Taken from the mouth of John Wroe, by John Bishop.

Sanctuary, Ashton, 13th of 10th Month, 1840.

LET each of us remember that when we hear a fine sermon, we are not to worship that preacher ; now there is a race to run, and there is a work for each of us to do, and all religions say they run this race.

England is going to support a nation that neither believes law nor gospel, but will they prosper ?

Can a man enter the second time into his mother's womb, Thus saith the Lord, Man must be conceived of the Spirit ; be ye ready in such an hour as the world thinks not the son of man cometh.

Let those in Israel not say, We care not if we can only be of the nations that believe in the Scriptures as God hath said, which is to be saved, for such will be of the nations as say they cannot keep their sabbaths, because of their masters and mistresses ; but is the house of Israel to send out ambassadors to gather the nations, nay, but Israel who will be preserved in the ark.

I will make a comparison, I last night was weary through my labour and toil of the day, I could not say my prayers, will such be of the nations ? Nay ; but thus saith the Lord, The nations will be in the house of Israel.

Nebuchadnezzar set up an idol, and commanded it to be worshipped as soon as the musical instruments began to sound, but no charge was brought against the instruments,—the musical instruments being the preachers of other religions, but the three Hebrews children who would not worship the image stand typical of Israel.

A little before my day, it was reported that a woman was with child, now this is that comforter which was to come ; but ye may say that Christ and the Bride is sufficient, but this Spirit came from Christ and returned again.

Within three years from this, men will come and want to preach among you, and ye will not have them, nor no one else who has not the Spirit, for there is guile in all the six churches, but to the seventh he saith, Hear, O Israel, I have set before thee an open door.

There will be bodies of believers nine or ten in number, and they will all die in the faith, and when they are sought for, behold they are gone.

Ye may say, we are few and poor, but what is an hundred and forty four thousand, there are more Islands standing out of the sea than this, so it is not one of an Island, but where are the nations to come from, when ye are three or four times an hundred and forty-four thousand, there are more Islands standing out of the sea than this, so it not one of an Island, but where are the nations to come from, when ye are three or four times an hundred and forty-four thousand? Other sects will say, ye are not the people, ye are too many; then other sects of less number will come forth and say, We are the people, for as the Lord liveth this will religion will be brought into parliament with great honour, my words are swallowed up but God will fulfil it; and if evil was not taken away, would not pride enter in.

Some of you think if any promise marriage they are bound to fulfil it, but it never was in the laws nor never will, If a young man promise a young woman marriage, and she walk not in the law, is he bound to marry? I say, Nay; the same with the woman if the man walk not according to the law and testimony.

Second meeting, 7 o'clock :—When the prophet led the people into the city, the king said, Shall we kill them, but the prophet said, Nay, set bread before them; these being a figure of the nations, who will be found prisoners in the caves, and their lives saved.

A child at twelve years of age will be able to trace the Gentile preachers, and confute them, in a short time will this be fulfilled; if one brother see another weak, let him help the weak, he who is Israel will fulfil it.

All who die the death of the righteous, will be as the three Hebrew children, though they lie in the lake of fire and brimstone it cannot touch them.

None can enter the kingdom of heaven but those who are born again of the Spirit; when they rise from the dead, they receive incorruptible bodies, and are born of the water and of the Spirit; remember Jesus said, that those for common salvation, and those for immortality, must be born again; a man on his death bed sends for

his clergy, strong prayers with great lamentation are offered up for him, if this be done for the soul what must be done to save the body; but what will the cry be when the world is on fire? Look at the horrible state of those who have been numbered forty years, and at last not prepared; some of you say it will not be in our day, but we have the law of Moses, and our children through observing the law will be more pure than we, but I tell you there is no light with such, is not God able to cleanse our bodies? Remember that ye seek not after the preacher's letters, and neglect your bibles; bibles are to be used and not laid by in fine covers; other sects seek after tracts the works of men, and neglect their bibles, be not like unto them.

Wakefield, Friday Evening, 23rd of 10th month, 1840.

JOHN WROE spoke from Matthew, xviii. 18, 19. "Verily I say unto you, Whatsoever ye shall bind on earth shall bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." He compared these words with the words in John, xi. 25, 26. "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" He continued, That whosoever believes in Jesus that he died to save them from their sins, will be saved accordingly, that God will grant their petition, which they have agreed with Jesus to make, they having faith, although they have no works, agreeing with the words of Paul, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." Romans, iv. 5. And they will rise at the first resurrection with incorruptible bodies as the angels. But to Israel is promised the immortality of their natural bodies, that whosoever liveth and believeth that

the natural body of Jesus put on immortality, and doeth the work that he did, their bodies also shall put on immortality, he being the bridegroom and they the bride—God will grant the desires of these two. Taken from the mouth of John Wroe, by William Tillotson.

Sanctuary, Ashton, forenoon meeting, 25th of 10th month, 1840.

LET each of us before we pray, say, Draw me and I will run after thee, but what are we seeking for, to be an hireling or an inheritor, an hireling careth not for the flock, an hireling is a labourer or a servant, and if a servant say I care not for the Visitation, but I have a good situation, and my master will keep none but such as walk in the law, and for the sake of my situation, I will walk in the law and pay my tithe, but all for self interest ; such is an hireling, and will be destroyed or escape to the rocks, but if he escape to the rocks and put on immortality at the end of the thousand years, he will not be like the bride but like unto Enoch and Elijah.

Again what is the difference in immortality, for Enoch and Elijah were immortal, but not transparent ; the spirit of man is life, and as long as it is with the body, it is the life of the body, whether it be within or without, and while it is without it is the mortal life, and when it is within it is the immortal life ; but if the promised branch be with it, it being light, maketh the body transparent ; because she has the Spirit of God with her spirit within her body, the Spirit of God being light.

Now some of you may be hard of hearing, I speak that ye may afterwards know that I have authority ; in the churches and cathedrals of the Gentiles. Every one has his or her prayer book to read after the minister, and if every one here had the laws, what need would there be for the minister to quote the scripture passages.

Afternoon Meeting, Public.

JOHN WROE preached from Matthew xviii. 19. "That if two of you shall agree on earth touching any thing they shall ask it shall be done for them of my Father which is in heaven." He quoted Romans, iv. 5, to shew there was a faith without works for the saving of the soul, and every one whether male or female who had agreed with Jesus, through faith for the redemption of the soul, should obtain it, they being the two who had agreed, and in the resurrection every one who has died having made this agreement, will receive a spiritual body, according to the words of Jesus, "He that believeth in me though he were dead yet shall he live." He then quoted James, ii. 18, to shew there was a faith with works for the redemption of the body, and the man and the woman who seek this redemption are one with Jesus, which are the two who have agreed for the immortal life of their natural bodies ; again the hundred and forty-four thousand are one, being the bride, and Christ the bridegroom, which are the two who have agreed, and in their agreement will be fulfilled these words, whosoever liveth and believeth in me shall never die.

Evening Meeting.

It is high day, and the time is come for the cattle to be gathered, and the ministers of the Gentiles will assist them when they see that they are sincere, there will be many times a hundred and forty-four thousand, but only one hundred and forty-four thousand will put on immortality, then it may be said, Lord, Is it I ; the No. 4 were set to guard me, and to put certain questions to me before they passed me through the lodges, but I evaded them and a female let me in at the north gate, and the evil broke in ; but now God has not put me under the heads of the house of Israel. Taken from the mouth of John Wroe, by John Bishop.

Ashton, 25th of 10th Month, 1840.

PAUL having a mission to preach without the law, the law being sealed and taken out of the way, they were not bound to speak with their head covered, nor to wear long hair nor beards, the law being a shadow of good things to come, when the Spirit should be given for it to be kept. Taken from the mouth of John Wroe, by John Bishop.

Wakefield, 6th of 11th Month, 1840.

QUESTION :—Joseph Shaw, If a man possess a soul, and put on immortality, what profit is there of that soul? If the body had put on immortality without a soul, and man now puts on immortality having a soul, what is the difference between the one and the other?

He could not answer.

Now I will shew thee the difference, When man has put on immortality now, he can appear or disappear, either with a natural or spiritual body; then of what profit is the soul, but to shew a spiritual body? Then there is the fruit of the soul instead of the blood to generate with. There is two spirits—one for the soul, the other the Spirit of God for the natural body. “He shall go in and out and find pasture.” John, x. 9. The spirit of man can leave the body, and shew a spiritual body, and come back and shew a natural body, that body being the temple of God—The Spirit cannot enter now, because the door is shut until opened. If a man had no soul, and the spirit had returned to God who gave it, he would have been only one of the hosts of heaven, but having a soul is as the angels. The book which is to be opened is our heart, “Draw me and I will run after thee,” when the spirit does this, the book is opened, so that we run after him to (hear what is within the book, that our houses may) be searched. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, Evening Meeting, 6th of 12th Month, 1840.

QUESTION :—Joseph Shaw, Is it understood that if any loose the last little prayer, that they will die ?

Answer :—Not by me.

Question :—Are those who have gone out uttering the prayer or they have lost it ?

Answer :—Lost it.

John continued, Is it the last prayer that is meant ; it does not mean the bit of paper or card ; yet if they lose it wilfully or carelessly they are in danger of losing it inwardly.

Question :—Joseph Shaw, Whether dost thou think those who are to die are born of God before or after ?

No answer.

Question :—Was Jesus born of God at the river Jordan ?

Answer :—Yes.

John continued, He was not, he was only begotten and conceived in the Spirit. There is yet a birth for the incorruptible, and another for the immortal. All spiritual bodies possess the kingdom of heaven. The wicked rise at the first resurrection ; but not being able to answer, their spirits are again separated ; and they are turned back into hell till the final resurrection. This is the second death. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 25th of 12th Month, 1840.

I HAVE a command from the Lord, that at all places I go to the laws shall be brought out and read, and at new bodies the Body Laws.

I stand here with the law in one hand and the gospel in the other, to go forth to the nations. For the redemption of the body is not of grace but of debt ; but the common salvation is of grace.

Hear, O Israel ! the Spirit of the Lord is upon me. The next marriage all shall deliver up their gods ; for the marriage shall take place ; but those who cleave to these things will not be brides.

The command is to all places to come forth and take the covenant at that day, even to Botany Bay ; and then shall be seen the difference between them that take it and them that take it not.

Let him that hath a wife, land, silver, or gold, be as though they possessed them not. All that they have come unjustly by they are to deliver up.

Jesus said unto his disciples, "Ye are washed but not all ;" not being washed from the evil they were conceived in.

"I have washed my feet how shall I defile them ; he washed the disciples' feet as a token how Israel should be washed, which is the washing away the filthiness of Zion : those who are thus washed cannot be defiled.

Those that walk in the way—those that come to curse them, the curse will turn on their own head, and it will turn a blessing to Israel ; and some who come to curse them will bless them.

And every one who delivers up a ring shall attach a string to it, with his or her name, and the weight of that ring, for all shall be made at one place.

One body of people at once shall come to be married ; and after they are married they are at liberty to go or stay as they choose.

The next marriage I shall be there, clothed, though my body be weak, for I have seen it.

Wakefield, 26th of 12th Month, 1840.

THE preachers are to act by guile when they preach to the public. They like to see a preacher with a sanctified appearance.

Joseph Greaves,—The whole of those who met at the place which thou left are gone away, through thy conduct ; if thou goest forth as a preacher thou must be as though thou wast thirty years old ; thou must give up thy light and foolish talk and conduct, which thou usest when among such like as thyself—although it is written, Thou young man, Go the ways of thine own heart—yet remember it is written, That for all these things God will bring the into judgment.

I said last night I should go into the Sanctuary clothed, but I did not say clothed upon ; let no man go away with a wrong idea.

No one is to go out as a preacher, unless he is thirty years old, or puts on a head of thirty.

Joseph Greaves, Thou never wilt be sent out as a preacher again, unless thou cease from loose talk ; if there were ten thousand preachers with thee thou wouldst destroy them all. Such as thee will be glad to go into foreign nations, but they are transported ; and some for life, viz., their bodies lie in the earth.

PRIVATE

COMMUNICATIONS,

1841.

Wakefield, 8th of 1st month, 1841.

JOSEPH SHAW, Dost thou think that any ever laid their life down for the other Spirit, and did not get it ; but there were many who have laid it down for evil.

John continued, As the people did not see Jesus (that his body was pure,) how can they see those whose bodies are cleansed, for there shall be whose bodies are cleansed, and not know it themselves, then how can the world see them ? If the child, (Jesus) had had the immortal Spirit, what need was there for the angels to guard it, though there was no evil in it ? Satan was not bound to serve it ; and where evil is taken from Israel Satan will not be bound to serve them ; but when they receive the other Comforter, Satan is bound to serve them, and they will have no need for the angels to minister to them, and protect them.

Now Joseph Shaw, When any of the world, or a Unitarian attacks thee, say, We know the body of Jesus was the same as all others, but not having the seed of evil in it ; we know his body was called Jesus, but we know his Spirit Michael was the Son of God, a Mediator—the head counsel against Satan, to plead for prisoners ; Christ is of God, and the Bride is hid in him.

John Bishop, What view had Satan when he went unto the woman ?

Answer:—That they might die.

He wanted to deprive them of taking a soul, which he thought he would do if he could destroy their bodies; that if the spirits, which were the hosts of heaven, were separated from the souls and bodies, that they would never rise higher than the angels, that they should never be higher than he was; and when he has got the soul and body, he persuades them not to repent; for he knows if he can keep them from repenting, that then they can never have their souls. As Haman made a decree that should not be altered, the angels made a decree, and held God to it, that Satan should not be cast unjustly, and the decree was made in the beginning against man, that it should not be revoked.

There is a baptism of water and another of the Spirit, that is for the salvation of the soul; but for the redemption of the body, none of water. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 22nd of 1st Month, 1841.

MAN is two, but God is three, so the bride is less than the bridegroom; man was created in the image of God, the Spirit was in the body, gave names to all cattle which no man can unroot; God drew that spirit from man—he slept, and while so, he took the female spirit, so the spirit of both were in Adam's body, and that body was in God's Spirit—that Spirit which is the life which is hid with Christ, this was to prove the angels. The woman and Michael has drawn the sword, and is fighting in the camp of Israel.

If France and England go to battle, has any other nation any right to interfere? So is the woman and Michael, who is fighting against Satan, man has no hand in it.

There is something laid up greater than such as those who were translated; some say, None has ever kept the law, but those will stand as witnesses against Satan, there was the whole number which Enoch spoke of. Many will be translated yet and taken out of the number of the house of Israel. It may appear to you that

Adam was in Paradise, Paradise is within the body, it is God's house, it is spoken as though Satan was in Paradise; the body of the woman was Eden, the garden the womb. If I had children ever so little, I would teach them this, or how are young men and women to know? children ought to be told what Eden is, and what the garden is, and how to sow their seed; the world keep it back that they may enjoy their pleasures, so their pleasures appear greater than the house of Israel, but it is only for a moment, so the misery of the house of Israel begins as soon as they enter the field of battle, until the veil be drawn. Look at the disorders in the world, all for the want of knowing how to sow their seed. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 24th of 1st Month, 1841.

THERE was a special meeting at Wakefield, extending after the Sabbath-hour until five o'clock in the evening. Thomas Mort, from Huddersfield, Matthew Shaw and other friends from Leeds, were present. John Wroe was clothed in white, and in course of the time, wrapped the laws which he had in a roll round his body; he opened the service nearly as follows:—I want four men for a No 4, as a figure of Samuel Swire, John Stanley, Henry Lees, and Edward Lees;—I call upon Joseph Shaw, for John Stanley; John Arundel, for Edward Lees; Thomas Mort and Matthew Shaw, for Samuel Swire and Henry Lees, come forth and sit in the front. Ye are appointed as a figure of the No. 4, but only for this day, until the sun shall go down, to hold the messenger a prisoner, and if you let him go your bodies shall go for his; the same conditions were made with the former No. 4; and they brake them, and ye have them for an example.

Are ye willing to engage what the No. 4 did? All engaged to try. Then ye think ye can do better than the other? Do ye think if the Spirit was upon him that ye could hold him? It was said if he got into

the city the evil would get in : J. Shaw, If he was to at come in thy gate would thou let him pass ?

Answer :—Not if I saw him.

Question :—There is thy wife as well as thee ; art thou not accountable for what she does, by the law of the land ?

Answer :—Yes.

Then is not the law of God as strong ? Thomas Mort was put out of the office for speaking more than required, and William Whiteley was put in his place.

Now, William Whiteley, If ye be without food for dinner, will thou provide, and leave thy wife in care ?

Answer :—I think a wife should be as a husband.

Matthew Shaw, Is thy opinion the same ?

Answer :—No.

Thou hast had the former to go by ; and not from God, go by that. Joseph Shaw, is thy opinion the same ?

Answer :—If the command was to me I should try to keep it.

Thou thinks thou could hardly put trust to thy wife ; thou hast had the former to go by ; but if the Spirit of God was to come upon me, I should escape them all.

Now ye are destitute of charity ; the Lord placed a male and female over him, (they fell asleep,) the Lord said abscond : (He did so) they sent men round the country seeking him ; I was in the meeting at the time. When I went in at the north Gate did I go by guile ? No ; for the very thing was I brought back from my journey because I entered in,—when mortal shall have put on immortality, nothing will be brought against me but that entering in ; the indictment was as though it was for whoredom, but it was for that. Further, he has kept me that I have not polluted his Sabbath.

Joseph Shaw, How long has Jerusalem above been in bondage with her children ?

Answer :—Near 2000 years.

Question :—Can a woman be in bondage with her child before it is begotten ?

John Arundel, How long dost thou say she has been in bondage ?

Answer :—Since 1792.

Thomas Mort, How long sayest thou ?

Answer :—Three years.

Matthew Shaw, How long sayest thou ?

Answer :—Forty years.

M. Shaw, When did she conceive ?

Answer :—When the Spirit rested upon the female.

Question :—How long was she in bondage before they said the child was born ?

Answer :—Forty weeks.

Question :—Dost thou believe she brought forth ?

Answer :—Yes.

Then she cannot be in bondage.

Question :—Was she delivered as another woman ?

Answer :—No ?

Question :—How then.

Answer :—Taken from her side.

Question :—Where went it ?

Answer :—To God.

Question :—Then it appears that all is past. What is that child set a figure of ?

Answer :—Of those who should put on immortality.

Question :—Was that a man-child, or woman-child, —the third person in the trinity,—the female-spirit ?

Answer :—I cannot answer the question.

Matthew Shaw, What did thou say when thou went a courting to thy wife, did thou not tell her thou would make a husband to her ?

Answer :—Cannot answer.

William Whiteley, What didst thou promise ?

Answer :—I cannot remember.

John Arundel, What didst thou say ?

Answer :—I expected she would be a wife.

Joseph Shaw, What did thou promise ?

Answer :—Nothing, till I got into the church.

Question :—Did she promise nothing ?

Answer :—Not till we got into the church.

This husband requires something, to observe his sabbath, and keep his law.

Matthew Shaw, a woman must conceive before she can bring forth ?

Answer, —Yes.

Question :—Is there not 144,000 seeds ?

Answer —Yes.

How does Jerusalem receive them, all at once, or one by one ?

Answer :—One by one.

How is she in bondage ? Was the Spirit when it conceived Jesus at the river Jordan, in bitterness ?

Answer :—No.

Before her pain came she was delivered. How is Jerusalem in pain ?

Answer :—Seeing the evil.

Question :—Where in the world ?

Answer :—In those that are to be gathered.

Question :—How does she bring them to birth ? how does she purify them ?

Answer :—By the evil being removed.

Question :—How are they purified in her womb ?

Answer :—By obeying the laws and commands.

Question :—It is the wife that conceives them. If all the females of the 144,000 be in her, whether does that which is within or without purify them ?

Answer :—That without.

Thou hast said wisely. It is the female Spirit which is without which purifies: this ought to be printed in letters of gold. Now you are gathered here to pass these laws, and he that sanctions them not has no lot nor part in the kingdom: this day these words shall be wrote with an iron pen.

Question :—Will that within be like that without, when brought to birth ?

Answer :—I cannot answer.

Question :—If a beast conceive, is not that which is conceived like that it was conceived of ?

Answer :—Yes.

Then so is it that which is conceived in the female Spirit like that it was conceived of, when brought to birth, although conceived one by one.

Are not thy children like thee and thy wife ? So are the house of Israel.

Question :—Was he born or begotten at the river Jordan ?

Answer :—Begotten.

Thou hast answered wisely. He was born when he put on immortality.

Answer :—Yes.

Hast thou a desire to receive these two Spirits ? These two Spirits has met together that he that is willing to be a seed may be conceived in her : he that is willing let them stand upon their feet ; they all stood up. I say, in the name of God, this day I bring nothing against the No. 4, nor against the female whom they say I deceived, (viz., Ann Garland.)

I shall be sent to many to deceive them, that they may fall ; but they are breakers of the laws secretly, like the woman at Sheffield, who favoured in executing the law them that favoured her ; but the Bride will not receive such seeds. Do ye imagine Jesus Christ will sow his land with many seeds ? This was spoken of Jesus, as well as about Abraham ; “I know him.” If ye were Abraham’s children ye would do his work ; for I know him that he will order his children to sow their land with a godly seed. Jesus Christ is sowing his seed in the womb of the female Spirit, 144,000. Jesus is seeking a godly seed, he will order his household and all his steps in righteousness.

Also the Bride is to conceive, and seeking a godly seed. These that are willing to receive these laws and keep them, they will go in and out and find pasture. The Spirit lift Jesus in the wilderness : here, Thomas Mort, thou made a mistake in thy letter ; if thou be conceived in the Spirit, it means nothing if it be 20,000 years.

Thomas, When thy wife had conceived, whether d’ d thou take care of her or that which she conceived ?

Answer :—Her.

Then these that are conceived in the female spirit Jesus will take care of them.

Question :—What is the duty of man to woman after she has conceived ?

Answer :—To provide and take care of her.

So will Jesus reign over her.

It is written, "I will keep it by day and night."

Where in the night ?

On the watch-tower.

Where by day ?

On the walls.

Are they born while on the watch-tower ?

No.

Then is it proper for a man to leave a wife when pregnant ?

No.

Had thou any more feeling over her by day and night at that time, or thou made no difference ?

I cannot say.

Joseph Shaw, Can thou say it ?

I had more love.

John Arundel, Had thou any more ?

Yes.

Matthew Shaw, Had thou any more ?

I had always more at that time.

I had not: then ye are before me ; —then God has chosen one behind you all ;—I had no distinct knowledge.

Joseph Shaw, How did thou get knowledge of the tree of life ?

From my wife.

John Arundel, How did thou get that knowledge ?

From the laws.

William Whiteley, How did thou get it ?

From doing it

Matthew Shaw, How did thou get it ?

From a religious man, and books, before I was married.

It is time for all to know if only a tenth be to be taken. Whether it be a tenth of all Adam's race, or them that are gathered ?

Them that are gathered.

Question :—What is to separate them, the one from the ten ? If thou fetch ten out of the church, what is to separate them ?

Answer :—The attraction of the Spirit.

Question :—If thou have a warrant from the queen, can thou fetch them ?

Answer :—Yes ; The laws are the warrant.

Question :—Then if all in the church rise against him, what will be done ?

I cannot answer.

Question :—If they all rise against him he cannot get him, then will he not go back to the crown ? Then was I not sent off to America,* and they sent a warrant after me and stopped me, whether was it them in the church or out of the church, that took up arms against me ?

Answer :—Them in the church.

Now the offices of the No. 4, will never perish, though the name perish :—and Sarah Asriel will never perish, though the name perish. It was said to me in the sanctuary, Sarah Asriel will bear thee between her breasts, the same was said of the seven,

Joseph Shaw, Suppose thou hast seven keys given, and there are seven drawers, thou opens the first and sees what is in, thou takes the second and opens the second drawer, but the second opens the first drawer as well as the first, and if thou had had the first key, thou would have no need of the second ; and so on to the seventh ?

Answer :—Yes.

Then thou hast not forgotten thy first love. Thou hast another woman in another nation, but hast not forgot the first. So I am the man ; wherever I was—whose wife or daughter ever I was with—that woman there was continually swimming on the top like oil on water. Then if this first love should be restored back to thee art thou willing to walk in these laws ?

Are ye this degenerate plant ? If ye be of the first Adam's seed and he did it, ye did it ; then if ye answer this charge stand upon your feet. They did so. The

* In the 10th Month, 1830.

laws being read, he said, I am commanded wherever I go to either private or public meetings, that the laws be read, that they may become a stink to those who are neither hot nor cold. The Spirit is upon me, Every male shall stop and watch over the young ones, while the female is in her sabbath; then ye wives return and watch till the ingathering of the house of Israel. Every time a man is brought before a committee, some boughs are broken off, but only those which are made manifest. How many years is the woman in breaking them off?

Answer :—Forty.

He or she who shall go round to the bodies, shall set down who stand most in need of clothing, and the clothing shall be sent after.

Any thing that has been prophesied about the dress, or carriages, or horses, remains to be fulfilled, it it was commanded to be done now—it is when there is means in the Treasury.

Benjamin Asriel,* There is a command that thou be the doorkeeper at the Sanctuary, at all times when there, and the two swords shall be drawn, not against thee but against them that are against thee, to destroy them from the land of the living; the Lord shall bless them that bless thee, and curse them that curse thee, this shall take place at Whitsunday. Every one to be doorkeeper before judge, and if he was a judge before, he shall be brought down to a doorkeeper and never be a judge.

Thomas Mort, Does a woman always bring to life after conception?

Answer :—No.

Then it is possible for thee to be conceived in that Spirit and not be born?

Answer :—Yes.

Jerusalem above is as a lioness, and he as a lion, seeking food for those who are conceived of her. Then

* Though a person be appointed to an office be disobedient, the office will still stand, but another who is obedient will be raised up to fulfil it.

if a woman have the Spirit and another come with a lie, or for a little thing, she will get what she deserves will she not?

Answer:—Yes.

If the tares be burnt, she will not go and tell it saying, I have been hardly dealt with.

Those who cannot get dressed in time for the sabbath, must worship without the camp in their working clothes.

Now let them that are willing to have this lapped round their thigh, stand upon their feet. All stood up. Now is going to be fulfilled what I saw of a great mountain divided in two, my words are swallowed up, but God shall interfere.

Wherever I be and my wife send for me, I will attend. The words of the mother of Jesus, Do whatsoever he commands you, was a prophecy, which is the law. Taken from the mouth of John Wroe, by William Tilotson.

Wakefield, Friday Evening, 29th of 1st Month, 1841.

JOSEPH SHAW, Suppose the queen's subjects in one part of her empire, become two parties. and she sends out her soldiers against them, has the rest any business to interfere?

Answer:—No. I think not.

Question:—Suppose she subdues them; what is to be done with those of her subjects who have supplied her enemies with food, clothes or armour?

Answer:—Put in prison.

Question:—If the queen of England be set a figure of the bride, how long are they imprisoned?

Answer:—Answer one day.

So is the house of Israel as laid down in the parable.

Wakefield, 31st of 1st month, 1841.

JOSEPH SHAW, I'll put forth a riddle, A certain man shall leave a bag of gold in thy possession, and if it be

missing thy life goes for it; while taking care of it, another man stronger than thou comes, and persuades the gold from thee. Afterwards the owner comes, and says, Where is my bag of gold?

Thou answers, A certain man came, and asked me to let him have it, and I did so. The owner says, Pursue after him and get it back. If he has a carriage and four, canst thou overtake him, if thou does so to one of the world, will he not say, He gave it me? will not the world assist him in withstanding thee? then wouldst thou pursue him to get it from him?

Answer:—I would try no doubt.

But the man says, I came honestly by it, I'll not deliver it up. But if thou deliver thy case to him that gave it thee, and he sends an army to assist thee, can thou get it?

Answer:—I think I could.

Question:—Would there not be a battle?

Answer:—Yes.

Now I'll turn to thee a contrary way, Suppose a woman has a bag of gold given, and is commanded to take care of it, and neither to touch it herself, nor give it to another, but keep it by day and night, until her master come, who would reward her for it.

It wanted no clothing, it purified itself every month, it wanted no food but what was good for food; she was commanded to be on the walls both by day and by night.

But one came and told her to take of it, and she would be wiser than him who gave her it; she began to contend with the evil and had a battle.

The womb, the garden, was purified, but the man sowed not his seed in the good state, but in the evil, and the kingdom became the kingdom of Satan. Then the woman went and said, Thou hast got the evil, thou must deliver it up; six thousand years she has had priests praying for her; she goes to be churched, and thanks the Almighty that she is purified, and that she has purged the principal wheat, but the man has none.

Now Joseph Shaw, Thou said thou would turn to Jehovah, to let thee have an army to go against this

nobleman ; but how could thou have the impudence to do so seeing thou had let another run away with his money, if thou dost, it is whether the nobleman or thee is the stronger. Now this money thou hast given to John Arundel, the point is whether thou can get it back again or not, because they are claiming that back which they came wrongfully to, here is the battle. Now here thou hast slipped out, thou art in the place of the devil, he slipped out of the serape, and left the race of man in the lurch ; thou sayest thou had nothing to do with the money.

Every woman in her purification, if the door be shut, the dross, which is the blood, mixes with the pure metal and she dies. Now what is to be done for the woman who has given it to man ?

John Arundel, If thou find thou hast come wrongfully by it, wilt thou give up that which thou persuaded Joseph Shaw out of ?

Now John Arundel, Dost thou think thou could have delivered it up twenty years since ? thou could not have submitted to thy wife. Now the contention is between Joseph Shaw and thee, thou sayest thou came honestly to it.

Now how can the woman be blamed, she was commanded to deliver up the evil, but the man had got it, but God has wrought in his heart to deliver up the evil, and she delivers it back to God, not to Satan.

I command thee, Joseph Shaw, to get that money back which thou let John Arundel have.

But yet, O man, thou knows but little of the riddle, but if thou continue in child-bearing the evil, thou shalt know the mystery of the Most High. Has this ever been revealed to any of the Lord's former servants.

Now John Arundel, Whether would thou rather have that which is come honestly by, or that which is come wrongfully by ?

Answer :--That which is come honestly by.

A certain man said to his children as he laid on his death bed, on bequeathing his money to them. This money was come honestly by, use it honestly, and it will wear as pin-wire. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 7th of 2nd Month, 1841.

JOSEPH SHAW, Dost thou imagine Israel is more tried now than the children of Israel were in Egypt? Suppose I was heir to an estate; and my great grandfathers have sued for it in chancery, and spent all they had, and were laughed at, but it comes in the end: so was it with the children of Israel, but it came in the end.

And as the bondage and oppression was in Egypt, so will it be to Israel now, until the end, that they put on immortality. The pleasant things which should come to pass were revealed to Joanna, but it was not revealed to her that that the Lord would send forth a fiery law. The body of man is the inn to which the Samaritan takes the host, and the host is him that has charge over the inn; unto all the former instruments it was revealed what pleasant things should come to pass, but the law was kept back, but is now come forward that Israel may be tried by it. There is a furnace for all to go through, but only one passes at once: the corruptible body passes the furnace of the earth, and the soul is the gold, and it is moulded in the image of the angels,—but men possess soul, spirit, and body, and is moulded in the image of the living God.

Joseph Shaw, Whether is there more gold comes out of the furnace of immortality, or the furnace of the earth, individually?

Answer:—The furnace of immortality. Only the soul comes out of the furnace of the earth; but the body, soul, and spirit out of the furnace of immortality.

Now Joseph Shaw, If one of the fathers had lost their faith, would the children have had a right to the land?

Answer:—No.

So is it with the house of Israel. Now whether is my body or spirit the outward tunnel?

Answer:—The spirit.

So it is, and this shall go into all nations, there is not one in Israel but will hear of it, though it be burnt at

the press it will spring up. Then if the spirit be the furnace, what is the body ?

Answer :—The metal.

What is the furnace of that body that goes to the earth ?

Could not answer.

It is the body, and the soul is the material, and at the resurrection there is a mould set for it, and it runs into the image of the angels. These are the two furnaces, but for the mortal body, the spirit is the furnace, and the body and soul is the material. The Lord has done this that ye may have understanding, and there is something further than this.

But when the Spirit of God descends upon the body and spirit, What is the furnace then ?

Answer :—The Spirit of God.

That is the furnace, and there is not a nation but what will hear tell of this, as small a matter as it is. Our bodies are tormented in this furnace ; but there is another furnace, which will make those who go through it white as wool, fulfilling Isaiah, i. 18, "Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." Is there any weeping or wailing or gnashing of teeth in this furnace ? No, but there is in the present furnace.

Wakefield, 21st of 2nd Month, 1841.

THE woman's body was as gold and dross, they were not driven from the body immediately, they remained nearly the day. He still strove with his law to see if they would obey ; yet the sentence "Thou shalt die," could not return void. The door was shut that they should not return in again—but God has prepared a furnace, and every one that goes in will be moulded over again.

The body of Adam was a noble vine, but it became a degenerate plant. Jesus came a noble vine, he pas-

sed the furnace—bore that which should have fallen on Adam, first for the dead, then for the living. John Arundel, What law is it that brings thee to the furnace? Same question put to Samuel Aveyard.

No answer.

John Wroe said, Every law which is punished with death, and if they be moulded over again, his word does not return void. Thus saith the Lord, No furnace for any thing but the first and second books, all others are cleaned by the founderies. I have seen men with beards lie by the road side for want, before they would ask another for relief, and others with beards take them to their houses, and take care of them, although they have no passes; but others come and intrude on the friends, and are careful to be there at meal times, and for honour, and for fear of offence they ask him to eat; another says to his wife, Set no plate for that man.

John Arundel, whether is it more accepted, the man who invites the man who invites them to eat through fear of giving offence, or the other who invites them not?

Answer:—He that invites them not.

A little child is as full of evil, as one when at full age, though through that evil not being ripe, it puts it not into execution. Then whether is it better to be barren, or to bear evil fruit?

Answer,—To be barren.

Some women say, I'll not be childless, before that I'll have a man of Satan. I have seen the men without beards rise up and try to take the word from those with beards, yet they afterwards wore their beards.

Wakefield, 26th of 2nd month, 1841.

THERE are certain laws which were punished with death, Whosoever doth this, that soul shall be cut off from his people—and it is written the wages of sin is death, which has been fulfilled upon all whose blood has not been cleansed, who have done the things which were said should be punished with death, although they have

repented, they have received the wages of those sins, but at the first or final resurrection will receive an incorruptible body, being the two debtors. These laws have been put in execution on those who have broken them during the six thousand years. But now there is a furnace prepared, and he that will go into it will be purified, if there is any metal in him, and will escape that sentence. The Lord ordered Jeremiah to go to the house of the potter, and he saw the potter work a work upon the wheels, but the vessel was marred in the hand of the potter, but he made another vessel out of the same earth, so will those who pass the furnace and foundry, their bodies will be made anew. The law of one another, and the law of God are two different things, there is not one cleansing; if a man sin against a man, he shall only receive forty stripes, or if a child disobey its mother, the same.

It is written, Every branch in me that beareth fruit, he purgeth that it may bring forth more fruit.

William Whiteley, If thou be a Churchman or a Methodist, and bear fruit, will they purge thee? If thou go to a priest and say, I have done such a thing, but I did not know it, Will they purge thee? Will they turn thee out of society if thou walk according to the rules?

Answer:—No.

Question:—Then it cannot allude to them.

Answer:—No.

Now he that brings forth fruit must be purged according to this. Now I charge thee to lay up this in thy mind and meditate upon it, that thou may be prepared to take the covenant, and the same charge is unto the whole house of Israel. There is only one furnace, and all will flow to it who have metal—for where the carcase is there will the eagles be gathered together. The body is the inn, the spi it is the host which takes care of the inn.

William Whiteley, If I was to attempt to do thy body some bodily harm, is not thy spirit commanded to take care of it by keeping it out of the way? It is written, The spirit dwelleth with you and shall be in you, but

this is not done yet, it is like the prophecy, "Unto us a child is born;" the Spirit is first to be with them to prepare them.

Abusers of themselves with mankind, shall not inherit the kingdom of God; this is a thing that parents ought to impress upon the mind of every child, as there are of both sexes who thus abuse themselves till they destroy their bodies from the land of the living; then if there were not a furnace prepared to mould men over again, how could they inherit the kingdom of God? So it might well be said, "If the Lord had not left us a seed we had been as Sodom and Gomorrah," that is all cut off—the seed is the Spirit to mould them over again.

Now William Whiteley, it says, It is them that bears fruit that are to be purged; therefore there is a worm at the root, which must be purged away, as it is from the root of a tree, which keeps it from bearing as it otherwise would, and when they are purged, if there be any metal, will it not separate. The kingdom is as though it had taken place; the children now born are as though born in the kingdom: as the war is begun, and it is said the violent take it by force.

Now Joseph Shaw, Dost thou think there is any chance for a murderer if he can escape the laws of his country?

Answer:—Aye.

Thou hast answered wisely. This furnace will purge him.

Question:—How are we to give honour unto the woman as the weaker vessel?

Answer:—By being cleansed by her.

Thou hast answered wisely,

Question:—But how is she to do if they submit not?

Answer:—Seek for more strength.

Are soldiers fit for the battle if they have to seek for strength, when they should rush into it, do they not go boldly, although it is against those who have never done them any harm? So should every woman be that is fit for the kingdom, the battle being between the woman and Satan, and not the man, nor one woman

against another. "Thou shalt not remove thy neighbour's landmark." I have no right with the mark of those who are looking for the common salvation, neither have they any right with the mark of the redemption of the body.

Joseph Shaw, If a man come and want ot know what that mark is, and the reason, have I a right to tell him?

Answer:—Yes.

Thou hast answered wisely. But have I a right to jangle with him?

Answer:—No.

That mark is to divide between him that is seeking for the incorruptible body, and him that is seeking for the natural body to be made immortal. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 12th of 3rd Month, 1841.

JOHN ARUNDEL, If there came a large number, and they fully believe according to the New Testament, and live to their faith, and those joined live not according to their faith, Which will be the nations?

Answer:—Them that are joined.

John Wroe repeated the question, and John Arundel gave the same answer.

John Wroe continued, Thou hast answered wisely. They believed they would not die, their faith is counted to them for righteousness; but the others believed they must die. Abraham believed all, but did it not.

Birmingham, 2nd of 4th Month, 1841.

It has been in the laws, that we should not shake hands with one not numbered in Israel. If a man has been numbered in the house of Israel, having subscribed with his hand, and turned back, and denied that which he believed. that is the man that I will not shake hands with, nor give him meat or drink, nor receive

him into my house in the name of God, for he has crucified the Son of God the second time, not being content with the first.

“The Lord hath created a new thing in the earth, A woman shall compass a man.” Jeremiah, xxxi. 22. When evil overcame at first, God said, Be thou over that which has caused thee to sin for six thousand years. Under the old Adam man is the head of the house: in the kingdom of God, woman is the head. A woman to compass a man, means to drive Satan from him, that he put on immortality, the woman having the other Spirit, which is Jerusalem above. But the man not, the woman, being the vessel for the refiner. “Take away the dross from the silver and there shall come a vessel for the finer.” Prov. xxv. 4. The law teaches me to feed and clothe mine enemy, but not God’s enemy, for there shall be no clothing for his natural body. X

Birmingham, 5th of 4th Month, 1841.

ADD no words unto the prayer which pertain unto the things of this life—but add as many as ye will pertaining to the world to come, if ye think that that prayer is deficient. If man had not known the law, he would not have known sin, therefore the law was his school-master to bring him to Christ, that Satan might not dwell in his body.

Sheffield, 6th of 4th Month, 1841.

I HAVE a command from the Lord, that no preacher shall call the nations that escape the fire, the aliens, but the nations.

Wakefield, 9th of 4th month, 1841.

JOSEPH SHAW, Can thou tell me what is the reason of the command to bring out two loaves at Whitsuntide?

Answer:—No.

It is that those may be fed who have no means. It is written, Ye shall bring out of your habitations two wave loaves,* they shall be of fine flour; they shall be baked with leaven, they are the first fruits unto the Lord." Leviticus, xxiii. 17. Let this be sent through the whole camp by a post letter, that those who have just means, bring out of their habitation two such loaves to feed their brethren with who have not just means to provide for themselves that they may have bread to eat. Taken from the mouth of John Wroe, by William Tillotson.

Ashton, 11th of 4th month, 1841.

Ox the reading of the words, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelations, vii. 3.

John Wroe said, How can there be any war till the number be up? It was said, There was going to be war with France, but the Lord poured his Spirit upon his servant in Leeds Chapel, that there should not. All nations will go to war with England; but for the sake of the ingathering of Israel they shall not succeed.

On the words, "When thou shalt cease to deal treacherously, they shall deal treacherously with thee." Isaiah, xxxiii. 1. John said, When a man ceases from his evil deeds, he is taken for that which he has not done to prove his obedience.

On the words, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." Matthew, xix. 24. He said, A man who has only one penny, and a wife and family, may be that rich man. Ye may say, How can that be? The Lord sent Elijah to a widow who had a child and only a morsel, and commanded her to feed him: he demanded a little cake first, to prove the Lord's word. Many are not paying their tithes, others above; my words are swallowed up, but it will be made manifest. There are

* A figure of the law and gospel.

who are not in the Society who have assisted, then if this be done in the dry tree, what shall be done in the green? Cut them and let out the virtue, that they may return to their place; and if it be so, there will be a shaking of razors, and a mighty cutting of beards.

I have a command to summon all who have a desire to go into other nations, to gather those who have gone out, (at the time John Stanley shall appoint, he appointed a quarter past two,) and all preachers who have been out are commanded to attend; and all that is required is the truth. Will a man come forth with a lie and expect to go with the gospel?

One man says he has paid treble for the music; another who has had a part of the writings says, He believes it is true.

It is written, "If a woman lie down to a beast, thou shalt kill the woman and the beast." According to this, how few would put on immortality? Well might he say, Except the Lord had left us a seed, we should have been as Sodom." Isaiah, i. 9. For though they have done these things before joining the covenant, there is the Scape Goat. The Jews' bill, dispensing with oaths, if not passed it will. Blessed is he in whose heart the day-star ariseth: he is begotten and conceived in the Spirit.

On the words, "Thou shalt not remove thy neighbours landmark." Deut. xix. 14. He said, There is a mark dividing those who die in full faith of the Scriptures. Another mark dividing those who believe only in part; another, dividing those who obtain immortality; another dividing those who will be the strangers.

None will be refused for want of clothing; and if I come into the Sanctuary with nothing on but a pack-sheet; it will be to shew this. But if they have clothing, they must have it made according to the commands.

Suppose a woman who is married, be travelling by the railway, and a man take liberty to address himself to her as though she was not married; and go so far that she concludes on taking him before the magistrates for an assault. The Magistrate will say, Woman, had

you your ring on. And this will come to pass among the members of this Society ; so I have a command from the Lord that every married woman wear a ring on her left hand, to shew that she is married, and they that do not, will be as that woman which I saw.

By and by ye will see multitudes without beards ; and one that has a beard will be as a speckled bird.

Ashton, 12th of 4th Month, 1841.

MONDAY forenoon, at the house of Robert Old. John Wroe met the preachers and spoke to them on certain points, of which speech the following fragments are parts.

They that come in as full members, and do not the work, are those that call themselves Jews but are not, who will be made of the Synagogue of Satan. The Synagogue of Satan is the grave. Many will sign only to be half-members, but will do the work. I have a command of God that ye preach nothing about the aliens, nor mention them. About a man being as God, the Spirit of God dwelling in him, it shall remain a mystery till mortal put on immortality. Adam and Eve were both in Christ together, which was Paradise, but Christ or Paradise withdrew, but now Paradise is to be put within man, not him in Paradise.*

Margaret Bishop Asked how Adam was attracted when he had no evil in him ?

Answer :—The woman was taken from him, and therefore she had power to attract him, being subject to vanity. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 16th of 4th Month, 1841.

JOSEPH SHAW, If God has one steward above all others, which is he ? Who dost thou believe that to be ?

Answer :—Christ.

* Which will make them higher than Adam and Eve was ; the male having the male spirit, and the female the female spirit.

Question:—If that steward fell, it cannot be Christ: as one star bursteth out after another, the light increaseth. If there is only one steward, and that steward be unjust, I want to know who it is?

The members of Israel are called to keep the law, but the devil calls them to him, and reduces them. I have had a deal shewn touching this matter, since I had the smooth faces shewn.

This is the faith once delivered to the saints, which Jesus delivered to them when he was revived:—as his body was revived and put on immortality, so should the bodies of Israel. I charge all preachers to preach this, that man should receive immortality without a bone being broken. It was a great work to see people dead four thousand years, rise with spiritual bodies, but the greater work was when his body arose.

Wakefield, 16th of 4th Month, 1841.

SOME think the words, “When thou shalt cease to spoil, thou shalt be spoiled, and when thou shalt cease to deal treacherously, they shall deal treacherously with thee.” Isaiah, xxxiii. 1. They think it alludes to Satan only; but it alludes to man also by Satan, for man and man is equal, but man with Satan is not equal, and he has charge over his own temple, and not another man’s. After they have joined the house of Israel, they will deal differently to what they did before.

The same by the words, “He shall pass over to his strong hold for fear, and princes shall be afraid of the ensign.” Isaiah, xxx. 9. My witnesses are my princes, if they hear that I am taken they are afraid, and run away. The same if there be a conspiracy in government, if one be taken the rest are afraid; though Satan is the substance.

Wakefield, 18th of 4th Month, 1841.

God took a clean vessel, the body of Jesus: now he takes an unclean vessel, with both good and evil, and

thousands of women will join whose evil will overcome the good, and will only do it to be seen of men, but these are not begotten. But they must be begotten in Zion which is above.

Joseph Shaw, How many descents were there before the tribes were made known?

Answer:—Three, Abraham, Isaac, and Jacob; and two again, namely Joseph, Ephraim, and Manasseh. Ephraim's first ten sons were slain, so are the ten tribes hid in mixture of marriages: but God gave him other ten; so the ten tribes which were scattered are gathered again; the spirit is returning and gathering them from among the Gentiles.

A man's spirit may be conceived in Jerusalem above, and not his soul and body: then where must the soul and body go to?

Answer:—The grave.

Yet, if their spirits be conceived they die in full faith, but if not, they die in the common salvation. When Ephraim's wife had delivered ten sons, the womb was closed up, and they died; so are the ten tribes hid in their blood among the Gentiles: but as the Lord opened the womb and brought forth other ten, so shall the earth open her mouth and shew them all alive.

The devil may get the advantage of man, and say, It is evident that thou art not conceived, else thou would do the work. This is the sign for the world, They that are conceived will do the work. But though a man do not keep all the law now, that is no proof: a child is not formed in the womb all at once, but they go on from strength to strength.

He that is a thief, or a whore, is a liar to cover his deeds; but a man may be a liar, but not a thief or a whore.

There is no condemnation to a man for not saying his prayer, if he has it not on his mind; but if he has it on his mind, and declines saying it because he is fatigued, there is condemnation; but if he has it not on his mind when he goes to bed and awakes in the night and says it, it is accepted, and he preserves soul body and spirit alive, as touching that matter. If a man say

when he goes to bed, I have to arise at five o'clock, I'll be bound he will awake, the Spirit of God will awake him.

Mary Ramsden, If thou hast a child that has done some deep crime, and it fights thee, wilt thou venture thy life for it, rather than be conquered?

Answer:—Venture my life.

But if it hold out and still kicks, and thou thinks it will not give up, what wilt thou do?

Answer:—I do not know.

The whole world is in this way, as Sodom and Gomorrah, it only wants touching with the match to make it burn. If thou let it conquer thee thy body goes; but the Lord says, It is not possible for a child to conquer if the mother be in the Spirit. Jesus said, Ye must be born again: Nicodemus said, Can a man enter into his mother's womb and be born again when he is old. For he that is born again, is like that of which he is begotten. Taken from the mouth of John Wroe, by William Tillotson.

Liverpool, 30th of 4th Month, 1841.

JOHN and Margaret Bishop, I charge ye two in the name of God, when ye are travelling, and a man puts forth his hand, that ye shake hands with him; but I tell you with whom ye shall not shake hands—one who is twice dead and plucked up by the roots, he was once dead before he believed, and when he fell from the faith, he became dead again, and was plucked up by the roots, cast out of the church.

Question:—John Bishop, Which will be the greatest work for Israel to put on immortality, or Jesus?

Answer:—Israel.

In one sense, thou hast answered right, but which is the greatest miracle, for one to be made immortal who never saw death, or one who laid three days dead?

Answer:—He who laid three days dead.*

* The three days being a figure of the three dispensations.

When Jesus died, many of the dead were seen walking in Jerusalem ; this was to shew the resurrection. Jesus arose and revived that faith by shewing a Spiritual body before he shewed a natural body. Remove the diadem, take off the crown. The Lord commanded me to stand in the midst of Israel, and take this crown from the males, and put it on the females, which was to reign over the evil, and for this they will rise up and drive me from this land England. All the prophets and prophetesses, they only saw men as trees walking, so the man that was blind, was led out of the town and anointed the second time ; if any one of another religion receive this visitation, he must be led out of the town, that is—he must be led out of his former church and principles, and have his eyes anointed, and then he only sees men as trees walking, but when he is anointed the second time, he will see every thing clearly, so that the scripture will become as a looking glass to him, so that he will see every thing clearly. Taken from the mouth of John Wroe, by John Bishop

Liverpool, 2nd of 5th Month, 1841.

If thou speak the truth to a female and a male, and the male said thou lied, but the female said thou spoke the truth, Which of these would thou take for a servant, if thou wanted one ?

Answer :—The woman.

John Wroe said, The woman being attracted by Satan, handed forth the evil to the man, and it was hid in his heart for signs, and for seasons, and for days, and for years, until the 12th hour of the sixth thousand years, so it is hid from the world, and they say, The evil was sn apple.

Now, John and Margaret Bishop, ye are going forth to America, see and fall not out by the way, for the enemy will meet you before ye reach that land, for if ye look to God ye shall overcome, for ye are going forth as from the Almighty, and the seed which is sown

shall bring forth fruit, some an hundred-fold, some sixty, and different fruits ; and if ye look to God ye shall be clothed, and declare the end from the beginning, and the beginning from the end.

Liverpool, 2nd of 5th month, 1841.

MARGARET BISHOP, The woman decked in scarlet, is the woman in the evil state ; now when she had handed the evil unto the man, Whether did God bring her into judgment, in her impure state or in her clean state ?

Answer :—In her clean state ?

Thou answers right.

Question :—Then was it not that same woman who handed the evil in her unclean state ?

Answer :—Yes.

Then thou sees the two parts in one woman, the evil being hid in their heart, and he having no way to take it away,* he was in Satan's spirit and blamed God ; and God said to the man, Be over it. How long ?

Answer :—For six thousand years.

“ For signs and for seasons.”

Question :—How many ?

Answer :—Three dispensations.

“ And for days.”

Question :—How many ?

Answer :—Three.

“ On the third day he will raise us up and we shall live in his sight.” Hosea, vi. 2.

“ Go tell that Fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected.” Luke, xiii. 32.

“ And for years.”

Question :—How many ?

Answer :—Three. “ Ye shall eat this year such as groweth of itself, and the second that which springeth of the same, and the third year sow ye, and reap, and

* He being made subject to vanity, according to the state of the fallen spirits.

plant vineyards, and eat fruit thereof." Isaiah, xxxvii. 30. And Jesus became these three lights: before he came to the river Jordan he was as the bright and morning star, being free of evil; but when he entered into the spirit, he ruled the night; but when the spirit withdrew, he shewed manhood; but when the body was raised immortal, he then shewed the light of the day in the God-head, by the same body. And these are the three lights specified, "Let there be lights in the firmament of heaven, to divide the day from the night, and to give light on the earth."* So these were set typical of the body of Jesus.

Question:—What is the night.

Answer:—The mortal life.

Question:—What is the day.

Answer:—The natural body receiving the immortal life; if not so, no flesh could be saved; but for the elects' sake the days are already shortened. Enoch's flesh being saved for the first season; Elijah's for the second; Jesus' for the the third season.

Neither was there a bone broken, or his flesh saw corruption, the woman's seed being purified by the menses: yet the root was left in her untaken away.

Wakefield, 7th of 5th Month, 1841.

QUESTION:—William Tillotson, If a man die has he got his sight?

Answer,—Not perfectly.

Question:—When did he lose it?

Answer:—When he disobeyed.

Question:—That is to say, when he fell among thieves?

Answer:—Yes.

Question:—What was the town that he was led from?

Answer:—Babylon.

* The earthly bodies.

Question:—Did he do anything until he led him out of the town?

Answer:—No.

Babylon is the town, the figure of evil spirits. Before anything can be done he must be led from the covenant of the death of the body to the life of it. When he had led him from Babylon, he put his hands on him, and asked if he saw ought? And he said, he saw men as trees walking, figure of the whole world, who have to be led from their own religion before they can see ought, their blood must be cleansed: and they must be begotten and conceived in the spirit, and born of God. This is the true interpretation I saw it this morning.

Question:—Now if a man who is in the visitation turn back to Babylon, what is the end of his body?

Answer:—Death.

Now if he has turned back to his former life, he has need to make friends with the mammon of unrighteousness.

Question:—John Arundel, If thou hast turned back to Babylon and not done the deeds of Babylon, hast thou need to make friends with the mammon of unrighteousness?

Answer:—Yes.

Question:—Thou hast answered wisely, he has looked back. If a man owe money to another, and will not pay, what is to be done with him?

Answer:—He must leave the society.

Question:—And if he leave the society, what is the end of his body?

Answer:—Death.

The spirit of man is the centinal to his body,—but the woman is sentinel to the man, she is a sentinel of sentinels. If thou keep thine eye on thy house thy goods are in safety; but if thou let it be drawn off, the thief may come and steal.* But if one come who is stronger than thee,† thy house is broken up.

* But a man is stronger than a thief.

† Satan.

Question:—John Arundel, If a man's house be broken up, what is the end to him?

Answer:—It is the death of his body.

Is it not said in the revealed word, I have set the whole planet to watch my messenger, lest he be led astray? Now is it not a great privilege to have a helper? Then I have many to help me, I have many soldiers to help me, and yet my enemies.

Thus saith the Lord God of Israel, A woman is found worthy to bring to light the deeds of the man with herself. Then be not afraid of thy deeds being brought to light, for as soon as the darkness is brought to light it disappears. When the man came down from Jerusalem to Babylon, he fell among thieves.

Now he led him out of the town—the town of Babylon: he spit upon his eyes, and asked him if he saw ought, and he said, he saw men as trees walking. Now that is the text the preacher is to preach from. In the first place the text must be divided into two parts, the first part must be cleared up to know how the man became blind, and what that town was that Jesus led him out of, where the spirit of man was before it came to minister to the body: the second place is to know how he spit upon him, so that he saw men as trees walking, and how it was to have his eyes opened so as to see men as trees walking.

The third question is to prove what benefit it is to man to have his eyes opened to see men as trees walking.

Answer:—This is the benefit: Those whose bodies have been dead, that they might be raised at the first resurrection of the dead; and to the living, those who in the first dispensation sought to live for their eyes to be touched, were made perfect man; in the second and third dispensation the same.

And within the third dispensation, for the living to be made God and man, to be the bride. This is the duty of every preacher to preach—to prove what Jerusalem is, it is the place that the man came from to Babylon,* and what is to do at Babylon.

* Which is the evil. "Shall there be evil in a city, and I the Lord hath not done it," Amos, iii. 6.

The first point, after being led out of the town to have his eyes opened to seek for the common salvation; the second, to touch him in the grave, that he may rise and have a body as the angels. The third is to the living, to have their blood cleansed, that they be begotten and conceived in Jerusalem above, and born not blood, nor of the will of man,* but born son of man and son of God.

Enoch was touched in the first dispensation, and made a perfect man. Elijah was touched in the second; and made a perfect man; and Jesus in the third, and made perfect God and man, higher than all heavens. Then is this not worth seeking for?

Wakefield, 14th of 5th month, 1841.

IF I watch over my goods, which is my body, I am prepared for death, but if I watch not, I am in danger of the second death. Though a man does watch over his goods, if a stronger comes that house is broken up—that is death. If a man is not looking for the redemption of his body, death is permitted to come at a certain time and break up his house. And many in the visitation, Satan will be permitted to come and break up their house, though he will not be permitted to rob them of their faith. Then fear him who is able to cast both soul and body into hell—agree with thine adversary.

Joseph Shaw, Did Jesus watch over his house?

Answer:—I believe he did.

John continued, He had no evil to watch over as other men. Then how was it that his house was broken up? If a man be troubled in his conscience, he has not watched, he has done something he has to repent—if the house is watched over, the heart is never grieved.

The strong man came against Jesus and broke up his house, when Christ had left it; but he said, He that

believeth in me a greater work shall he do, their houses will not be broke up. But to those who are appointed to death their houses are broken up however they watch ; but at the end the Spirit of Christ will never leave the spirits of the just to suffer their houses to be broke up. This is a greater work than was done by Jesus, because it left him. Taken from the mouth of John Wroe, by William Tillotson.

Wakefield, 21st of 5th Month, 1841.

I HAVE a command at Ashton to stand in the midst of the Sanctuary, and call apart every father and mother, that they teach their children that prayer—that they also teach their children, that they are to be as servants. Every son and daughter must come to know the state of servants, before the state of sons and daughters ; they must know that they are no more than servants. They must not say to one in gay apparel, Sit thou here, and to one in mean apparel, Sit thou there.

From this day and henceforth it is a law, that no son or daughter rear over a servant, yet the servants have no power over the sons or daughters, but the sons and daughters are to shew them an example. When a man has done evil, as long as that evil spirit remains on him he will deny it, even when the rope is round his neck, to hang him he will still deny it, and die denying it ; it has been done ; and people have said, Certainly this man died unjustly.

The Sabbath is holy only to them that keep it.

Before Solomon's house, there was none like it ; but God is building a house which will consist of 144,000 stones, which will be transparent.

Friends have told me they prayed three times a day, and they felt no better : now if a man rail on her whom God has given to him, how does he give honour unto the weaker vessel, or if he has other things in his mind more than his prayer when he prays, his prayer is hindered.

Thou shalt not remove thy neighbour's landmark, that is the scriptures.

*Whitsunday, Sanctuary, Ashton, 30th of 5th Month,
1841.*

THE service commenced by John Wroe coming into the Sanctuary without any article of clothing, excepting a pack-sheet. In this state he came from the room behind the Sanctuary, under the singing loft, and out of the front door into the street, and after uttering some words reentered, and took his station behind the circus, within the inward court and spoke as follows:—

Thus saith the Lord God of Israel, As I have come in now, so shall those who have no clothing: no one shall be debarred putting on immortality for want of clothing; I am now as I came from my mother's womb excepting this sheet.

Concerning the sheep on the right hand, and the goats on the left, he said, Those who said they would do the work, and have not done it, are those on the left: this could not allude to the world. As I throw off this so shall Israel when they put on immortality, what can they want with clothing? but I have it on to shew that I was conceived with the tares of my earthly father. Thus saith the God of Israel, Throw off thy robe, that thou may put on thy other garments. He then put on his clothes.

Second meeting.

I HAVE no master but God—I give it to the trustees and the trustees to the judges.

He afterwards examined the judges and judgesses present from the different bodies—if they had fulfilled the duties of their offices in examining their bodies, and visiting the sick, and reading the word to them—most of them in answer said they had done their

duty as far as they understood, but were not prepared to give affirmative answers to every demand, from the want of knowledge, as they asserted.

John Wroe repeated a number of parts of the word already in possession of the friends, which bore on the subjects in hand.

Third meeting, Sanctuary, about eleven o'clock.

JOHN WROE said there would be a marriage at one place in every kingdom; and a male or female who has an unbelieving wife or husband, may undergo the spiritual marriage. But if both are believers, they must undergo the temporal marriage the first; persons who have never been temporally married, may undergo the spiritual marriage. Those who have confessed, and had their confessions written in the scape-goat book, need not confess the same again, but if they have done any of the same deeds since, those must be confessed, or if they have forgot to confess any thing, that they are required to confess.

A beast will yet be killed, and the flesh given to the inhabitants, but the fat will be burnt.

If a wife has thrown a husband's deeds in his face since he confessed them, and he has not committed them over again, then it is she that must confess again: but if he had done them, his deeds must be entered again. If we confess, the deeds are as though they had not been done: and if they have the Comforter they will not do them.

There was once a great meeting, many confessed, but went away offended, and they did the same over again; but that which I confessed I have done again, —If I had I should not been here.

Many Islands stand out of the water to prove who is Israel and who is not. This is a day to be remembered both in heaven and earth, for heaven will rest on some this day.

The parable of the two labourers—the one says, I cannot keep the laws, but is found at the end, because

he trusted in God, and had no trust in himself. The other was judged to be a holy and good man, but when he was tried found to be nothing. He is a hypocrite to his own body.

Jesus said, "He that confesses before men, him will I confess before the angels." Are those to die? Will he confess one angel to another. For those go to corruption, and are raised incorruptible, and will be as the angels.

Alluding to his going into the street in the packsheet in the morning, he said, If I had gone through the street naked I should have been protected, for the Lord would have blinded them, and they would have been as every man hiding his face.

Alluding to the things advanced by Andrew Gardner, John Wroe said, If I was taken away he is not the prophet, pride has filled him, the next is among you, he has stood on the table to-day.

England, the Lord has something against thee, for assisting the Turks, and thy plague is upon thy head, and the sword is drawn and shall not return void.

There is a writing touching every law, and the marriage is a writing touching the covenant.

The year which Andrew Gardner has appointed will shortly be up, and his words will be swallowed up.

Is not this body far superior to an incorruptible body? Then why should I despise it? Thus saith the Lord, Remove the diadem, take off the crown, this shall not be the same, until he shall come whose right it is. It is this day and henceforth taken from the male and put on the head of the female.

Joseph Holgate, Who are the married wives?

Answer:—Those that are married to the Lord,

John Wroe said, That preach. The treasure hid in the field, is the law and gospel united—the law and gospel separate, are death—together life—the buying of it is rendering the tithe—he sells all to the Lord; he sells his own wisdom, but he sells it to the evil power, and he is willing to buy it; and confessing his wicked deeds is selling all that he hath. Who buys all that he hath? If thou hast stolen thou restores it—restoring back is selling it.

Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasures things new and old." Matt. xiii. 52.

A scribe is a writer ; and a writer is one that signs his name for the destruction of the evil power ; things new and old is dwelling in the Spirit.

Sanctuary, 31st of 5th month, 1841.

Now you that have taken the covenant, I command you to take Satan for a servant, that he obey your commands.

To the married wives the Lord saith, I have given you this day Satan for a servant—the devil to serve you truly and faithfully.

"Every plant which my heavenly Father hath not planted shall be rooted up."

"Those that thou gavest me have I kept, and not one of them is lost."

Those cannot die—Satan having planted those that die.

John Wroe told a poor man who had been permitted to undergo the marriage without having purchased a ring, that if he found no means to purchase one, he would have one provided for him.

The centurion could say to one, Go, to another, Come ; but Jesus had greater, he commanded the evil power to come out, and it came out, so will it be to Israel.

If the queen go into any island, and they act unjustly with her, will not the king go and destroy them ? Yes: and if unjustly God will avenge for them. If God destroyed Sodom for the sake of Lot, how much more for the married wives ?

I tell you it will be proved the next marriage, that people who have taken the covenant now, after the marriage of 1848 will dwell in the Spirit, and it is within these three years, that his servant has many nations to go into.

I have longed to see this marriage ; I thought this body wou'd have been laid in the earth before ; but I can say, I have fought the good fight, gained the victory of the marriage ; but I have not hid the deeds which I have done.

A woman has an unbelieving husband, he says, If thou refuse me I'll go to another. She ought to answer, It is better that one should fall than both, and if any have done it they are forbidden to take the sacred covenant.

Is not a woman in pain in child-bearing ? then so is it spiritually. And those that are begotten from above will be brought forth, they will not die, and that woman that will not struggle will die. Let every male unmarried beware of the next marriage.

Now I am married and have taken the covenant, the Lord has shewn me more than ever I knew before touching the covenant ; there is a difference between a man with an issue and the uncleanness of a woman—he is as though he had none ; where obedience is found, all manner of uncleanness shall be healed.

None to receive a seal, but who have taken the covenant.

My Spirit shall sit as a refiner. If a man were unclean he was to be shut out until the even, and bathe his flesh in water, but now he is to be shut out six days, until the six thousand years.

Second meeting.

If thou steal from another man what is not thy own, thou art to return it, as well as delivering up all by confession ; the Lord's Spirit is come to move upon Israel to deliver up all that belongs to Satan.

“When a strong man armed keepeth his palace, his goods are in peace : but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusteth, and divideth his spoils.” Luke, xi. 21, 22.

There is a stronger man, and others who are not stronger—if one come who is not stronger and break some of thy pots, does he not do the damage? if thou had watched he would not have been able—Satan is the stronger; if he comes, he has a warrant—Depart from that body.

The field is the body, and the command the money,—Gather together all thy deeds that ever thou hast done in one bag, and sell them, and receive the commands for them.

I say as a warning to young ones, to beware what ye say about others; and if one stir up the deeds of another in the scape-goat book, Satan is permitted to stir up his.

A man sending his child to school knows not whether he does good or evil; a learned man knows how to forge, but an unlearned knows not; therefore he that teaches his children spiritual knowledg, is greater than he that teaches the temporal, therefore every man is commanded to teach his children.

After this John Wroe requested several of the preachers to preach from Romans, iv. 4, 5, from which passage he also spoke, and remarked:—The ungodly rise not till the final resurrection, and are then with him in Paradise. He that is the greatest debtor will praise God the most, though he'll be the least in the kingdom of heaven. The pearl is immortality, and to find it, a man must dig deep in the law and gospel.

He advised the preachers to take the people with what they said they believed, and to use their own hymns, and to find out the tempers of the people as a man does a maid, then they go on from strength to strength until they see that it is necessary to make a covenant with God.

Now if I deliver up the evil which I have of Satan, I have that left that will purchase the field. If a man be found watching, his goods are in safety, for the final resurrection. But he has to watch over his goods by day and night; and if he be off his guard one minute he has to repent, or else his goods are not in safety. We must give up incorruption to find the pearl.

Wakefield, 23rd of 7th Month, 1841.

QUESTION :—Joseph Shaw, If a man be a lunatic, and transgress through weakness of intellect, is he chargeable before God?

Answer :—No.

Question :—Then if Adam was made subject to vanity, what difference was there between a lunatic and him? God said, In the garden of the woman was good and evil. Then if Adam was a lunatic, how could he be charged with guilt in touching the evil? He was commanded not to touch the good nor the evil, “But of the tree of knowledge of good and evil thou shalt not eat thereof.” Gen. ii. 17. They were both charged, though the woman’s body was taken from Adam, but her spirit, which was placed to her soul and body, to be the life of them, wherein was contained the knowledge of good and evil; and he being subject to vanity, took of that which was forbidden. “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.” Rom. viii. 20. Then is there no remedy? Then what a lunatic does, what is to pay off that debt?

Answer :—Repentance.

John Wroe answers, What! a lunatic repent! Does not the death of the body pay off for it? but that which is done wilfully they are to repent of.

This is what Adam and Eve transgressed in heaven, they being in the Spirit of God, which was called Paradise. It is said God winketh at that which is done in ignorance, but will he wink at that which is done wilfully. Then he requires men to seek him to heal them of that ignorance,—to strengthen their memories. When they had eaten of the tree, they were no more lunatics, they were brought to knowledge, and every sin they did was required of them. And their bodies were to die for that which they had done in ignorance. Then if you and I do any thing in ignorance is there nothing to be required? Yes, the death of the body, because we did not seek to have that ignorance removed: for those that seek he shews them the depths of Satan, that

they know every trick of him: their eyes are anointed with eye-salve, and they are as a bright shining light, and every one knows that they are servants of God. This is to go to the ends of the earth.

Joseph Shaw, Dost thou think when Adam had eaten the evil, and went and did the same again, whether was the first sin or the latter the greater?

Answer:—The latter.

Thou hast given a good and true answer, but the words were put in thy mouth. God said unto Cain, If thou doest well shalt thou not be accepted, but if not, sin lieth at the door? There was no charge for the first sin, but for the second.

Every one must be purged by the law from the sting of death which is in the body—they must be purged to take away death.

Wakefield, 6th of 8th Month, 1841.

THOSE who have not taken the covenant are not hired, whether male or female, and they take the covenant that they may have the Spirit; and they have to keep the laws, that he that sows and he that reaps may rejoice together, but it is he that does the work that shall receive the wages.

“Now to him that worketh is the reward not reckoned of grace but of debt.” Rom. iv. 4. “And he that reapeth receiveth wages, and gathereth fruit unto eternal life.” John iv. 36.

It is written, “About the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right that shall ye receive.” Matt. xx. 6, 7. The interpretation is a spiritual body as the angels at the resurrection.

“Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your

eyes, and look on the fields ; for they are white already to harvest." John, iv. 35.

Interpretation:—His own body was ready to be reaped, it having no tares in it, that it might receive immortality.

Three times four months is twelve, which are the three dispensations, two dispensations or eight months being past—but the harvest was then come to his own body ; but for the rest,—they have the tares, which are to be gathered out of them by the reapers, which are the women—as it is said, "They shall gather out of his kingdom all things that offend, and them that do iniquity," Matt. xiii. 91. And then they receive immortality without their bodies dying, which is their wages. This is the greater work that he told them of when he said, "He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do, because I go unto my Father." John, xiv. 12. "He that believeth on me as the scriptures hath said, out of his belly shall flow rivers of living water." John, vii. 38. He went to his Father without the body, to shew the resurrection of the dead, but Israel are to put on immortality without leaving the body.

Now I say in the name of God, No man is hired but he that has taken the covenant, "For before these days there was no hire for man, nor any hire for beast, neither was there any peace to him that went out or came in, because of affliction ; for I set all men every one against his neighbour." Zech. viii. 10.

"Suppose ye that I am come to give peace on the earth ? I tell you, Nay ; but rather division." Luke, xii. 51.

"A man's enemies are the men of his own house." Micah, vii. 6.

The time will come that they will want to take the covenant and cannot.

"And I will bring them, and they shall dwell in the midst of Jerusalem : and they shall be my people, and I will be their God, in truth and in righteousness." Zech. viii. 8.

Interpretation:—The other Spirit which Christ promised should come, which is Jerusalem above, which should come and descend on man, as it descended on the body of Jesus.

Some say within themselves, It is a dangerous thing to take the covenant. Remember the Statutes, when male and female go and hire to their masters, they take a godspenny; but they have something to do after they have hired: they have to serve a year, but do not their masters find them food and lodgings, and instruments to do their work? So there is living bread and water to feed those with that hire by taking the covenant, and the sword whose blade turns every way to keep them. It was not time to hire at the time when he went out and asked them why they stood idle; it was not time for the cattle to be gathered, (Gen. xxxix. 7.) But now the time of the gathering is come, for hire for the harvest.

Then let no man's heart fail him, and say, I cannot hire. The handwriting must be signed, that they may receive wages.

Those that are not married are not called free servants, but all that are hired, and have taken the covenant, are called free, till mortal put on immortality.

They must first be begotten of God, and conceived of Jerusalem above, and then born of her, and then the wicked one touches them not. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John, iii. 9. They are as God. But before that they must be cleansed.

Do not say, No one hath hired us, Remember the flying roll that is flying round the land, and the next three years it will be in the newspapers. This is told you before it come to pass, and there is not an island that stands out of the water but it will go to.

Question:—The proud man says, What profit is there in hiring?

Answer:—They know their Master.

Question:—The man says, I see no difference between him that has hired and him that has not hired.

Answer:—The man who has not hired has no demand for wages, neither will the law protect him; but he that has hired the law protects. Though he put not on immortality, but remain a servant for a thousand years, at the end of the world his natural body will put on immortality, unless he has deserted, then he punished with the death of his body. And this is the difference of him that has hired and him that has not, one receiving a spiritual body, and the other a natural immortal body; for more are the children of the old world, than the married wife, saith the Lord.

Now there is during this number of days who will say, Though I am hired, I will not have my master and mistress to reign over me, but remember it is said, "Bring these mine enemies that would not that I should reign over them and slay them before me." Luke, xix. 22.

One says, I have kept the law as far as I can; but it is he that submits not that will not have him to reign over him.

Now I say to every man that has hired, Mark this saying, Through he should not put on immortality, if he deny it not, what is his reward? the Lord has shewed me he shall live a thousand years on this earth, and put on immortality, at the end of the old world. This I had shewn this morning.

When a soldier lists he swears to be true to the crown, so when ye hire with God ye swear to be true to the crown of heaven—to immortality—willing that it should reign over you. Does not the queen find him regimentals, and armour? It is written, Let him that has no sword sell his garment and buy one; but he that hires has no need of them. Then let no man's heart fail him of taking the covenant: he hires that he may not die.

Let every one remember this one thing; After the manner of the world it takes a man and his wife to bring forth their image; so it takes the bride and bridegroom to bring forth the image of God. But it is first begotten and lies in the womb. This I have wished for a long time, that I might know as well as the people.

But I may watch another until my own body be thrown in the ditch. But if I have done any thing by Satan overcoming me, is there no remedy? Yes; go and confess it to whom the law has appointed, and thou shalt be cleansed. It is written, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Luke, xii. 8. Can this allude to them that put on incorruption? will he confess one angel to another?

Remember a man is not a woman, but a woman is a man; and this was a parable to the world, but now it is interpreted: and as the truth was found in the woman at the creation, so is it found with the woman in the end.

Sanctuary, Ashton, 15th of 8th Month, 1841.

IF any know of another having broken the laws, they are to declare it now, for God will require it their hands as he requires at mine—first place, God requires the work of the housekeeper at the hands of the mistress, and the works of every servant at the hands of the housekeeper, and the works of every husband at the hands of the wife, which is the spiritual church, which is the work of the law and testimony.

Those who are married by the forms of Israel are not to undergo the temporal marriage again, but only those who are married by the forms of the world. Beware of deserters; nought but death for them, no pension but death of the body.

King Hezekiah when he was informed by the prophet Isaiah, that he should die and not live, cried to God on his death bed, God heard, and sent the prophet to inform him that his life was prolonged. (Isaiah, xxxviii. 1—7.)

Ye have laws, look to them, not to me, I have not the laws in me. If any man or woman play the harlot since being married, and not confessed, are not under the protection of God; but they say within themselves, Oh, shall I go out before this people with their faces on

me? O, I shame! But whether is it better to shame now, or to be without the protection of God?

Great difference between youth and maturity, when women are at maturity, having arrived at their courses, their hearts are turned after men; Paul says, "The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth but for the things of the world, how she may please her husband," 1 Corinthians vii. 34. That woman that keeps her eye towards God does well, and the man of sin has no power over her.

It is thought by the males that the corrupt tree will bring forth no fruit—'tis wrong, a corrupt tree will bring forth corrupt fruit to be sown again in the earth, to be raised incorruptible as the angels; a corrupt tree cannot bring forth immortal fruit; good can; because it regenerates in the womb of Jerusalem. Those married to day, have got a good field from Jerusalem; he that plants shall reap what he planted: ye that are not married beware of the corrupt tree, it shall be hewn down and cast into the fire. The field is the Spirit; faith is that grain which is as a mustard seed, so now beware, for the word hath warned.

There is but one prophet, that is God, he may have a thousand messengers; I do not call myself a prophet, but an ambassador to the nations; as soon as a man's wife joins, or a young man gets wed, he shall deliver up his seal to his wife that they are one flesh—one seal for both.

Wakefield, 22nd of 8th month, 1841.

It is written, "He that gathereth not with me scattereth." Do any sect or party gather with him? Then he says, When the Son of man cometh shall he find faith on the earth? Is it not their whole aim to scatter them that are gathered? which fulfils the words, "He that that is not with me is against me."

I say I have faith, but if a priest come, and say, Do you not believe you must die? and I acknowledge,

should I not be a liar against myself? How? Because the scriptures say, They shall not die, nor a hair of their head perish. But my faith is to be proved. How? "He that believeth on me the works that I do shall he do also." but he that refuses—refuses that his faith should be made manifest, he refuses the Spirit, lest the light should shine upon his dark deeds, and they should be made manifest; Now, if I believe as Jesus said, I must believe I am not to die, and I must seek to do the work that he did.

When the woman brought forth the child it was caught up to God and his throne—caught up to Jerusalem above, where Christ ascended, that the whole twelve tribes, or stars on her head should be begotten of Christ, and conceived in Jerusalem above, that they may be in the image of the bridegroom. These are the immortal spirits, the saviours, whom it is said shall descend on Mount Zion, and judge the mount of Esau, being 144,000.

It is said, The servant shall not be above the master, nor the maid above the mistress: whoever assumes this, and forsakes it not, cannot put on immortality; but the promise is they shall be as their master in immortality. The free servants are the figure of the redeemed, and the bond servants the figure of the aliens. But we must first be servants: but there are free servants and bond servants, but we must first take the covenant and be married to the Lord before we be free servants. Until a man has taken the covenant his body is given unto Satan for the destruction of the flesh, through being conceived in evil.

Every day that Israel advances he sees so much clearer that he must take the covenant, in order that their bodies may be given to the Lord.

The stroke of a man shall not take away sin: but they obey their temporal masters through fear, and not through love,—it being Satan's way to please man. The woman gave the evil, and she must take it away.

If he had known before he would not have eaten. For Satan knew then that man would become his servant.

Satan said, "Ye shall be as Gods knowing good and evil." Man knew the evil when he had eaten, but not before.

Concerning gifts, If I give thee any thing, and tell it up and down, will it not trouble thee?

Answer :—I think I should receive no more gifts.

A judgess if she is just will judge no one, unless she sees and hears, but will try the evidences of the witnesses before the jury, that which she has not seen nor heard, and leave it to their verdict. But let every judgess labour to get out the truth, and let the law judge them ; but if they act contrary to this, it is themselves that judge them, and not the law.

Wakefield, 24th of 9th Month, 1841.

THIS I have had shewn of the Lord .—The Lord has set the whole world to watch Israel. Many are kept in the way by being watched by others, and would commit wickedness but for being watched.

Adam was commanded to reign over the evil, but if he had done so he would not have died, but death reigned over him.

The Comforter is with all Israel, although they have not heard the word, and as sure as they hear it they will receive it, and it will never depart from them, till their mortal bodies put on immortality.

Let us not be high-minded, nor say, I have no need of thee, for all have need of each other. This is I say by the Spirit of the Lord, for it is upon me.

It will come to pass before mortal put on immortality, that each train (of Railway carriages) will be distinguished by a different light, and each religion will differ the same.

I have seen some come and join this Society, and because they could not get supported they went away offended.

Sheffield, 29th of 9th month, 1841.

THE alderman opens the gate to the mayor, but who opens when the king comes? The mayor himself. This is a temporal similitude to shew a spiritual, that when the Lord comes and knocks at the city gates, which are your bodies; no one can open but yourselves. (Rev. iii. 20.)

And there is a two-leaved gate to every man's body. (Isaiah, xlv. 1.) Which is the law and the gospel, which he must throw open, that the Lord may enter in.

Concerning preachers. He that goes into a strange place, and goes into the market place, and stands up and declares the truth, then the news goes, "An Israelite has been preaching here." Then one of his own, a bearded man, comes and inquires where he has gone. And when he finds him he takes him to his home, and sets meat and drink before him, and they commune together on the ways of God. This is the preacher that is sent of God. Taken from the mouth of John Wroe, by John Thompson.

Wakefield, 1st of 10th Month, 1841.

QUESTION:—Joseph Shaw, If Jesus had taken a wife, what would he have been better than Adam?

Answer:—None.

Thou hast answered wisely. Because there were none that were his equals, they not having sin taken away from them. When sin is taken away from the heart it is impossible for it to be sown again. Sin was to be taken away within the six thousand years: from whom? From the bride, whosoever they be, and it is without conditions, therefore it is neither by priest, nor prophet, nor father nor mother, neither by repentance, though their sins be as scarlet or crimson, they'll single themselves out and come forth.

A man must be purged from the evil which he was conceived in, before can become man and God. For

he that is born of her is not in the image of man, but in the image of God and man,—immortal. “God created man to be immortal, and made him to be an image of his own eternity.” Wisdom, ii. 23. Where Satan is not bound he has power to attract them to do evil, but where the evil is taken away he has no power. This I have had shewn me of a higher power.

Wakefield, 3rd of 10th month, 1841.

QUESTION:—Joseph Shaw, I ask thee this question, that it may stand for all others. Can a man be born of that of which he was never begotten?

Answer:—No.

Then the scriptures record that before a man can enter the kingdom he must be born again.

The servants of the husbandman said unto their master, Didst not thou sow good seed? whence then hath it tares?

There must be a sowing in the earth, but that is but earth to earth; but the right seed must be sown in the Spirit; but I demand of thee will God sow unclean seed?

Answer:—No.

Then the house of Israel must first be cleansed. Hast thou not read, “I will sow the house of Israel with the seed of man.

Answer:—Yes.

Then think not, O man, that thou art the seed, unless thou art purged from the evil thou was conceived in;* for the Lord has said, The whole house of Israel shall be purified by fire and water, or they would be mixed, as part man, and part beast,—Satan is as a beast of the field.

Every thing that is born is like that which it is begotten of, so will Israel.

And, O man, thou wants to know how long thou art to be begotten! O man, art thou not safe?

But if a woman has had dealings with an animal,

* Which Solomon calls the leaviness of his mother. (Prov. x. 1.)

t'ough she has denied it, and says it is of a man, yet the offspring when it comes forth proves that it was begotten of an animal, and that she has lied unto man. Then those that are conceived in the Spirit, when they are brought forth they will be like unto God.

When a woman has conceived and travails, she brings forth something like unto herself. But if she has played the harlot she brings forth of that she has played the harlot with.

Eve was in Adam, and Adam in Paradise, and Paradise was God's Spirit. When Paradise delivered them up they were born of God, but they were not immortal, the Spirit was at the outside of the body.

When God had withdrawn his Spirit from Adam he was born of God. Then what was he born for? That he might be a watchman of the city, which was the woman; and when God brought him to account, he said, She had deceived him. Then God said, Be thou over her.

Before the time of hiring was come, he said, Go into the vineyard, and whatsoever is right, I will give you. Therefore they were to repent of that which they had wrought in vain, that they might receive incorruptible bodies. But those who hire, labour for their wages. Will a master say to a servant who has served a year for a certain sum, I make thee a present of this sum? Will not the servant say, No, I will not receive as a present that which I have laboured for, for it is mine hire? * And now the time is come that his servants will hire for wages.

But they must be purified by fire and water from that uncleanness which they received of Adam. Then let him that hath ears hear, and know that God is visiting the land. I do not mean the corrupt land, but the bodies of Israel.

Now, Joseph Shaw, had not Adam the command given him before the woman? This day have I set before you good and life, and death and evil. Yet he was made subject to take either of the good or the evil,

* The wages being their natural bodies.

that if he took of the good his body should not return to the earth, but if he took of the evil his body should return to the earth, being the wages of that sin. But though he was made subject to vanity, when he had done it his senses were restored to him, and he tried to hide himself. Then God said, Be thou over the evil. But now the command is, Be thou over sin, death, hell, and the grave; and this world shall serve that world that shall be made. Death was to reign until the sixth day, but now the woman, which has the piece is commanded to watch the temple and keep it in subjection.

Then let me be restored to my senses, and learn what the duty of a watchman is, and if I be not sufficient, cry out to the other watchman, and he will cleanse me from the uncleanness. But if I know not my letters how can I read? and if I understand not the parable how can I declare it? Then let us examine the book of the watchman: let me eat the book, although it be bitter in my belly, so that this body, although it be red as scarlet or crimson, it may be made as wool or snow: let me not be of the uncleanness of my father of which my mother conceived me, but let me be made white as the lily in the valley.

Wakefield, 8th of 10th Month, 1841.

JOSEPH SHAW, it is written, "If two lay together they have eat; but how can one be warm alone? and if they fall, the one will lift up his fellow." Ecclesiastes, iv. 11, 10. I want to know of thee if thou think this alludes to uatural men and woman, or whether it hath another meaning?

Answer:—It is the Spirit of God and the spirit of man.

It has no other allusion. The spirit of man is as fire to the body. Dost thou think it is that spirit which is to help up his fellow?

Answer:—Yes.

Thou never was under a greater mistake: his spirit is the heat of the body, but it cannot help him up.

But if he has another with him he helps up his fellow. "Remove the diadem: take off the crown." Adam was crowned king, but the Lord spoke of a time that his diadem was to be removed, which is the power, and to be given to him whose right it is. The life is hid with Christ in God, and it is to whom it is given, and he has given it to the woman. "And a threefold cord cannot be broken." Which is the man, the woman, and the Spirit. The world calls it the Holy Ghost; but the house of Israel is commanded to call it the Spirit.—the new Jerusalem which is above. 1294

I have seen men and women both joined, and the man said, I am the head, but he robs his family; and I have seen many go away offended, and I have seen some who are married go away with a lie in their mouths. 1353

There are many who call themselves Latter-day Saints, who will know nothing but they are going on for the kingdom, but they will have to flee for the hiding places. When they see the redeemed they will be be frightened: when the thunder rolls they will flee.

Though 144,000 put on immortality, there will be three or four times that number.

Many will have to praise God for their poverty, and say, "But for poverty I should not have been kept. Though he is destitute of temporal bread, yet he has spiritual bread which the world knows not of.

He that dwells in the Spirit of God, however he may be tempted he cannot put it in execution, something happens to prevent him.

The laws of England are my servant to protect me, if a man smites me; then how much more the law of God; but it is for us to learn the law of God. The lawyers of men plead one way and another another, but both to gain their matter; but we must apply our cause to him who is the Mediator between God and man, he pleads the cause of those who are given to him,—married to him; he is above all earthly lawyers. So it is well for man to be well versed in the law, with his whole heart, that he may overcome death, hell, sin, and the grave.

It is written, "Woe, unto him that is alone." One part is standing with the woman, expecting that she will return; but she never will till the resurrection. But it is given to every man's wife, and every man's daughter, then woe unto him that will not submit to Christ and the woman. Some say, "He began with the woman and he will end with the woman." He will gain the victory by the woman, but he will reveal his word to man. And there will be disturbances in men's houses which shall break out in the night. A fire will shortly break out, not such as sets stacks on fire, and this shall shortly take place, so let it be sent out quickly. This fire will burn up root and branch of evil. Now my words are swallowed up, but God will shortly bring them to pass.

Wakefield, 22nd of 10th Month, 1841.

It is written, "Your lives are hid with Christ in God."

Question:—Joseph Shaw, how did Eve hide men's lives?

No answer.

She was in Paradise, and it was withdrawn. So that they only heard the voice in the cool of the day.

She hid it in three measures of meal, which are compared to three dispensations. Then how could the Jews obtain it? It cannot be got back by disobedience, but will it not be got by obedience?

There is a sect who are buying land in a view to take the kingdom by force; but the Lord has shewn me that it will never be regained that way, for Israel will seek no land but that of their own bodies.

Now will be seen whether Adam or Paul was nearer: Adam cast all the blame on the woman, She gave to me and I did eat. But Paul said, It is not I but the evil that dwelleth in me. Though it is mixed, as salt and sweet water, but it will be separated.

He that is grafted into the body of Jesus is grafted into his death, to die as he did, and receive a spiritual body as he did; but if Christ be grafted into him he is

begotten and conceived of her, and will be born of her and not die ; for as the graft is put in between the bark and the tree, so is Christ grafted into them ; they being in the Spirit till they be born of it.

Wakefield, 24th of 10th Month, 1841.

GOD set his whole works before man in Paradise, after which he drew back Paradise, and man then had but one spirit. Then he set before Adam good and life, evil and death ; and he was made subject to the fall, that it might prove whether iniquity was in Satan. But that no man should remain in evil in his mortal life, for above a thousand years.*

And Paul says, The man was not in the transgression, but the woman.

Paradise being withdrawn she was brought to a body, and in it was good and evil. Evil flattered her to desire to bring forth children in the image of God. She having a desire to have children, presented itself to the man. Then they only heard the voice in Paradise, as a man now hears in vision.

The difference between the soul and the spirit was not shewn till the law came. The Lord's voice pleaded with them, and he knew he had got an evil heart ; and said. It was the woman that had given him it, not remembering God had said, There was four things in her, and he might take which he would.

He blamed God because he had given him the woman without the other spirit. But man is to be brought back again into the Spirit, as Jesus was at Jordan. Jesus entered without evil, and none can enter with evil : he must be circumcised in flesh and heart.

Many will join for work and clothing, but that work and clothing shall fail, and they shall go out worse than they came in.

* If Eve had eaten of the evil, and Adam had not, her natural body would have been lost, and her seed with Adam's would have been preserved, because of her menses.

Wakefield, 31st of 10th Month, 1841.

God promised to give man the other Comforter that he should never die. (John, xiv. 17. No man has more than one spirit to be the mortal life of his natural body ; the other Spirit which he said should come, is the immortal life of his natural body.

All have not gifts alike, there are nine different ones, and yet all from the self-same spirit ; but the tenth is hid. (Luke, xv. 8 ; Matthew, v. 3—11 ; 1 Corinthians xii. 4—11 ; Galatians, v. 30—23. It is the life which is hid with Christ in God, Colossians, iii. 3.

Then why should one boast against another, saying, If I had such a man's case I could do better ? Satan can only attract according to the degree of evil that is in the person whom he attracts ; but if they are awake to his temptations and look to the other Spirit, it is ready to assist them, though it dwelleth not with them.

But men are not willing to wait with patience. William Whiteley was ill, his wife sent for me and said, She did not know how to bury him ; I prayed with him according to the Scriptures, and the Lord raised him up. While he was ill the Lord said, Seest thou how she weepeth about how she is to bury him ? I tell thee he shall bury her.*

Though the attraction of evil be ever so strong, and the evil in me be working to turn me out of the way, If I be looking to the other Spirit to attract me I overcome.

But though William Whiteley's wife be taken away what better will he be ? If he be looking to the other Spirit he will be better ; but if his view be self-interest he will not. Then how does a man know what state is best for him ? he knows not but it might be better for him to have a wife and three or four servants to wait on her, and money to borrow to pay them with. When his partner is taken away he may be tormented with a guilty conscience, by his sins coming to his remembrance from his birth ; and those who are so tormented

* Which was fulfilled on the 1st of the 12th month, 1841.

to get relieved of them they must submit to the law and have their deeds written in the scape-goat book.

The world says, All are fallen asleep; are Enoch and Elijah? Those who pleased the Lord were made perfect men. (Hebrews, xii. 23.) And many in Israel will be made perfect men, and be lifted up, but greater are they who are man and God.

Shortly you will hear of women dashing out the brains of their children. But if it was foretold when there was an appearance of it people would say, Any one could have foretold this. If the death of William Whiteley's wife had not been told till now he might have said so; but when it was foretold she was in health.

John Wroe, addressing William Whiteley, said, I had it shewn in the midnight vision, that when that was gone in which thou put thy trust thou would be a happy man.

It is written, Let thine eye be single. We have but one eye, which is the spirit, and we have but one spirit, and it is to be single to the other Spirit.

Wakefield, 7th of 11th Month, 1841.

WHEN I make a comparison on any one in the meeting, using the name of the Lord, and any one rise up against it, he shall be shut from the house of Israel.

There are three woes pronounced on the evil, which are three dispensations.

The Lord has chosen the women to take away the evil, but not by sword or spear. Samson had no spear when he slew the Philistines; Gideon's army had no sword nor spear, but pitchers with lamps within; but they were to be struck. Now the Lord has commanded the pitchers to be struck, that the light may appear.

Shortly after I was brought forth I saw in vision as though I was among many trees, in blossom, and they bowed down, and I saw women cleansing their linen, and it was said to me, So shall the house of Israel be cleansed.

Did not Peter say, Give way unto the weaker vessel? God always chooses the weak instruments. Samson was but one, but he slew thousands; Elijah was but one, but he slew four hundred prophets. And it is only a few of the women who will ever be found worthy to do this, even as Gideon's number was small; but yet if the rest of the women submit to those whom they are put under, they will put on immortality, and wear the glorious crown; though she is not found worthy to fight the battle, even as those who were not found worthy to go to battle with Gideon ate of the spoil; so shall the women put on immortality if they murmur not.

I have seen both father and sons rise up against the mother, yet the Spirit being upon her she overcame them, and preserved their bodies.

If a woman say to her husband, Do this, or Do that, and he say, No, I will not do it, He has broken the command.* There shall be five in one house, two against three, and three against two. Now is the time for it to be fulfilled.

Wakefield, 28th of 11th Month, 1841.

WHEN Samuel Walker went out from the visitation he did not go alone, but many went with him; Samuel Swire had the greatest in office in the whole house, and the greatest number went with him, which proved that he was their god. There has been a man at the press,†whom Satan will use as an instrument, and by him will try to turn some away, that man having been their god. And take care lest you go, and let me take care also. I was ordered to do as I did, that it might be proved whether he was stopping at the press for the sake of his work or of his own body.

The Leviathan in the 27th chapter of Isaiah is the devil; the dragon is every transgressor: this is the day

* But if she order him to do something and he has not just means, he shall refuse her,—he shall not be the cause of bringing them into debt.

† George Meredith.

of battle ; the briars and thorns are the evil in man which they set against him ; he will go through them and burn them up. There is a year, a day, an hour, (and a quarter of an hour,) for the battle.

Hosea, xiv., 3 :—" Take with you words." That is the prayer which is now given, which was not given before. " His beauty shall as the olive-tree." That is Jesus, so will Israel be when sin is taken from him. Remember olive oil will destroy any kind of filth as soon as soon as it is applied.

Jesus at the marriage of Cana said, Mine hour is not yet come. The year and day was come, but not the hour of that day.

As soon as a man has taken the covenant he has a witness within himself, that he cannot do that which he is tempted to do. Christ being grafted within him. This is the benefit of the covenant being taken—tempted to do something but cannot : tempted to defraud but cannot.

(And this privilege will be granted every three years in the Sanctuary, to all that come, let them come from what nation they will ; and every three years them that cannot come, it will be granted to them at their own places.)

I have even had inquiries sent whether the present queen's son be Shiloh ? But no Shiloh will be born in blood, but every one who puts on immortality will be as Shiloh.

(Jesus said, " My kingdom is not of this world," that is of a mortal life, but of the immortal : neither will there be any kings or queens of the mortal life but what will be under them of the immortal life. Therefore in this they have erred.

Now observe the saying, This day have I set before thee good and life, evil and death. He put the man into the garden to dress and take care of it : now if there had been no weed in it what need had it to be dressed ?

The evil was there in the woman, and Satan persuaded her by attracting that evil, and she did eat, which caused her own blood to become as salt and sweet water mixed together.

Wakefield, 1st of 12th month, 1841.

THE Lord has promised to save the woman through child-bearing. (I Timothy, ii. 15.) This appears a contradiction, as thousands die without bearing. But Zion brings forth children that will not die; therefore it is not a natural woman.

Thus saith the Lord, From this day every one that buys a robe or an instrument, they shall be his own, and he may sell or do what he likes with them. But if he die in faith he will deliver them up for the poor; and if he delivers them not up it shall be a sign that he dies not in faith. But he that has a robe, or any thing, given from the treasury, shall sign it. Yet many will steal them, but woe unto them.

Thus saith the Lord, The day shall come that there shall be instruments and none to use them, and robes and none to wear them, that the poor may have no excuse.

In the world, If a child goes home to its parent, and says, Such a boy has struck me; that parent will say, If thou dost not beat him I will beat thee. But with Israel it shall be the reverse; they shall teach their children to give no abuse to them;—to bear defraud, and do good against that evil, and the world shall defend them.

Wakefield, 10th of 12th month, 1841.

THE house of Israel has more to contend with than Eve had. Adam had not that protection that the latter Adam had.

Adam knew nothing of the evil till he had eaten of it. Satan said to the woman, Ye shall not surely die; there is where the charge was. Adam, Eve, and Satan, were all driven out, then the hosts of heaven became at war.

“Bear ye one anothers burdens.”

But if ye hide my works do ye bear my burdens? Israel has the law written on their hearts, and if when they break a law they know it, and will return and be healed of it.

When Israel is in the Spirit the world will gather against them, but they cannot get them to violate the law, no more than they got Jesus to do it.

Paradise was withdrawn from Jesus for three days, in which he suffered for the whole world, in which he went down into hell, the sepulchre, and pleaded with Satan, and those who died the death of the wicked.

The Spirit is working in all religious sects, setting the spirits of the wicked against the spirits of the just, that Israel may be sifted out from among them. Therefore this is the time that the words of Jesus will be fulfilled, "Think ye that I come to bring peace on the earth?" Luke, xii. 51.

It matters not who comes, those who have the Spirit, however learned they may be, they will be able to answer them, fulfilling the words of the Apostle, "Be ye ready to give an answer to every one that asketh you a reason of the hope that is in you."

Sheffield, 12th of 12th Month, 1841.

It is written, The woman shall be saved in child-bearing. (1 Timothy, ii. 15.) This is Jerusalem which is above: she shall be preserved, and her children.

Man having only one spirit was lower than the angels; but when he has the other Spirit he is higher than the angels. How? Because the angels have only a spiritual body, and man a natural body; and they that have only one spirit are given to minister to them that have two. Man's body is as an estate, and it may be three or four generations before it comes to his possession: and he may die, and his children may die, but his seed shall possess it. Adam mortgaged it, and Jesus came to redeem it, to him that would have it redeemed; and if you sell your estate how can your children inherit it? The keeping of the law of the covenant of the estate keeps the estate for his children.

The few namees that are in the church of Sardis, (Rev. iii. 4,) is those that die in full faith and have

kept their estate for their children ; and fulfils that passage in Job xix. 26, "Yet in my flesh shall I see God." Their children with a natural body will possess the kingdom.

"The spirit of man is the candle of the Lord." Proverbs, xx. 27. Adam knew not of the evil till he had eaten ; he was as a man holding a candle, and the wind blew it out ;—it is the other Spirit that lighteth the candle. There was then a flaming sword placed to keep the way of the tree of life, lest his other candle should be lighted till the time.

It was said unto me, I will make thee as a smith, and take care that thou be not suffocated with the dust that falls between the hammer and the anvil ; for I will make thee as an engraver to engrave it upon their hearts, and some will not receive it.

If I know how to give good gifts to my children I keep their estate from being sold.

"All the rivers run into the sea." Eccl. i. 7. It is the veins running through the body, and emptying themselves into the heart. This is the interpretation of the parable. And when the blood is cleansed it is as the sea of glass. (Rev. iv. 6, xv. 2.)

Taken from the mouth of John Wroe, by John Thomson.

Wakefield, Sunday, 19th of 12th Month, 1841.

REBECCA put the clothing of Esau on Jacob. the beard is a part of Satan's clothing : and when mortal has put on immortality they will have no hair but that with which they are born—and it will only grow a certain length. And Jacob gained the blessing by hearkening unto the voice of the woman, and she prevailed on him in Esau's absence, he being gone a hunting to make savoury meat to get back the birthright which he had before sold, but before he was returned it was confirmed to Jacob. So will the woman do to the seed of Jacob, she will not take a man when Satan is with him, and so fight Satan, but she will wait until his passion be gone, until Satan be gone from him to attract his

own—she will take him by guile, when the Lord is with him, and he will not resist her, for no more than the spade can resist him that useth it, no more can he that hath the Spirit resist the woman when she comes upon him to take away the foreskin of his heart, then when Satan returns he finds not the same to attract. When Samson had divulged the secret, and his enemies came upon him, he said I will go out at other times, but he found his strength was gone ; so will satan when he returns think to attract as before, but he will find his power weaker.

Esau—although he had sold the birthright, sought the blessing, which is the figure of the salvation of the soul, she put Esau's clothing on Jacob to gain that which he had before bought : Esau said Jacob had deceived him, but could he deceive him in taking the birthright when he had bought it and paid for it ? Esau cried O my Father hast thou but one blessing ? So Isaac turned to temporal things, and said, By thy sword shalt thou live, and shalt serve thy brother ; but it shall come to pass in process of time that thou shalt break thy brother's yoke from off thy neck, which was fulfilled when Jesus gave up the Jews and called in the Gentiles. (That was the shadow, but the substance is the abolishing of the slave trade, selling men's bodies, which are the Lord's.)

The seed of the earthly body proceeds from the soul ; and the blood is the flower of it. So Adam had to take a mortal life before he could receive a soul ; so that, if Satan robbed him of the body, he might have another house which was spiritual ; but the woman gave him a soul with a foreskin on his heart, and no man can enter into Paradise until that foreskin is taken away : and although it is possible for a man to have the foreskin of his flesh taken away, and the foreskin still remain on his heart, it is impossible for him that hath the foreskin of his heart taken away, to remain with the foreskin of his flesh untaken away. But though Paul saw the time was come for this to be, yet the hour was not come.

Now we are in the hour when the foreskin of the heart will be taken away, which is the purging away of the old leaven. According to the words, One day is as a thousand years; we are in the eleventh hour, but according to the two thousand years one day, we are in the twelfth hour: but according to the thousand it will come in the eleventh hour, but according to the two thousand it will be in the twelfth, but the hour being shortened, which brings it equal with the eleventh in the thousand. It is a hard thing to a wicked man to deliver that back again to the woman which he received from her, which Satan attracted; although she is designed that she should make him clean. "A woman shall compass a man."* This is the work which they will in no wise believe.

Rebecca in disinheriting Esau plucked out her right eye, and cast it from her, that the whole body might not perish; others have to cut off their right hand; the right eye and hand being the fruits of their bodies and members of the church, who offend—the one temporal and the other spiritual.—Jesus said unto the woman of Samaria, If thou hadst known the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked me, and I would have given thee living water. But the hour not being come, and she asking without knowing the gift of God, did not receive it.

All Joanna's writings will be brought forward, as they come into season, to be opened, as these parts are brought forward now. This I tell you before it come to pass.

John Arundel, Whether is it better to have an unbelieving wife or a believing wife that is lukewarm?

Answer:—One that is an unbeliever.

Thou hast spoken wisely. One of a lukewarm spirit is good for nothing.

Wakefield, 31st of 12th Month, 1841.

It is written, "We have a little sister, and she hath no breasts: what shall we do for our sister in the day

* The evil of the man.

when she shall be spoken of? If she be a wall we will build on her a palace of silver." Solomon's Song, viii. 8, 9.

The breasts are the law and gospel. The Hebrew does not believe that the gospel has any breast, and the Gentile does not believe that the law has any, yet Israel will build on her. And the day wherein she shall be spoken for is the sixth day: and it is the Lord that hath spoken for her from heaven; and that which is to be done for her is to rely on her.

He that is begotten of God is sown in the new immortal earth, and neither men nor devils can root him out.

What shall I liken man to in this state? Wheat, which is given to trucks; and it is purged by mercury, which is poison, yet it purifies, otherwise it will bring forth death.

Some of the seed sown by the husbandman brought forth thirty fold,—this is for incorruption; but when it purified it will bring forth immortality.

But it must be purified before it be sown in the immortal earth; and they that are not, although they lead a righteous life, if they expect to put on immortality they will be as catching at a shadow. But Jesus' body had no need of it, being purified by the machine of the woman before it was conceived of the woman.

And the Spirit is the ground in which man who is purified must be sown—sown in the womb of the Spirit. Jesus was begotten and conceived of God, and laid in the womb three years working miracles.

It is written, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finds none." Luke, xi. 24—26. It is the unclean spirit that walketh through dry places, not the man. They do not return into the man. When Jesus had cast the legion out of the man they besought him to let them go into the swine, and he permitted them, which destroying the swine the people were afraid lest the farmers should be without cattle. (Matthew, viii. 28—34.

And it is said further, "Then goeth he and taketh to him seven spirits more wicked than himself, and the last state of that man is worse than the first." But will it be so with Israel? No: their house is swept and garnished, ready for the other Spirit.

PRIVATE COMMUNICATIONS,

1842.

Wakefield, 2nd of 1st month, 1842.

It is written, "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke, xvii. 4. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. xii. 50. A member of the church.

A man has seven horses, and his servant kills one of them, and comes to him saying, I repent, forgive me; and then goes and kills another and does the same, and so on until he has killed all the seven; the whole substance consists in this—Repentance. The Lord has said to me, It is not possible for any to abide in the house of Israel, whose deeds are not made manifest.

John Batty, Dost thou think if thy wife was to give thee the venereal disease six times, and thou forgave her, couldst thou do it the seventh?

Answer:—No.

Then thou wants more strength, which is promised to him that goeth on.

A fisherman goes a fishing, and remains a whole day, but takes nothing; he becomes offended and throws away his net and leaves it; another fisherman takes up the same net, and gains a multitude of fish. Then whether does the net belong to him who has thrown it away, or to him that has taken it up?

Answer:—To him who has taken it up.

So many in the house of Israel say, I've been thirty years in the visitation. But it is he that continues to the end that shall be saved.

Three persons shall join, and two shall die ; one will die in the faith, and the other not in the faith.

Wakefield, 7th of 1st Month, 1842.

I HAVE set before thee an open door, O Israel. (Rev. iii. 8.) They that are not of Israel, inquire, When? "There shall be time no longer." Rev. x. 6. It being the last time. Not the half-time wherein the aliens are to reign, and walk in his ways and laws ; this the angel did not mention ; it is the last day and last hour ; the Gentiles are taken with their own belief—One time before Noah, another under the law, and another under the gospel. We need not plead about the sixth thousand years,—time is no longer, but an open door is set, yet there are to be trials. Two parts are to be cut off and die, but the third part are to be brought through the fire, that they be refined.

A drunkard, and a glutton, under the first Adam, by the law, were punished with the death of the body ; but under the second Adam they that forsake them will receive the life of their bodies.

A man may assert lies and not know it ;—overdrink or overeat himself and not know it, in which cases he is not a drunkard or glutton. A preacher would say, This cannot be, (for these to be brought to life,) but I'll bring thee to a passage : "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 2. It is by forsaking these sins, and submitting to the law of Christ laid down, that they will be healed. Jesus knowing this, said, "Whosoever shall not receive the Kingdom of God as a little child, shall not enter into it."* Luke, xviii. 17. The Kingdom of God being the natural

* Enter the Spirit.

body when the evil is taken from it. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16. He having come in the last time, in which the angel said, There should be time no longer. Is not this like a mother dandling her children on her knee, encouraging them not to fear Satan, but put on all Satan's clothing, and come forth, keeping nothing back?

It is written, "He that hateth gifts shall live." Prov. xv. 27. Which means gifts to defraud, or bribes to do wrong: and they that are of Israel will hate them; and there are that will offer a gift to get into an office. But if given to carry on the work of God it prospers. "A gift is as a precious stone in the eyes of him that hath it, whithersoever it turneth it prospereth." Proverbs, xvii. 8.

Wakefield, 18th of 1st Month, 1842.

THE words of the Lord came unto me this morning.

Hear, O Israel. When I formed the earth at first I called it man, and I gave to it a spirit, it being one of the hosts of heaven, that it might be the mortal life of the earth.

And I said unto him, that I would give him a helpmate, and I made a helpmate out of the earth, and I called it woman, it having a soul, I gave it a spirit, to be its mortal life, and I said that she should be an helpmate for the body of man whom I had created, that she might be the mother of all souls.

And I put the man and the woman whom I had created, within my Spirit—Paradise, and Satan came also to present himself before the works of my hands, and he tempted the woman to touch the evil which I had set there, which I had commanded them that they should not touch lest the natural body died and became corrupt. "See, I have set before thee, this day, life and good, and death and evil." Deut. xxx. 15.

So Satan prevailed on the woman to touch the evil of her own tree, which he had attracted in her—so she

took it and did eat, and received an evil heart, and she gave it to the man, and he received a soul with the attraction of an evil heart. So the man and the woman became living souls, having evil hearts. He then attracted the evil of them both.

So I said, In the day that he had eaten in the same day should he die, that day being a thousand years.

So under the first Adam all is under the sentence of death, but under the woman's seed, the latter Adam, all that hearken are under life, within the sixth day, each day being a thousand years.

The latter Adam, Jesus, he receiving a body, with a soul, with a heart without evil, and I put him into Paradise, and Satan came also, and tempted him forty days, but prevailed not. (Luke, iv. 2.

So here the latter Adam was tried as the first Adam—and in the same manner will the whole house of Israel be tried, though the woman cleanse their hearts from the evil which they were conceived in by the first Adam, yet Satan is permitted to try them as he tried Jesus: but he shall not prevail.

For I will sow them over again, and I will watch over her night and day, and I will be with Jerusalem in the conception, and she shall bring forth in mine image.

And he that refuseth to be cleansed refuseth his body being offered a living sacrifice, lest it should be salted, and to be as seed in mine hand that I should sow them afresh in the immortal earth; the other Spirit.

But those which had not the salt, and yet has sought me by repentance, though their bodies be dissolved I will raise them in the resurrection as the angels; because they were baptized or circumcised with me, and in the resurrection they shall be justified with me.

And every man which liveth, and keepeth back not Satan's clothing, and gives me his body for a sacrifice, shall be salted with fire.

• — — •

Wakefield, 11th of 2nd Month, 1842.

It is written, "Every branch that beareth fruit he purgeth it, that it may bring forth more fruit." John, xv. 2. If there be no fruit there is no purging.

It is written concerning Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. xviii. 19.

Who is Abraham?

Answer:—They that obey his word.

Is it Jesus who commands his household, he being Abraham's flesh, (Heb. ii. 16,) the same as Job, who said, "Yet in my flesh shall I see God." Job, xix. 26.

It is written, "Every one shall be salted with fire, and every sacrifice shall be salted with salt." Mark. ix. 49. "But if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men." Matt. v. 13.

What is that salt?

Answer:—The word given.

It is the law, every man's body must be salted with salt, before it be salted with fire, that being putting on immortality. The other Spirit is the fire.

But if the salt have lost its savour that body must be dissolved. Every sacrifice must be salted with salt. Does not Paul say, "Present your bodies a living sacrifice unto God." Romans, vii. 1.

"I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 25. And this sacrifice must be salted.

And if we have as much faith as a grain of mustard seed, it will not lose its savour, but be ready for the fire—the Spirit.

Jesus said, "I go to prepare a place for you; that where I am there ye may be also." John, xvi. 3. That is, in a natural immortal body.

It is written, "They shall call the nobles thereof to the kingdom, but none shall be there." Isaiah, xxxiv. 12. "But an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. iii. 12. This people will not seek land and housing, but the land of their own bodies, not another man's ground.

It is written, "Hate father and mother, &c. It is the evil our mothers conceived us in, that we are to hate, nothing else:

Wakefield, 13th of 2nd Month, 1842.

It is evident that Paul was speaking of two sets of people in the 4th chap. of Rom. 5th ver. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." Viz., to an incorruptible body at the resurrection; in the image of the angels, neither marrying, nor giving in marriage, "But to him that worketh is the reward not reckoned of grace but of debt, viz., to the immortality of his natural body, in the image of God, married to the Lord, the bride, the Lamb's wife, the same as the words of Jesus in John, 11th chap. 25 ver. "He that believeth on me though he were dead yet shall he live; but whosoever liveth and believeth on me shall never die."

Some think because it is said, "Faith is counted to him for righteousness to him that worketh not." That they who believe but work not are equal with the Jew, who keeps the law? But if it were so the Jew might say, What profit is there in keeping the law? But here is shewn the difference of the rewards to him that worketh and him that only believeth and worketh not.

And this Gospel, even this which is spoken this morning, will be published on every island that standeth out of the water, whether I go there or not: and this is the voice of the turtle-dove, which will be heard in every land.

Paul says, "Ye are come to an innumerable company of angels," but he does not say. "ye are angels, he says, "Ye are come," because he was in the day though not in the hour. And to the spirits of just men made perfect.

But he that engages to keep the law, and keeps it not, is like a man who was sent by his master to plow a day, and he went but did nothing, and when his mas-

ter asked him the reason, he said, "I had no plough." or like the man whom Jesus spoke of who said, "I go sir," but went not. He had no tools to work with, because he asked not.

And he that only believes but works not despises that body which he has of God, though he knows it not.

Wakefield, 18th of 2nd month, 1842.

A COMMUNICATION SAYS,* "If a woman order her husband to do a thing, and he says, I will not, he has broken the command: John Stanley, what is it that a woman is to order a man to do? Is it things relating to house or land or cattle, is it temporal or spiritual?"

Answer:—I think it has nothing to do with temporal things.

John Wroe proceeded, Thou hast answered truly. John Stanley, I will reason with thee that thou may be sent to all places. If a woman has an idle husband that will not work, by the spirit of God she commands him. By the spirit she commands every one that breaks the law, Again if a woman has an idle husband that is striving to run into debt, is she not to bring him under the law? If he is able to pay his debts, but is striving to defraud and make himself bankrupt is she not to shut him out.

Answer:—Shut him out.

Here she has the other spirit. If he be a thief—if she has the spirit she shuts him out. And if shuts him not out, and it comes to the ears of the judgess she shuts them both out. The wife brings the husband undar the law if he break it, here she is the head. And this is to be sent to every place to establish peace.

But she that sees her husband or offspring break the law, and hides it, and does not cease from it, will not put on immortality.

* Dated 7th of 11th month, 1841.

The woman is to seek the piece, not to order her husband to buy this or buy that.

But if a man say, If I submit not to the law I shall lose my employment, and for the sake of my employment I will submit, that man fulfils not the righteousness of the law. He that fulfils the righteousness of the law does it for the world to come.

A piece of iron that receives attraction from the fire is warm, so is it with one who looks to the other spirit when an evil disposed person comes to talk with him he finds he is warm ; for whatever the distance be that it is from him it reacheth him.

I know a woman in the house of Israel who has commanded her husband in temporal things, to do this and that, and because he has not she has brought him under the law, and his cry has come up before God, which caused me to be answered.

She is to judge and warn her household, that their candles be lighted, that their spirits and the Spirit of God may be as eye to eye.

Sheffield, 20th of 2nd Month, 1842.

THIS is a gift which the Lord will bestow upon Israel. If any of you are sick go and pray with them according to the scriptures. Not that secret prayer, but one which the Lord will put in your hearts at the time ; and he will raise them up.

Wakefield, 25th of 2nd month, 1842.

WILL not those who offer their soul, spirit and body a living sacrifice, free of this world, be salted ? I tell you they will be salted.

Question :—How ?

Answer :—As a male and female, which is united in matrimony, and through matrimony has gained their object.

Question:—Can they lose the savour of that salt which caused them to unite?

Answer:—It is possible to lose that savour which brought them into matrimony.

Question:—How?

Answer:—By continual abuse on either side, which can never be purchased back, though they are yet man and wife, and are bound to maintain one another during their mortal life.

Question:—Can a man lose the savour of his salt toward his wife, which caused him to marry her, and not lose the savour of his salt toward his children.

Answer:—He may lose it to his wife, and still not lose it to his children.

Question:—Can he lose it to his children and not to his wife?

Answer:—Through bad behaviour of his children he may lose it to them and not to his wife.

Question:—Then is it possible for those that are married to God to lose that savour which they were salted with to bring them unto that spiritual matrimony?

Answer:—I tell you it is possible to cause the salt to lose its savour.

Question:—How?

Answer:—By turning the word into ridicule.

But it is not possible to break the band of matrimony: they are his adulterous wife, and meet with their reward. And this is what I am commanded to warn all those that are married to God, that they cause not the salt to lose its savour.

I am commanded to come between the law of God and his brides. A man's wife is the watchman of his house, as the bride is the watchman of God's house during the absence of her husband. Now if a man's wife cleanse him of a breach of God's law, and continually keeps upbraiding him with that breach she causeth him to lose that savour which he had towards her, wherewith he was salted, to bring him to that temporal marriage, wherein the law of the land binds them to support each other; yet the salt has lost its savour, that which united them as temporal man and wife, and

never can be salted again, yet they are the wife of God according to the Spirit; that cannot be broken.

This I am commanded to warn every female and every watchman, whether it be of the night or of the day: for ye are commanded to love one another, lest the salt should lose its savour. Happy is the man that submits to his wife, though his salt toward her has lost its savour, through her upbraiding him. For she is only the watchman of the law-breakers; the law of the land appoints him the head in temporal matters, but where they keep the law the head and tail are equal, whether it be temporal or spiritual.

Wakefield, 27th of 2nd Month, 1842.

ANIMAL food will not keep unless it be salted, but if it be far gone by being long killed, it requires much salt; but if it be salted as it requires to be it will keep.

So he that believeth and is salted by undergoing the law his body will keep for immortality. But if he be of a lukewarm spirit he requires more cleansing.

There are many kinds of salt: there are bodies in London which are embalmed, which have been kept a thousand years. And every thing must be salted with that kind of salt which it requires.

But a woman may be found worthy to cleanse her husband from evil, and yet by her conduct of upbraiding him he may lose the salt which caused him to unite with her.

But is she cleaned? if her heart was cleansed she would not do it. The same by a servant or apprentice. This I have seen numbers of times. And this is not spoken only for this people here, but for the people on every Island.

Elizabeth Hague of Seefield said, She had found a part in the woman's writings that she could say was now fulfilled, that "the child should no more bear the iniquity of its father." Does not a child which is begotten in the uncleanness bear the iniquity of its father? but before this the body must be salted, and the evil taken away.

Wakefield, 4th of 3rd Month, 1841.

It is written "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Ezekiel xviii. 20.

Now is the time, that this will be fulfilled. It is the time of cleansing from that iniquity; he who is cleansed by the law of God, has no more to contend with the evil of Adam, or of his own parents. (Romans viii. 21.)

This is that glorious liberty which the children of God are to be brought into. (Romans viii. 21.) And this will be to the house of Israel whether I cleansed or not. And many will be cleansed and not know it; and this will be the sign: they will be tempted and not be able to put it in execution.

Whosoever looked on the fiery serpent was healed of the bites of the living serpents; but that looked lightly upon it were cut off. So shall it be in the house of Israel.

Two parts shall be cut off and die; (Zech. xiii. 8.) but the third part will be set on their own beast—they will have the other spirit"—they will have two spirits.

And Satan will serve them; What way will he serve them? By not having power to cause them to put their temptations in execution."

And we are in the day, hour, and quarter of an hour: and the Lord will cause these words to go into every island, as he has caused the scriptures to go, though I should die this night.

It is written, "An Ammonite or Moabite shall not enter into the congregation of Lord until their tenth generation." (Deut. xxiii. 3.) This does not mean they shall ever enter to inherit the kingdom, but if the seed of Israel married with one of those nations, it should be ten generations before that seed should be brought back again from that (which it was mingled among) but that it should be brought back again: because, "Not the least grain can fall to the earth." Amos ix. 9.

All God's work is set before him, and none can turn to the right or left without his notice, yet man is placed as agent to see whether he will follow God or Satan.

"The least grain shall not fall upon the earth," But am I one? If thou obey the law thou art. How am I to obey it? By seeking the Spirit. It is said, "Evening and morning, and at noon will I pray;" (Psalm lv. 17.) but is never out of his mind. these are Israel.

And they will not be gathered by a Prophet, but God has an instrument, as a plough or spade, to turn the clods. And though they will rail, yet shall they fear and tremble at the same time, lest the things at which they rail prove true.

It is written, "Unto Shiloh shall the gathering of the people be." It is the Spirit. When it rested on Jesus at Jordan, it was Shiloh, but he then scattered the people.

If he send the Female Spirit, that is Shiloh, she being of them, and she gathers them, into her womb, and there they are sheltered till mortal shall put on immortality. As the man and the woman are one, so are the male and female spirit. X

When the evil is taken from the heart, Satan's head is bruised; and every man that seeks, it will now be taken from him, and though Satan come against him, there is no temptation.

Sanctuary, 6th of 3rd Month, 1842.

I have a command to wrestle with the preachers. Is it not written. When ye are brought before magistrates and rulers, meditate not what ye shall say, for it shall be given you in that hour what ye ought to speak, (Luke xxi. 14. 15.)

It is not often that I have heard a servant in this place, but I have heard Richard Thomson to-day, and in one sense I liked it very well, but not in another, but I have been guilty of the same myself. He compared every thing very well, but like a man who numbers the joints of an engine, so that none is misplaced.

He took his text out of the sanctuary bible, but it was not sufficient to preach by; so he took out his own bible, wherein he had his leaves turned down. I have

heard of a man who had his bible borrowed before he began to preach, and he was fast, because he had a strange bible.

Now if this man who preached here to-day had had his bible taken from him he might have had more of the Spirit.

Some say, The redemption of the body more preached ten years since than it is now. If so, what shoes am I standing in? am I to preach what is passed?

Read your books at home, but in the pulpit let the bible be in the inner man, not have the leav turned down. The Lord has not commanded us to preach after the manner of men, not to go back to the dead. Let the dead bury their dead.

A man should be on this wise; when he goes into the pulpit he should seek God for the Spirit, and let his own spirit lie still. Say in this mahner, Let my spirit lie still, and teach me by thy Spirit.

All ye have to preach is, We are in the last hour, fulfilling iii. 10, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation,* which shall come upon all the world."

Now what is patience? The nine virtues. If a man has one he does well.

Fow to understand redemdtion go to Adam; he gave him a body without evil: instead of receiving a soul with a good heart he received an evil heart. Now to receive redemption he must be brought back to where he fell from.

Now Jesus came to qrink him back: he gaine the victory for all men. And ye must hold out this—that Jesus said, The work that I do shall ye do also. This generation shall not pass away till man has done the works he did. The law was nailed to the cross till man had the other Spirit given to him.

Now I beg of you for the redemption of your bodies, for the gaining of the Spirit of God, never have a bible but for the text; then shut it, and look to the Spirit.

Question:—Richard Thomson, when any one is in the Spirit ae they born of it?

* The spirits of the just. (Heb. xii. 23.)

Answer :—A child so long as it is in the womb is not born ?

Question :—Then it is conceived, is it not ?

Answer :—Yes.

There is a possibility of the womb losing the seed—there is a possibility of the house of Israel being begotten and conceived and miscarrying. Let no man deceive himself.

The purifier is now going through the land to purge the house of Israel by the law. I may be shortly separated from you—when I am away ye will have a witness within yourselves of what I have said to you.

Now Aaron Woollacott, when all is planned and laid out, has the preacher any need of the Spirit of God.

Answer :—No.

He trusted to his learning—not to the Spirit. Now to comprehend all this and make a total end, when Jesus came he did not go to the learned, he chose poor fisherman.

I charge you in the name of God, turn no more to the dead, to prove the resurrection, any more than to shew the two offices of Jesus ; the first a spiritual body for the dead, the second a natural body for the living.

I saw a man with property who would not have a hoop, but a ring, because of his covetousness. Shortly the money for his ring was returned, and now the evil spirit has taken up his abode with him.

By and by those who have taken the covenant will converse with one another on things which it will not be lawful for those to converse upon who have not taken it. Those that have taken the covenant have taken the covenant have entered the field, though the devil come against them in other men.

Richard Thomson, can a woman unmarried commit adultery ?

Answer :—I do not know to what extent it may go if she has dealings with a married man ; I think that is adultery, but with a single man it is not.

John said, That is right ; if either side is married it is adultery.

Question :—Can Israel commit adultery before they are married to God ?

Answer :—No. Not possible.

Question :—Now is not God wise in that point ?

Answer :—Yes.

Question :—Now does it not stand in need that man has the other Spirit to keep him from adultery ? Was it not wise that the law was taken out of the way till he had the Spirit ?

Answer :—Yes.

Question :—What idea hast thou of a man committing adultery spiritually ?

Answer :—Worshipping other gods—going a whoring after other gods.

John said, Now I will tell you what is revealed. It is denying what he has believed—denying the Lord who bought him—denying him to whom he was married.

Attend regularly on Sunday afternoons, but particularly on your own sabbaths, and you will find the benefit. It has been shewn me by a higher power than man that people of the world have been in this place and said, What a pity it is that such a set of people as this should have such a place as this to worship in.

The time will come that two or three of you will meet under a hedge, and be glad to get a crumb or two scraped together, but ye will have the Spirit. For all the Parliament, and all will seem to be against you.

For now times will begin to mend for a few years, and after that there will be great storm of trouble, and some will leave England. But there will be no country like that where Israel is being gathered, for no foreign sword shall go through England till Israel be taken out of it.

Let Andrew Gardner alone, I dont want any thing he says brought before me : he has refused the God of Israel, and he will never be joined again. Then why should we interfere with him ? Why should we interfere with the dead ? Let the dead bury their dead.

Let him go on and prosper in his own way. Never interfere with them that have denied the visitation, or rail on them; for if you interfere with him you are partakers of his works; therefore never mention his name. Taken from the mouth of John Wroe, by Philip Lamb.

Wakefield, 11th of 3rd Month, 1842.

QUESTION:—Samuel Aveyard, Suppose thou wert in a journey, and thy body was actually in want of support, and thou had only three-pence in thy pocket, and thou kept that three-pence for another purpose, and before the end of thy journey thou met with an old acquaintance, who offered to treat thee with a pint of ale, wouldst thou accept it.

Answer:—If he was not a friend I should not.

John Wroe repeated the question, and Samuel Aveyard answered, He perhaps might accept it.

John Wroe said, John Batty, Every man has his body of God, and he is commanded to minister to it. Whether is Samuel or the man who offers to treat him the nearer the thing which is right—the one knowing the truth, and the other not.

Answer:—The man who offered to treat him, because he saw him in want.

I will make another comparison, Suppose two persons are riding to a distant place, the one is in the visitation and the other not. The one who is not in the visitation says, Let us call and have a pint of ale, and give our horses a feeding. The man who is an Israelite answers, No, let us not call. The stranger says, If thou wilt give thy horse a feed, I will pay for the ale for both. So he consented; so they put up their horses, but not being room in one stable they were put in separate stables; the stranger pays for the ale which they both drink, as well as for the corn which his own horse had eaten. The Israelite, although he has put up his horse the same as the stronger, he has given it no corn, because it was a borrowed one, but is obliged

to give something to the ostler. By and by a report gets out that the Israelite has given his horse no corn. I ask thee whether of the two is the nearer.

Answer :—The wayfaring man.

Let this be sent to all places. Many in Israel are so. They are commanded to nourish their bodies, according to their means, and many although they are expecting to put on immortality, will be cut off for this., from the land of the living.

John Batty, suppose Samuel Aveyard, was pining and had three-pence, to relieve his appetite, to spend it on stuff to make blacking on, whether is his body or the blacking the nearer.

Answer :—The blacking.

The command is to nourish and cherish the body, and if we keep God's law, we nourish him whom we are married to.

Israel is as a woman who is tied to a husband, and her love is stronger to her spiritual bridegroom, than to a temporal husband, or wife, or children. Her body is her husband's and his body is her's ; that spirit is her's and his spiritual body belongs to her natural body.

Then let nothing hinder you from nourishing your bodies. Solomon says, there was nothing better than for a man to enjoy that which God had given, all things else were vanity, not to leave it to his children, but to nourish his body with it. And to eat or drink too much is abusing the body the same as eating too little.

If a man is actually pining for food, he is not to save money to purchase other things, and if he has only three-pence he is not to save it till to-morrow if he has need of it to-day, if he does he is like the man who had more stores than room, and said, I will pull down my barns and build greater.

It is written, Though ye have lien long among the pots, I will make your feathers as yellow gold. This is to them who nourish their bodies, and not take thought for the morrow. What if Samuel should be pining and had three-pence, and was saving it for to-morrow, he was found dead with it in his pocket.

Answer :—They would say he had died a miser ?

The prophet was sent to the widow who had but a small quantity of oil, of all she had, to demand God's tithe, and she gave it, which was for God's house, which is the body, and great was her reward. Therefore let no one who is on a journey neglect God's house,

Wakefield, 13th of 3rd Month, 1842.

"WHEN the unclean spirit is gone out of a man he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself: and they enter in and dwell there, and the last state of that man is worse than the first." Luke, xi. 24—26.

So is every man who joins the visitation, and afterwards denies it. The obedience of the law is the righteousness of the law. Whatever a man has done against the law—if he submit, the law justifies him.

This is the parable of the vision: The house being swept and garnished, means, being cleansed from the evil: when the unclean spirit had left the man, obedience was found in him, and then he submitted to the law.

And if the head of that house whom that soul is put under sweeps not the house, she is the transgressor, because he says, I throw my whole soul, body, and spirit into thy hands to act according to the law. And if she act deceitfully she is liable to death, and that transgressor fleeth to another, and is cleansed.

Yet if he is not watchful he denies the whole, and he can never inherit the Kingdom of God; but will put on incorruption at the first or final resurrection.

But the body which is cleansed is as a palace, it is ready for the Spirit. But it is possible for a man's body to be cleansed and not have the Spirit. But it seeks a temple.

It is written, "Faith cometh by hearing," and "By faith ye are saved." And where it is it brings forth the works of the law. Now if the unclean spirit be gone out of a man, he seeks for the immortal Spirit, that he may have a resting place.

Adam had no soul, so he was liable to fall like that man. Although a man is white, and very white, if he has not the other Spirit he is liable to fall; but if he has the Spirit as Jesus had he is not liable to fall.

Jesus was liable from his birth, but the angels guarded him. He said "Cannot I now pray unto my Father, and he shall presently give me more than twelve legions of angels?" The immortal spirits guarded him, but they are but one legion; 144,000 being a legion.

Then he says, "Be watchful—always on your guard." If our eye is always on God, we are protected, as though a legion of angels were with us.

If any man know the interpretation of a man being cleansed and getting the evil again, let him stand up.

Jane Wilson, Canst thou give any information?

Answer:—No.

Is there any of ye females who can? if there is, speak.

None spoke.

He out of whom the legion went—we do not hear of them entering again, because they entered into the swine. How can Satan enter unless a man go to the tree as Adam did. This is the interpretation.

Jesus said "My kingdom is not of this world." It is immortal. We do not read that he ever touched the tree. A man at Ashton, as soon as he had done it, left the visitation.

Many will be cleansed, and Satan will get the advantage over them again, as he did on Adam at first: but if they be in the immortal spirit he cannot; or if they are with a woman who is on the watch-tower he cannot, but must go to a woman who will lead them as a spider leads an insect into the net. So is the uncleanness of a woman Satan's net, and his instruments to work by.

Sheffield, 23rd of 3rd month, 1842.

Our meeting here, is for the axe to be laid to the root of the evil, for when the axe is laid to the evil of the tree so it falleth: our meeting here, is, that our blood may be cleansed, and our hearts made clean.

As the tree falls so it lies, but the soul is raised at the first or final resurrection. And how are we to be cleansed but by being obedient to that which God has set over us.

Let us understand what we pray for, lest our prayer be in vain. How can meat lose its savour? by putrifying, and many other ways. This is a temporal similitude to shew a spiritual.

Now I want to know what is to be salted? Whosoever is set over a house, that house is under them: let a man bring up his children in the way he should wish them to go.

If our eyes were open, who would wish to be a master, or mistress, or king? I will liken it to a person laden with a burden, they cannot bear. It is the other Spirit that is the head, and that woman that has not the Spirit, is like that person having a burthen she cannot bear.

The righteousness of the law is obedience to the law, and the man that breaks the law and submits, is equal with him that never brake it; but am I to break the law because of this: the man that breaks the law, and will not submit, has lost the savour of his salt.

There is the prayer of the dead: "How long, O Lord God Holy and true, wilt thou not judge and avenge our blood on them that dwell on the earth."

There is the prayer of those that say, Forgive me my sins.

And there is the prayer of the living: That when the axe is laid to the root of the tree, the evil of the tree remains.

Jesus said, When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none, he saith, I will return unto my house, whence I came out. And when he cometh, he findeth

it swept and garnished. It was the unclean spirit that went seeking rest and found none, and when he returned he found it swept and garnished, and he could not enter in, but he went and found seven other spirits, worse than himself.

This is the interpretation: The man that once believed God—that he was leading and directing him, but now denies the light, and says it is from Satan; the last end of that man is worse than the first.

The man is the head of the house in temporal affairs, but the woman is the head of God's house. I have seen women fall off because of cleansing God's house, through the weakness of the flesh.

From this time no woman to be received a half member; unbelieving husbands and masters do not prevent them, though they are free to eat unclean things, and wear things contrary to the law, she is still a full member, through being bound.

I have seen women gathered, and some not put on immortality, and it was said unto them; How camest thou hither? And they said, We laid the blame on our husbands, when they said we might worship God in our own way, we made them the cloak for our sins.

Every woman is to be careful in salting her meat, that she salt it as with fire, that mortality may be swallowed up of life.

I had it shewn me, that a man that had taken the covenant, left the visitation, and followed after his lovers, and the gains of the world, and went among all other religions; seeking rest but found none, still not denied God; at last going through the street he meets with one in the society, and puts forth his hand to salute him as a brother, but he would not; then he says, Brother, I have been following after my lovers, but could not overtake them; I will return to my first husband, for then was it better with me than now. He then takes him by the hand, and salutes him as a brother, and says, Thy God shall be my God, &c. So he returned accordingly and endured to the end, and put on immortality.

Man must be brought back to paradise, and when he is taken from it he is then born of his mother, Jerusalem, which is above.

A child is begotten of its father, and conceived of its mother; my body must be begotten of the bridegroom and conceived of the bride, (remember, God is three persons, yet one God, God does not dwell in me but the seed of God, therefore we become God and man.

I am going to leave you, and you shall gather yourselves together in woods, in multitudes, to hear the word. Taken from the mouth of John Wroe, by John Thompson.

Sanctuary, 27th of 3rd month, 1842.

AARON was Moses' brother and did what Moses commanded him; And what said the mother of Jesus? Do ye whatsoever he bids you.

Gideon was commanded that every man should have a lamp and the lamp should be put into a pitcher. At night the pitcher was broken, when the enemy saw the light and fled. So Israel gained the battle without any warlike weapon. So will it come to pass with all Israel they'll have neither sword nor spear to gain the battle: so foolishness is bound up in the heart of a child, as the lamp was bound in the pitcher, but the rod shall drive it far away. (Prov. xxii. 15.) Then when the pitcher is broken, the true light appeareth.

I know it will come to pass, that it will be impossible for a man to drink wine or any thing else that will cause his mind to be ruffled. For the wine of the pure grape will not make a man drunk; but when it is mixed with the old leaven, it destroys the body.

God has given every man's spirit a body to minister to: I make a comparison of John Stanley, I have bought a horse of him, he gives me a book of what I shall give the horse, but through the covetousness of my heart, I give him neither meat nor drink, therefore I lose the horse. But if I do according to the book, the horse is given me for my hire.

Now the Methodist and all religions say, What matters the body? I shall get another, far better than this. How do they know it will be a better?

Now the time is come that the iniquity of Israel shall be laid on the live goat, not on the dead goat.

Now concerning taking the covenant, ye who have refrained from things offensive to God, never turn back to them. Ye are under the law of liberty concerning meat, except upon the seventh day.

The time is come that he that asketh shall receive,—he that knocks it shall be opened to him. More happy is the man who has not a steward, but looks after his own goods both temporal and spiritual.

God has not chosen the strong instrument lest Satan should say, He could not have gained but for the strong instrument. But the weakest has God chosen to warn man to be on the watch tower. Taken from the mouth of John Wroe, by Philip Lamb.

Wakefield, 5th of 2nd Month, 1842.

JANE LAVIS, and George Haynes inquire about the following passages:—

“When a strong man armed keepeth his palace his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him his armour wherein he trusted, and divideth his spoil.” Luke, xi. 21, 22.

Answer:—If a man has the other Spirit with him, where is he that can come against him? for it is written that Satan shall serve him.

“When Christ who is our life shall appear, then shall ye also appear with him in glory.” Colossians, iii. 4.

Answer:—Which is the other immortal Spirit.

“But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” Luke, xii. 38.

Answer:—He that believes it not, how can he receive it? unbelief causeth them not to receive it.

"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Verse 25.

Answer :—Where railing is there is Satan's kingdom; and whatever kingdom of the nations, family, or house, it is to be broken.

Can Jesus bring a railing accusation against Satan until the law be kept? See Private Communication 1st of 5th Month, 1840. Hath not Christ our life kept the law?

Answer :—He that liveth and believeth in me,* the work that I do shall he do also. So if Jesus kept the law every one that believeth in him, that is, believing that their natural bodies will live as his lived, the other Spirit will keep it by them.

The friends at Forest Green desire to have the following passages laid before the Lord.

"All the daughters of music shall be brought low." Ecclesiastes, xii. 1—8.

Answer :—At the end of the 6,000 years music will cease with the wicked.

"Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Jude, 13, 12.

Answer :—Such are people who have once been numbered in Israel, and have condemned the visitation, and are condemned to the death of the body, it being contrary to the law for them to come in again; but the house of Israel not knowing them, they permit them to come in again, and by their conduct they become spots on the raiment of them that receive them. Let no one inquire after such: "For lo, I will raise up a shepherd which shall not feed those that stand still." Zechariah xi. 16.

* He must do the work, before he can prove that he believes.

Samuel Higue of Sheffield desires an answer from the Lord concerning the following words:—

“The blueness of a wound cleanseth away evil; so do stripes the inward parts of the belly.” Prov. xxi. 30.

Answer:—The blueness is a token that the wound is healed; and when a man ceases from evil, it is a token that the stripes have cleansed his heart. It is said, “Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him.” Prov. xxii. 15. “A broken and a contrite heart thou wilt not despise.” Psalm, li. 17.

So when the heart is broken from the evil which was bound in it, it is contrite, and gives a sign of the same, as the blueness does of the healing of a wound.

Frances Wood, (late) of Devonport, is desirous of knowing who is the steward, who was commanded to call the labourers and give them their hire. Matt. xx. 8.

Answer:—The word giveth every man his hire, it being the steward.

Susanna Wood of London would be glad to know the explanation of the 29th and 30th verses of the 7th chapter of the 2nd Book of Esdras, “After these years shall my Son Christ die, and all men that have life. And the world shall be turned into the old silence seven days, as in the former judgments, so that no man shall remain.

Answer:—The seven days are seven thousand years; all that have mortal life shall receive the immortality of their natural bodies or die, that their spirits may receive incorruptible bodies.

John Bishop lays the 25th verse of the 3rd chapter of the 1st Book of Kings before the Lord.* Who the two harlots are? and who the dead child is, and who the living child is? if He be pleased to answer.

Answer:—The two tribes and the ten tribes are the two harlots: the living child them that receive the other Spirit, which child Solomon commanded to be given to her who said, “Let it not be slain in any wise.” Jesus being the other child, which they knew not, but

* See Verses 16—27.

they had slain. The ten tribes being called Gentiles.

Thomas Mort, of Huddersfield, desires an explanation of the following passage:—

“And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.” Lev. xxvi. 26, 25.

Answer:—Breaking the staff of bread is dividing the Jews’ bread from the Gentiles’ bread: the ten women being the ten tribes, and the oven being the visitation. The weight being the law.

Joseph Holgate desires the meaning of the following passage:—

“And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed.

“Now when they shall fall, they shall be holpen with a little help: but many shall cleave with flatteries.

“And they that understand among them shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.” Dan. 35, 34, 33.

The sword is the word, and by it many shall fall from the visitation. But though they fall they will return.

Margaret Bishop inquires about the following passage

“For an odious woman when she is married; and an handmaid that is heir to her mistress.

“For a servant that reigneth; and a fool when he is filled with meat;

“For three things the earth is disburied, and for four which it cannot bear.” Prov. xxx. 33—31.

Answer:—The world is emptied for them three things, and for the fourth. As the handmaid seeks to be heir of her mistress, so Satan being a servant to Israel seeks to be the heir. The female spirit is the mistress, and Satan is the servant.*

* Jerusalem above is the mistress of God’s house, being his wife, and seeketh to be heir. So the earth is emptied for these four things—emptied of the evil.

Wakefield, 3rd of 3rd Month, 1842.

MARY CAMPBELL of Ashton inquires about the following passage

"There is a generation whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.

"There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

"There is a generation that curseth their father, and doth not bless their mother." Prov. xxx. 14—11.

Answer:—The first is the last; Eve said she had gotten a man from the Lord.* These did not bless their father or mother, fulfilling Jesus's words, "Ye are of your father the Devil, and the works of him ye will do."

Now those that are begotten of God and conceived of Jerusalem above, will curse the evil which they were begotten of their father, and curse the evil of their mother which conceived them of the four generations.

And the other three generations are the three woes. Rev. viii. 13.† Which is pronounced upon Satan who soweth the seed by man.

Wakefield, 26th of 3rd month, 1842.

Thou hast laid William Taylor's (of Gravesend) inquiry before me, And I answer thee. Let him not doubt in his mind, lest Satan should get the advantage over him, but he shall not have the advantage over him

* Jesus who cursed the fig-tree, and said to Nathaniel, "When thou wast under the fig-tree I saw thee." John, i. It being the figure of the mother of them of the four generations, and he conceived sin in the flesh.

† "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

for a short memory ; for a short memory shall be to me as a man that has lost his reason, for when their reason is restored back again they shall perform the thing that I require of them, as Nebuchadnezzar was restored back to his kingdom. So in the third year let him receive the marriage and take the covenant over again, that his natural body may live. But where the thing is done with an intencion to defraud, their natural bodies shall not inherit the kingdom, when mortal shall put on immortality they shall be unclothed.

Sanctuary, 23rd of 3rd Month, 1842.

In the afternoon John Wroe preached to the public in the Sanctuary ; he took his text from the 3rd. chapter Rev ; 8, 9 and 10 verses : the following are some of the remarks he made. Can any one prove that this has been fulfilled ? If not, when is it to be fulfilled ? In what age ? And who are these people ? they are neither the learned nor the unlearned for when the book was brought to the learned they said they could not read it, for it was sealed—when it was taken to the unlearned they could not read it because they were unlearned. But these people made no excuse ; they had read the book and kept the word of patience. We are now living in the last day ; if we go back to the creation we shall find it written, On the fourth day God made two lights, the greater light to rule the day—the lesser light to rule the night : he made the stars also ; and that they should be for signs and for seasons, for days and for years. Now the Deists make this passage clash with what is done on the first day when God divided the darkness from the light. Now the words of the scriptures will prove that those two lights of the fourth day was the light of the Spirit, not the sun and moon. This was for signs and for seasons. On the fourth day, the fourth thousand years, God sent forth the woman's seed, (of the seed of Abraham, in manhood,) first, as the bright and morning star, then, at the river Jordan he received the Spirit, the light to rule the day, figur-

ative of the moon; then he ruled the night! The clergy the Rabbins, and rulers of the Jews, put questions to him, and he confounded them, so that his light overcame their light. Jesus suffered; he then fulfilled the type of the live and dead goat, command by Moses; his blood being the slain goat, slain for the sins of the world.* When he arose the moon became as the sun, (Isaiah xxx. 26.) those who saw him mortal knew him not immortal. If a man hate the evil that is in the world he keeps the patience of God. If he walks in the light which guides the night, then the Lord sends the other Spirit which rules the day, to keep him in this hour of temptation. Taken from the mouth of John Wroe by Phillp Lamb.

Wakefield, 29th of 3rd Month, 1842.

NANCY HAYNES inquires about Saturday.

Answer:—When the sabbath is changed in both houses of Parliament that is the time that the seventh day shall be kept.

Elizabeth Deane inquires, how those who have been shut out for some years, and not denied it, are to be received in again; as Ann Gailand came to her, and wished to be received back again as she was, being dressed in black?

Answer:—If they have not denied the word, and their husband denies them wearing any other dress then they shall be received in, in that dress. But if they have lied and confess not to it, the same shall keep them unclothed upon, they still remaining in a single robe.*

* The other robe is when they enter into the immortal Spirit. And when the Immortal life swallows up the mortal life they will be condemned, and will be according to the Lord's parable. "How come ye here not having a wedding garment," Matt. xxii. 12, unbelieving husbands, unbelieving wives, and unbelieving employers, being made a cloak for their excuse, as Eve was to Adam, these cannot receive the Immortality of their natural bodies.

* Romans iv. 5.

Wakefield, 8th of 4th month, 1842.

WILLIAM TILLOTSON, If a man put on incorruption at the first resurrection has he that light which guides him through the night?

Answer:—Yes; I think he has.

John said, If he has not that Spirit, the light which rules the night, how can the works of the night be required of him?

It is said, "God made two great lights." Gen. i. 14. Now the body of man and beast were not created when these two great lights were made. The lesser light is to enlighten all who only look for the common salvation, that they may receive incorruptible bodies at the first resurrection; but the greater light is to enlighten them who are looking for the redemption of their bodies to put on immortality.

"He made the stars also." The spirit of man is as a star, but the Spirit of Jesus ministrering to a body in which was evil, was called the bright and morning star. Rev. xxii. 16.

He had the light which ruled the night; which descended and abode on him at the river Jordan, and it was shewn when he commanded the divels to come out, and raised the dead: and when he arose, many of those that slept arose. John i. 4. 5. 1 John i. 2. John xi. 43, 44; Matt. xxii. 52, 53. And as he commanded the divels to come out of the man who dwelt among the tombs, now tpey will have to come out of the house of Israel; but they'll not go into beasts, but into the world, who will fight the house of Israel.

They that look for the common salvation cry to the last moment to that light which rules the nigh^t* saying, Lord, forgive me. And likewise the souls of them that were beheaded for the witness of Jesus are crying under the altar,† for their blood to be avenged on them

* Jesus being the Mediator between God and man, whether he look to the light of the night or of the day, whether it be for the common salvation or the great salvation, which is the redemption of the body, to be preserved a living sacrifice at his coming. Rom. xii. 1. 1 Thess. v. 23.

† Being unde the surface of the earth, it being the altar.

that dwell on the earth Rev. vi. 9. 10. Then how ought Israel to seek to the greater light.

William Tillotson, I want to know if the light which Jesus had at the river Jordan is the light which will enlighten those that are born into the immortal world?

Answer:—No.

John said, Theirs is the greater light: then ye've not the night to fear if ye have the light of the day, because it puts out all other lights. Jesus said, "If I go not away the Comforter will not come unto you." John xvi. 7. That is if the lesser light go not away the greater will not come unto you.

William Tillotson, whether is the night or day the longer?

Answer:—Taking them together they are both one length.

John continued, I allude to the spiritual day and night—the night of the mortal life and day of the immortal?

Answer:—According to that the day is the longer.

John continued, Yes, because it is eternal, Thou hast borrowed that, and may every one borrow, or get in an honest way. Evil is called darkness, and darkness is called night, which is limited to seven thousand years; but in the half-time Satan is chained. Evil will still be in the hearts of the strangers; but Satan, who attracts it, will be chained; they would do evil, but cannot, like some who receive the visitation who would do evil, but are prevented by the law, so the good overcomes the evil. It is written, "Saviours shall come on Mount Zion, to judge the mount of Esau," Obadiah 21, which are the aliens, fulfilling the saying, "Ye shall judge angels." 1 Cor. vi. 3. And they will judge all that put on incorruption, as a man's wife judges all the servants of her husband.

Then in praying, Israel can do no greater thing than this, before they go to pray, than saying, "Lord strip me of all which pertains to this world, and to pray for the greater light, that their mortal bodies may put on

immortality." Israel is to refrain from asking for temporal things, as houses, or land, for if he gets immortality he possesses all space.

The Lord has called England the head place, because the word is to go from it. Ashton is called the head place, the word being to be printed there.

To what use is friends sending letters about one who has lost the savour of his salt? If a man believes the Bible and Testament, and afterwards denies it he has lost the savour of his salt: So if this visitation be of God, if a man believe it and afterward deny it, he has lost the savour of his salt. But if he believes obedience is found, he submits to the law, that he may be salted.

But he that hides his deeds how is obedience found in him. And they that die (part of) their deeds are not made manifest: But some say, There is a contradiction in the scriptures, because it says, "Blessed is the man whose sin is covered," Psalm xxxii. 1, but it all sums up to the same thing: Those who have confessed their deeds and have got them written in the scape-goat book, God buries them. But some who call themselves members stir them up, and these are worse than resurrection men.

Ye may say, What profit is there in taking the covenant? Ye'll find there is a profit. they cannot do the things they would. When ye come to be married and have taken the covenant you have to sign that all that is your's is God's.*

Many will come who have been of the common salvation, but where is the marriage contract. I am speaking of those who are not married; those that are have nothing to do with it. Those that are married how can they say, I wish I was married.

The light within is greater than the light without: ye may say, "The light outside a lantern is greater than within" but the lantern is not transparent till it be put within.

"Do whatsoever he commands you," that is, Do according to the law. Peter said he had no need to be

* For as the law of the land makes a man and his wife equal, much more does the law of God.

washed, but when he began to see, he wanted to have his hands and head washed as well as his feet. But he said, "Ye are not all washed" because the time was not come.

Wakefield, 10th of 4th month, 1842.

QUESTION:—Thomas Mort, It is written, God made two great lights on the fourth day, What were these two lights?

ANSWER:—The first is the type of the latter.

They are the two Spirits, which were with God, before man and beast were created.

QUESTION:—Was the light which Jesus shewed the greater or lesser light.

ANSWER:—The greater.

Thou was never under a greater mistake. Did he not say, "A greater work than this shall ye do?" Then how could he be the greater light? It was the lesser light which he then shewed,* and he ruled the night, by works, which he manifested; even raising the dead, and at his resurrection, many that slept arose; but before he was taken to be crucified, the lesser light withdrew, then the night ruled him; but after he arose with his natural body, he manifested the greater light, which will be given to Israel, who put on immortality, which the woman asked for when she asked for her two sons, the one to sit at his right hand, and the other at his left, in his kingdom; but he said, it was not his to give, but it should be given to them for whom it was prepared of his Father.

QUESTION:—Then thou thinks it would not be just to give the greater light to the stronger vessel, as the world do, when they leave a sum of money, generally leave it to some one who has plenty. Then if the greater light be given to the woman, is she not greater than the man?

ANSWER:—Yes.

* And the rest in parable.

Are they not equal? The man the greater in the old leaven, the woman in the new; the man the lesser light and the woman the greater. Whether is the greater?

Answer:—The woman.

The man rules over the woman under the old leaven, but the woman under the new.

The man without sin, had the light which ruled the night; the woman with sin, that which rules the day. Whether is the greater?

Answer:—The woman.

I am very glad that thou can answer; though the words be put in thy mouth: so shall it be when ye come to preach; the words shall be put in your mouths and shall flow fast.

It is a hard thing when temporal things are to force people to do spiritual things. Whether is it better to do them of their own free will or by force?

Answer:—Of their own free will.

John said, We must not have our free will: they that are of Israel will be forced, though it be not their will.

This year, the Lord declares, There shall not be an island in America where they will not hear the sound, and has it not already nearly sounded from pole to pole.

How hard shall a rich man enter the kingdom, which is one of a proud spirit,† the Lord has commanded me where this is to flee.

I am appointed to attend to spiritual work; but I have thought there is my family to be supported, and therefore I engaged in trade, in which I am surrounded with difficulties.

Question:—But if I impart spiritual things unto Israel ought I not to eat of their temporal things?

Answer:—Yes.

He continued, Then why am I buffeted? The Lord has found John Wree worthy to bring to light things which were never revealed before, that the world might be enlightened thereby.

† Which is high bred in evil, as Nabal the husband of Abigail was.

Wakefield, 22nd of 4th Month, 1842.

QUESTION:—Jesus said, “Unto you it is given to know the mysteries of the kingdom.” Matt. xiii. 11. Was he speaking to them or their offsprings?

ANSWER:—Their offsprings.

It is as the passage, “unto us a child is born,” Isaiah ix. 6, spoken as though it were done, and yet it was to come.

To Richard Hughes who had been preaching from the word, “As the shepherd taketh out of the mouth of the lion two legs or a piece of an ear.” Amos, iii. 12.

Now by taking texts on which there is nothing revealed, thou wilt be like those who were put under harrows, and even but the text that thou spoke to me about. But thou sayest thou wast moved on: now it is for thee to know, whether it was the dead god, or the living God that moved on thee.

If thou bring out the two, or two and a half, it will be as though thou brought two legs and a piece of an ear. When ye go out do not begin to wish to meddle with those mysterious passages, unless the Spirit come upon you; for all are as in the lion’s mouth: but if the Spirit come upon a man nothing is a parable to him. And this is what he shall know by: it will take his own power from him, his own speech—his own spirit will lie still. It has been said, I shall become weak as another man every tenth year, and the world shall overcome, but I shall overcome afterwards.

QUESTION:—Did the Jews keep the law?

ANSWER:—Not fully.

Then it was only a part (of the ear.)

QUESTION:—Did the Gentiles keep the gospel?

ANSWER:—No.

Then here is the half ear. The two legs is he that is seeking for life.

He that goes out to preach and takes the law and gospel singly, only brings the piece of the ear, but he that takes both the law and gospel, he brings the two legs out of the lion’s mouth. I think, if there were twelve priests in their robes, they would as soon face a lion as them.

We all ought to be very careful how we place a word; for it does not injure me only, but all that hear it.

The preachers in Joanna's and George Turner's time turned the scriptures to suit their imaginations; that they should have this and that gentleman's seat, and brought great mockery, and which many were not able to stand, and so fell off: but I, by the Spirit, say further than they, that the whole planet will be given to them for a possession.

Wakefield, 6th of 5th month, 1842.

DOCTORS, Lawyers, and Parsons, were all ordained for good, and herbs were ordained for healing; but if a man has no faith that God will heal him by the herb which he uses, how can he be healed? and if a man ask of God to be healed and use no medical herb—yet if he has faith, he is healed, It is written. that when one is sick his brethren shall go and pray with him, and he shall be healed: and this will be fulfilled before ye see me again after I leave this land.*

Gravesend, 22nd of 5th Month, 1842.

THE words of the Lord came unto me this morning; Send these words to the whole house of Israel, the parable concerning the eleventh hour.

“He said unto the steward of the house, Call in the labourers. And he began to reckon with them, and he said unto them, Did not I agree with thee for a penny? then wherefore didst thou not put thy money into the bank, that I might have received my money with usury? And he answered and said, I feared thee, because thou was an hard, austere man, reaping that which thou hast not sown, and taking up that which thou hast not laid down.”

This was fulfilled by Mary Bates of Pailton, and also by several others, being instruments in the hands of God.

Question:—What was the penny which he gave the man?

Answer:—The law without the gospel, or the gospel without the law.

Question:—What was the man to do with the penny?

Answer—He was to purchase the soul.

Question:—What was the usury which he required out of the bank?

Answer:—The soul, at the first resurrection, from the corruptible earth; it being the field where the soul was in the bank. But instead of that he hid the talent in a napkin.

The spirit of man is the host, the soul is the man, which belongeth to the body; those having hid the soul in the body have lost both till the final resurrection; this is the soul of the host, which findeth the second death. For every man has a penny given to profit withal:—the law without the gospel, though he worketh not, but confesseth; or the gospel without the law, though he worketh not, but believeth on him that justifieth the ungodly; his faith is counted to him for righteousness, equal with those who do not the work of the law, but confess their sins by sacrifices. Them—God taketh up their souls, which Satan has laid down, out of that corruptible earth, and raiseth it incorruptible, and giveth it to the host, which is the spirit of man, and putteth him therein, and maketh it immortal, neither can it die any more. Here the spirit dwelleth in the soul, which is the spiritual house, which is an incorruptible body, making him as the angels. He that hath ears to hear, let him hear what the Spirit saith to them that have received the penny.

Gravesend, 22nd of 5th Month, 1842.

THE words of the Lord are come unto me a second time.

“A certain man went down from Jerusalem, which fell among thieves, which stripped him naked, and left him half dead; and a priest and a Levite came that

way; and when they saw him they passed by on the other side. Then came a certain Samaritan that way, and saw him and took pity on him, and poured oil and wine into his wounds, and took him up, and set him on his own beast, and carried him to the inn, and he took out twopence and gave to the host of the inn, and said to him, Take care of this man, whatsoever thou spendest more than this, when I come I will pay thee." (Luke, x. 30—36.)

Question:—How was it that he was naked?

Answer:—He eat of the evil of the tree, and received an evil heart; and being drawn away by that which he had eaten of, it brought forth sin, and sin when it is finished bringeth forth death: (James, i. 15,) it making his nakedness manifest, being under the sentence of death, that the body should die; and if he repented not his soul should take a second death—it should not rise incorruptible at the first resurrection, but be turned back till the final resurrection.

Question:—Who were the priest and Levite?

Answer:—Enoch and Elijah, who passed by death, into perfect men.

Question:—Who was the Samaritan which journeyed that way?

Answer:—Jesus the woman's seed; spoken as though it was done, but yet to do.

Question:—What were the oil and wine which he poured into them?

Answer:—The law and gospel.

Deronport, 29th of 5th month, 1842.

Know ye not that I wandered through the earth three years, and thought Israel should be gathered within that time? Now twenty years will be up on the 14th of December, and it will be well if ye hallow that day.

A beast with young may be over-driven, and cast her young; so may the house of Israel by one another. Ye cannot be begotten of God until ye are cleansed. Let no man say, I am cleansed from all my sins.

What was the law before the flood? Repent. If Isaac had been accepted what would Satan have said? He had offered that with the tares within it.

On the fourth thousand years the watchman of the night appeared, and descended on a clean vessel, and clothed man with another spirit. He created two great lights on the fourth day: he who believes on him who was the watchman of the night, hath the light of the night; he who believes on the watchman of the day, hath both the light of the day and night. There was a work given for Adam to do, he did it not; which was obeying the word: ye are called to do the work.

I tell you before it come to pass, many preachers shall be missing among the Gentiles, and their hearers shall meet a man with a beard, and say, Be a priest to us this afternoon, and he shall preach the light of the night, and shall shew them the fall.

We are now in the number of days which Daniel declared. (Dan. xii. 11, 12.) We are now in the sixth day when man shall be made complete—(Gen. i 26—31. 2 Peter iii. 8.)—not as the angels. “He that breaks one of the least of these commands, and teaches them, he shall be least in the kingdom of heaven.” Matt. v. 19. There is a difference between breaking them and teaching them. They who put on immortality are called to a numerous company of angels, and to men made perfect: a man may be called to a company of angels and not be one of that company. (Heb. xii. 22.)

A man may love his partner and hate God; but it is not possible that a man can love God and hate his partner; but he will hate the evil that his partner was conceived in. The scriptures say, They are to hate father and mother, house and lands: (Luke, xiv. 26,) it means they are to hate the evil they are conceived in. The Diest says these words clash one against another, not knowing the scriptures.

There shall be tidings from the East, West, North, and South;—the ingathering of Israel being the accom-

plishment of this. Not an island that stands out of the water, which is inhabited by man where it shall not be heard.

There are many prophets who have seen great sights, and dreamed dreams, but Satan is permitted to come to turn them contrary to the scripture, so that they see only in part.

Wakefield, 3rd of 6th Month, 1842.

I HAD a vision while on my late travel. I saw the whole creation before they were brought forth to bodies; I saw the two lights, being God's own body, and that light the light of him, being three persons in one head. I saw all the stars; and there Satan made war.

This was on the fourth day, before the beasts of the field were made. On the fifth day the beasts of the field were made, and all living creatures, yet not the body of man: God said, Let us make man: so he made Adam, and put the star of Adam with his body; he placed evil in the body of the woman, that Satan might be tried, that where he prevailed the bodies were his, but if not, the Lord's. On the sixth day on which God had said, Let us make man, he pronounced him good and very good. (Gen. i. 16, 26—31. ii. 8.)

Then the word of the Lord came to me—Each day is a figure of a thousand years, that the body of man was to be given to Satan, and within the sixth day all will be good as was shewn unto thee, for in the sixth day I will give man the two lights, the light of the night and the light of the day, a body celestial and terrestrial.

Then I heard this—that all the stars which fell with him should all have souls with evil hearts, but the body should be given for that evil, and those that believed should be raised at the first resurrection, but they that believed not at the final resurrection.

I saw those who should be born in immortality—it was said to me, These should not rejoice like the fathers, because they were born at once. Now this I do not understand till the parable be unfolded.

The father's births were at two separate times, because they were born before the kingdom took place. And there is also a birth to them that rise.

The fulness of the spirit will yet be given, and it will be written.

But there is a number yet to be born for the mortal life—aliens, and strangers.

The coming and returning of the spirits I can compare to nothing but the dust which floats in the air. Those that put on immortality were those that withstood Satan in heaven, and come to minister to bodies with evil hearts, to shew the power of God. But those born in the kingdom will not have evil hearts, yet of them that did no evil. And the ungodly are to be justified, and these will glorify God the most though they are the least in his house, because of giving way to Satan.

Now Satan was permitted to come to make war with the believers, and drew many of them. But will he draw those who withstood him in heaven?

Answer:—No; the other Spirit will never leave them.

The watchman of the day is also the watchman of the night, and he can divide the darkness of the night (which is them that die unrepented) from the light of the night.

The parliament will never rest till they have done the will of God that his people may worship him.

Wakefield, 4th of 6th Month, 1842.

THIS morning the words of the Lord came unto me, saying, I will give thee the interpretation of the Vision which thou saw at Gravesend, but understood not. For thou yet shall be brought many times before the elders of the house of Israel, and prachers, that the trustees of the house of Israel may have a line to go by. For upon every island there will be a striving, who shall be a trustee; but that man which looks to present interest will be always falling into perils, and his work will be as a stink to the people, because he loves the gifts of the world.

But this is the true trustee, and he which shall put on immortality, If he spares not his own. That man will hate gifts which is partial; nay, he will dispise such gifts. This will take place upon every island to them which has not turned their eye to the other eye; for the time is come that the eye which is turned to the other eye—it shall draw it, for the eye within is grater than the natural eye without.

Now, then O man, thou must know my works. On the first day I formed the heavens and the earth,* and divided the light from the darkness, and I said, Let there be light, and there was light, and I saw they were good, and the evening and morning were the first day.

In the second I divided the waters which were under the firmament from the waters which were above the firmament, and I saw they were good, and the evening and the morning were the second day. The third day the dry land appeared, and I made all the seeds that were to grow upon the dry earth, whose seed is in its substance and I saw that they were good, and the evening and the morning were the third day. On the fourth day I created two great lights, the lesser to rule the night and the greater to rule the day, I made the stars also, and I saw they were all very good, and the evening and the morning were the fourth day.† On the fifth day I made the beasts of the field, and the fowls of the air, and all manners of fish in the waters, and I saw they were good, and the evening and the morning were the fifth day. On the sixth day I said, Let us now make the body of the man and the woman in our likeness, and in our image, and let them have dominion over all the works that I have made. So I made the temples of man and woman, and I brought two of the hosts of heaven, male and female, and put them therein, to be one, with the seed of all her bodies, that she should bring forth within the 7,000 years, and I said unto them Have dominion over all the works of mine hand, and I saw all things that I had made, and behold it was very good, and the evening and morning were the sixth day.

* Being the planet:

† But the body of man was not made.

And I placed evil which is darkness with the female, and I placed light there to divide it from the darkness of the night, that she might know what to eat, and if they eat the good they should sow their seed immortal, but if they eat the evil, the seed which they should sow should become corrupt. So the seed of the 7,000 years remained with the female till all the seed of the sixth be sown, but within the sixth, the two seeds should be separated. But Satan persuaded the woman that they should not die, so she gave unto the man and their eyes became open, so then they hid that which they had eaten till death made it manifest, and their bodies became corrupt; so the woman had the machine to divide the evil from the good, but the man had not: so the man sows the tares with the wheat of the field for 6,000 years, till he has sowed all the seed which was given to him, which he received at the hands of the woman. But within the sixth thousand years she shall divide the wheat from the tares, and she shall show to man what he shall eat and what he shall not eat, and what he shall sow and what he shall not sow.

Now I will shew thee the difference of the seeds. The uncleanness of the woman is that seed which the man was not to sow, it is evil—evil is darkness—darkness is night. So I beheld man which had hid himself in darkness, and I called unto him and asked him what he had done, if he had eaten of that which I commanded him not to eat. So I then beheld the heavens and the earth which I had made; I then set the stars of heaven, which had not rebelled against me, that they should minister to them with the light of the night, that if they looked unto the light of the night that they should have light to walk by, though their bodies died, yet the souls should live, and should receive another body within the 6,000 years, which should never die any more. But those that beheld not the light of the night should still remain in darkness till the final resurrection, which is after the seventh thousand years. So I finished all my work within six days, and that each of them days should be figurative of a thousand years, for man to do his work in sowing the seeds of the bodies of men, whose bodies

are placed as the beast of the field, that the host of heaven, which are the spirits of men, should have dominion over all the works of mine hands, so that them that sowed evil should receive bodies with evil hearts, So I have set the woman with the machine between the man and Satan, she having the light of the night and the day—the first birth is of the earth, earthly—the second birth is of heaven, heavenly, and I have set her to withstand Satan, for I have given her the two spirits which I made on the fourth day, which is Jerusalem above, they having the light of the night and of the day, having dominion over the evil within the sixth day, for she shall withstand the evil, for the man to whom I have given her to be a helpmate: she shall have the two edged sword which turned every way keeping the way of the tree of life. She shall slay the dragon in the sea, it being the heart; she shall cleanse that which is within the cup and platter, (Matt. xxiii. 26.) healing the flesh which was corrupt, before it becomes incorrupt. For I have given her the light of the day as well as the light of the night; she shall rule, and no man shall hinder her, neither the host of heaven. For I have given unto her the immortal seed, and it remaineth in her body when she has withstood Satan, For he has bound up evil in the heart of a child, in its innocence, before it was grown to years of maturity. So now I have brought the mother of the living unto her them who were under the sentence of death she shall bring to life; according to thy wife's vision, when she saw thee weep sorely, when she withstood Satan. They said, The man was dead. And she turned unto thee and said, Why weepest thou, and why art thou afraid? It is only the evil that is dead; the man's flesh is alive. The hosts of heaven, the spirit of the man's body, leaped for joy and entered into the light of the day, singing praises unto the highest, ascribing all honor due to him which had given him the woman to be his helpmate to subdue all things, which God had put under him, that God might be all in all, he being the bridegroom and bride of both the Heavens and earth, placing lights there to divide every mansion. So there

is six days—each day being a thousand years, which is 6,000 years, for the bodies of men to be sown which should die, being corrupt, through the darkness of the night; and one thousand for her who has the light of the day as the night, she showing the seed of immortal bodies. These are the fruits unto God which have the light of the day and of the night.

Wakefield, 26th of 6th month, 1842.

IF we eat four times a day, we may, surely, use the prayer three times; and this prayer is to be redeemed. And it is written, Enter into thy closet, and shut thy doors, which is the door of thy mouth, and to say it in thine heart. Now is there not within these walls that have deferred their prayer, until they have come here. I know there is.

Woman has nothing (except her impurity) but what belongs to her husband, but the woman who has no husband belongs unto God, with all she has, and man has nothing but what belongs to God—then man has not a right to do or make away with any thing, his seed is not his own, but his wife's; yet all belongs unto the man, otherwise he could give nothing unto God.

Be faithful to her as the scriptures say; giving way, if she believe as the scriptures say, in multiplying as the scriptures say. If a man sow his seed in another man's ground, he is no longer a husband, that being finished, only he is bound by the laws of the land, (to support her and his former children, but the seed which he sows in another man's ground is not his, but belongs to him who owns the ground.)

It is written, "I will fear no evil, thy rod and thy staff comfort me." Psalm, xxiii. 4. Which are the law and gospel; he that hath both these fears no death: but he that hath only one of these fears death.

It is written, "I come to send fire on the earth, and what will I if it be already kindled."

Question:—When?

Answer:—In the last hour of the sixth thousand years.

If Shiloh shewed not his power at the first coming, and sends his bride that Israel may be conceived in her, giving all to the woman, how much more should man.

He whom death takes, never comes to the full light of the day; but has to give account of the light of the night, if he walk not according to it. Then is it not worth living for? Are not those who have the light of the night called to come to the light of the day?

Wakefield, 1st of 7th month, 1842.

WILLIAM TILLOTSON, Whether is he that is begotten, or he that is born of God superior?

Answer:—He that is born.

John continued, He that is begotten of God will be born of him: he cannot die in the womb if he is begotten of God: they that fall from the visitation—it is a proof they were not begotten of him. But it is whether their spirits only or their spirits and bodies are begotten. If the spirit only is begotten, the body will die;* yet he whose spirit is begotten will keep the faith, and die in it: but he whose body and spirit are both begotten, his body will not die.

Jesus said unto the woman, “It is not meet to take the children’s bread and cast it to the dogs.” Matt. xv. 26. That is, it was not meet to give the bread of immortality to them that were to die.

When the woman asked that her two sons might sit the one at his right hand and the other at his left in his kingdom, he told them they should drink the cup that he drank, and be baptized with the baptism that he was baptized with, but who should sit at his right hand and his left in his kingdom, was not his to give, but should

* And the spirit will receive an incorruptible body at the first resurrection.

be given to whomsoever it was prepared.* (Matt. xx 20 - 23) Meaning it was not his to give at that time.

Concerning the man casting the blame on the woman—Marvel not if the Spirit of the Lord should descend on a lawyer, and he should plead that it was not the woman's fault, but his : And there is no other way man can be healed for the immortality of the natural body, than by the stripes which Jesus commanded, it was for those who were to die that he suffered.

Adam did and knew not, and he was chastened with the death of the body, and the sins of the whole world that were to die, were laid on the seed of the woman—but they that die not bear their own sins. Every man shall bear his own burden.

An angel comes and points out those scriptures to me, and gives me the explanations, and then leaves me, and in the day the Spirit comes on me, then I am commanded to have a writer. The time will come that I shall have one both night and day, and at that time I shall cease preaching.

Wakefield, 8th of 7th Month, 1842.

PROFESSORS of religion say, What matters it, if they lose their present house they will get another? but whether is it better to have another house or seek for the first to to be cleansed? Satan pursuades them, it will be a better house, as he tried to persuade Jesus. The professor says, I've nought but trouble, this body is part decayed. But Jesus refused. So there is a command for every one to refuse the destruction of the body, though they be ever so infirm, or on a bed of affliction. Let no man despise his body which God has given. God made man to dwell in a natural immortal body, (Wis. Sol. ii.) but not him who despises it. If Satan had prevailed on Jesus there had been none found for the living.

* Them that do the work.

It is written, "There shall be five in one house, three against two, and two against three, and by two shall the Lord prevail against three"

Interpretation of this The father and the mother, and the rest of the family; these are three. The father and mother, and branches against two; though they have many, the two gain the victory over the rest, as Joseph, who was sold into Egypt, gained the victory over his eleven brethren. (Gen. xlv. 4.)

The three hundred men who lapped the water, putting their hand to their mouth, who went with Gideon to the battle, had pitchers—the pitchers is set as the heart, and the light, the lamp; when the pitcher is broken, and the light springs forth, the evil is gone. The rod of correction must drive that away which destroys the body.

Wakefield, 16th of 7th Month, 1842.

A WOMAN in being married to a man promises to love him as herself, but if she does that which is commanded she loves him more than herself. It is written concerning a man and woman, that when they are married they twain shall be one flesh, but if they differ in opinion they are not one flesh. Children make the twain one flesh now.

The temporal marriage ceremony to be read every First-day in the seventy days, to prepare for the spiritual marriage. Some say, 'The old over again. Ye are too many: there are but few at Wakefield, yet there are too many, I have seen it; there are to be only two of a family, and they are on every island. In immortality they are united before they come.

The introduction to the Females' Laws was read, and John Wroe said, 'Thousands will never hear this, but their obedience will be proved without it; but three places the males hear it—Ashton, Wakefield, and Leeds.

Wakefield, 29th of 7th Month, 1842.

QUESTION:—John Batty, What is the proof that man is not God?

Answer:—Because he has not the Spirit of God.

John Wroe continued, This is the proof. Evil is with him. God placed evil in the body of the woman, to prove man that he was not God, and that man might know it, yet the Lord saith unto him 'Return unto me : though thou hast played the harlot, and thy land (which is thy body,) is greatly defiled, yet if thou wilt return unto me thou shalt be saved. (Jer. iv. 1.)

God placed the flaming sword that evil might not put on immortality, therefore he fixed man's time at a hundred and thirty years. (Gen. vi.)

There is no happiness in this mortal life, neither is there perfect happiness after death till the spirit and soul is united,* though they hear the singing of angels when dying, the righteous and wicked both go to one place, but there is a thousand years between their rising. And though they rise at the first resurrection they receive not a natural body. The natural body is God's house, which he has made for himself, and not for them that despise it. They that despise it after taking the covenant, it will be taken from them, for till he has taken the covenant he gives not his body to God.

They that die see not perfectly until the spirit and soul be united, and then their house is not like God's house, but only as the angels.

Question:—John Batty, What is it that causes iron to run?

Answer:—The heat, but not without a blast.

John Wroe continued, God placed the evil to prove man was not God. Evil is the fire, death is the blast ; and when man dies he knows he is not God. And when the blast of God touches the evil the man puts on immortality, so it stands both ways.

"They have beaten me and I felt it not." (Prov. xviii. 35.) This is certainly a parable, but not to the house of Israel.

* The righteous crying under the altar. (Rev. vi.)

Question :— Can a man say so who has been beaten ?

Answer :—No.

“ I will seek it yet again.”

Question :—What will he seek ? will he seek death ?

Answer :—No, but that which shall bear him.

The whole matter is wrapt up in the woman until the time of the end : but we are at the end. Paul says, “ I heard words not lawful for a man to utter,” 2 Cor. xii. 4 ; and yet it was uttered, but in parable : if not in parable they had stumbled at it, because the time was not come.

Paul complained that there were some who would not submit the settling of their affairs to the church, but went to the world. Now this is a parable to be fulfilled in the house of Israel. There are who will not tell their affairs to the church but to the unbelieving wife, and will think to settle their affairs with those not numbered. Now as long as such a man lives death stares him in the face, and unless he return from it, it will take him.

To buy land you have to apply to the crowned head of the nation, or deputies : so to buy the land of your bodies ye have to apply to the crowned head, which is God ; but this ye may buy without money, but the payment is delivering up that which is not your own.*

Now as the Almighty receives Israel who has played the harlot, how much more should a man receive back his wife.

A house built with silver and gold is like a sand bank, but the house of the bride which is now building, will remain eternally. and the house of Israel are now upon the planet, one here and one there, on the different islands, though they have not heard the voice of the Lord or a prophet. But a child of a year old shall know the interpretation of the scriptures.

Meeting, Wakefield, 7th of 8th Month, 1842.

Now is fulfilled that inquiry, “ Suppose ye that I am come to give peace on earth ? I tell you Nay ; but

* Which is the evil,

rather divison: for from henceforth there shall be five in one house divided, three against two, and two against three." Luke, xii. 51, 52.

If a man has twelve sons they are all his household, even to the third generation, it is to separate the evil from the good. Whether a woman has a believing or unbelieving husband, if she walk according to the law and testimony, will the law of the land protect her? Yes. If she obey the law and testimony there is no law (of her country) will condemn her, but it is life. But if a woman love her temporal husband more than her spiritual husband, think ye will that woman put on immortality? No. But if she love her spiritual husband the more, it will open to her as a cloud.

Now I'll give you a riddle, and give you till next Sunday morning to find it out: this is it. If man were made first why does he come first? if the woman was made first why come last? ought she not to come first?

Leeds, 21st of 8th month, 1842.

"THEY have stricken me, shalt thou say, and I was not sick; they have beaten me and I felt it not: when shall I awake? I will seek it yet again." Proverbs, xxiii. 35.

When Adam took of the evil to this day has he not been asleep? Does any one after affliction deny being sick? But this is in the visitation. It could never take place till they had joined the visitation, and denied it to the world and their brethren, and they return and seek it again.

The third year that mortal should put on immortality—he that has taken the covenant and is not ready, shall be cut off. In no other way shall man be healed: and these words will stand for me or against me at the end.

The words which Paul heard in Paradise, which were not lawful to be uttered, (2 Cor. xii. 3.) will yet be

rehearsed in the hearing of the queen : for thieves will break in and steal, yet an untimely birth is better than they.

I declared * that I saw armed men break into the house, and do damage, many thought it failed, but it is now fulfilled.

Where are all the females? When a dog strays away to a farmer's house, does not the huntsman pursue? Has the judge sought the males that are missing, pouring oil into their wounds? for God will require their blood at their hands, and the blood of every officer at mine.

Wakefield, 26th of 8th month, 1842.

How many thousands have been circumcised, (in the flesh) and yet their bodies gone to corruption; but they that have the circumcision of the heart, their bodies can never go to corruption.

Some shall be in twenty years, and bring no discredit to the cause, and yet never found worthy to undergo this circumcision, but it is they whose deeds are made manifest.

Manys sons will be drawn away by their workmen, and daughters by their servants.

And Sarah Asriel may purify the whole house of Israel and yet leave her own body unpurified: that which is done partially is no purification.

She loveth her youngest son more than all the rest, because God saved her life by him, the Spirit of God being upon him, his own spirit lying still, yet they may both be lost.

I was commanded to set him before the people, the one for incorruption, the other for immortality, but it is on conditions. A father can do nothing for a son, but a mother can be the instrument of a son obtaining it.

* While living at Street House, at least twelve years since.

Wakefield, 26th of 8th Month, 1842.

THESE that did not rebel in heaven will seek for their bodies to be cleansed from the abominations done in them.

If he had let them go and gather out the tares they would have destroyed the wheat; but now the time being come they can gather them out without destroying the wheat.

If this body put on immortality the Spirit was before Abraham's. Now then is there any charge against these but to seek for their bodies to be purified.

Has tithe no allusion to money? A hundred and forty-four thousand pounds will not gather them; but it means giving the heart to God continually whatever they are doing; and I say, Every one whom he foreknew will do this, whether they are selling or buying.

Meeting, Wakefield, 16th of 9th month, 1842.

ONE passage says, "Knock and it shall be opened." Matt. vii. 7. Another, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Rev. iii. 20. One says, "Blessed are those servants, whom the Lord when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke, xii. 37. Others say, "They shall serve him." Rev. xxii. 3.

Question:—John Batty, I want to know what state it is in which God will serve man?

Answer:—When man is immortal.

Thou wert never under a greater mistake—when God opened his Spirit and Jesus went in, whether did he serve God or God served him?

No answer.

It is when man enters into and dwells in the Spirit of God * that God serves him. But man must be wil-

* Which is Paradise.

ling for God to serve him by the hand of the woman, and not be like the children of Israel who would not have him to reign over them, but choosed an earthly king. And it is when the Spirit enters into them that they will serve God, they being immortal.

Meeting, Leeds, 13th of 11th month, 1842.

THE Spirit of the Lord fell on me, which caused me to utter the following words:—

He will raise up a poor and afflicted people, and they shall trust in the Lord, and they shall be as though a wall was round them, though the world know it not, and yet for all this, this land (England), other nations shall gather together the gold from it; they shall take it from the farmer, and the farmer from the landlord, by cattle and by minerals, and by corn, and it shall not return again till they know what they have done unto the poor of my flock, and yet for all this I will protect it from foreign powers, and from sword, yet its own sword shall go through it, and its own plagues. And an acre of land shall be as an acre of another nation, and many shall flee to other nations, and though they flee they shall meet it—a continuance of full store-houses, and the subjects nothing to buy it with. I will punish them, and not by famine, till they return and know that I have sent my word amongst them; and their hearts yet will be more hardened that I may bring their plagues upon them; and yet for all this there shall be no end of ingenuity. These things are upon them, yet they will boast.

Wakefield, 14th of 11th Month, 1842.

To Margaret Bishop, of America.

THOU mentions a person inquiring if Christ was the Rock of which they all drank—what was the type of the beasts drinking? It is said by Jacob, “Lo, it is yet high day, neither is it time that the cattle should be

gathered together; water ye the sheep, and go and feed them." Genesis xxix. 7.

The sheep drinking is set a figure of Jew and Gentile drinking of the sacrifice—all those that believed in him should be buried with him in baptism, and that their souls should be justified from the corruptible earth into incorruptible earth in the first resurrection. See Rom. iv. 5. "To him that worketh not, but believeth on him that justifieth the ungodly." This is to him that worketh not in either the law or the gospel, but believing they will be justified by him in the first resurrection.

These are they that drink of the water in the wilderness. But when the cattle are gathered they have their works with them, of what the law and gospel bids them do, proving of what sort it is, it being the great salvation of the redemption of their natural bodies,* (Rom. viii. 21.) fulfilling the words in the 4th verse of the 4th chapter, Their works not being of grace but of debt, owing to them in the last hour of the sixth thousand years.

Thou mentions an observation of a woman on the doctrine of the Universalists, if that was true, she hoped no one would go there to preach it, the people took so much liberty from it. He that preacheth this doctrine ought to understand it—that there is two resurrections, and though it should be so, at the final resurrection the wicked are the least among the incorruptible bodies, proved by—"He that breaks the least of these commands and teaches them, shall be the least in the kingdom of heaven." Matt. v. 19.

Wakefield, 29th of 11th Month, 1842.

THE Spirit of the Lord being on me, it answering John Bishop and Margaret Bishop's inquiry, touching the

* The common salvation being their souls being redeemed from the corruptible earth into incorruptible, and the mortal earth being redeemed into immortality.

creation. When I created the body of man out of the ground, I brought his spirit to it which was in Paradise, and by it I breathed into his nostrils the breath of life, and he became a living soul, liable to that which he was taken from, that I might shew my power in raising his soul out of that which he was liable to. I then took a rib from him, and of it I made a woman, flesh and bone, not of the earth, but of his flesh and bone, and I brought her spirit unto it, which was in Paradise, and she became a living soul; and I placed in her life and good, death and evil.

I placed also courses within the woman to keep the evil from the good, and the good from the evil, which is unto this day, that each might be set before the man, and I said unto them whom I had created, This day have I set before you good and life, death and evil, and touch it not, for in the day ye eat of it ye shall surely die; for out of the earth I formed thee, liable to return unto the earth. I put them in the garden of Eden.*

“And the Lord took the man, and put him in the garden of Eden, to dress it and to keep it.” Gen. ii. 15.

Satan came also, and tempted the woman, so that she said, We may eat of all the trees of the garden, but of the tree which is in the midst of the garden, God hath said we should not eat of it, for in the day we ate of it we should surely die. Satan said unto her, Ye shall not surely die, for God doth know that in the day ye eat thereof, your eyes will be opened, and ye will be as gods, knowing good and evil. She then took of the fruit of the tree and did eat, and gave also unto her husband and he did eat, and they had evil hearts. So she hid the good in man, in the evil of the tree, so that their bodies died and saw corruption within the day.

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake.” Gen. iii. 17.

“Therefore the Lord God sent him forth from the

* The Spirit.

garden of Eden, to till the ground from whence he was taken."* Gen. iii. 23.

But I still remembered the woman, the good divided from the evil, so that man had always good and evil set before him,† and in the fourth thousand years I remembered the woman, and overshadowed her good which was separated from the evil which she had eaten of, and of it she brought forth a body, which saw not corruption, and of him did I set a light in the earth, A light to enlighten the Gentiles, and the glory of my people Israel (Luke ii. 32.) for all men to walk by, specially to them which believed in him, though they were dead, that they should live in the first resurrection as the angels, they being baptized with him should be justified with him in the first resurrection. "For as they have been planted together in the likeness of his death, they will also in the likeness of his resurrection. Therefore they are buried with him by baptism into death." Rom. vi. 5, 4. And they that believed in part and had repented, before he came, are equal with them that believed after. "For we know in part, and we prophesy in part." 1 Cor. xiii. 9.

And all that lived and believed in him, the work that he had done should be done in them, that their mortal bodies should put on immortality, for they that are planted with him in their mortal life, being made free of sin, will be planted with him in a natural immortal body, an image of my own eternity in the last hour of the sixth thousand years; and, that evening and morning should be as the first day.

Now, O man, this is a part of my work which I have shewed thee, on a bed of affliction, sealed to them that are to die, but unsealed to them that are to live.

For the day is now come that that which I shewed

* The garden being the Spirit of man, death dividing the body from the Spirit, so the body went to till the ground, till enmity be put between the woman and the serpent, that she may by her seed bruise his head.

† Note.—But if he ate of it, it became as salt water and sweet water mixed in one fountain, or as the ore.

unto the woman, I will also shew unto thee her writings, that shall be unto thee as the Scriptures. My children may inquire of me touching them, and I will answer by thee, if they be not as thou hast been, asking amiss, opposite to the Scriptures. For mine honour I will not give unto another, but shall be unto them whom I have reserved for it.

For thou hast asked that I might put enmity between man and the serpent, and thou hast caused them to petition me every Sabbath for it: in this thing thou hast asked amiss, and the people are snared that they might be kept back till the time; but now the time is come that I will shew whom I will put enmity between. For every female that seeks shall find the other Spirit, and they shall be at enmity against the adversary, and overcome, that his head be bruised.

The woman's writings shall now be read in the synagogues, and I will cause them to be read in thine hearing, that the interpretation may be revealed unto thee. For my word by thee I will make a standard in all nations, and I will cause the word to be printed according to the laws and language of every country.

Wakefield, 18th of 12th month, 1842.

JOHN WROE made the following remarks, and said, Thou that are slow of heart, and understanding, though ye have committed all the abominations that are wrote in the Scriptures, yet, by obedience through the law of Christ ye are accepted. The scriptures say, If you will come and take hold of my skirt I will make peace with you.

Wakefield, 23rd of 12th Month, 1842.

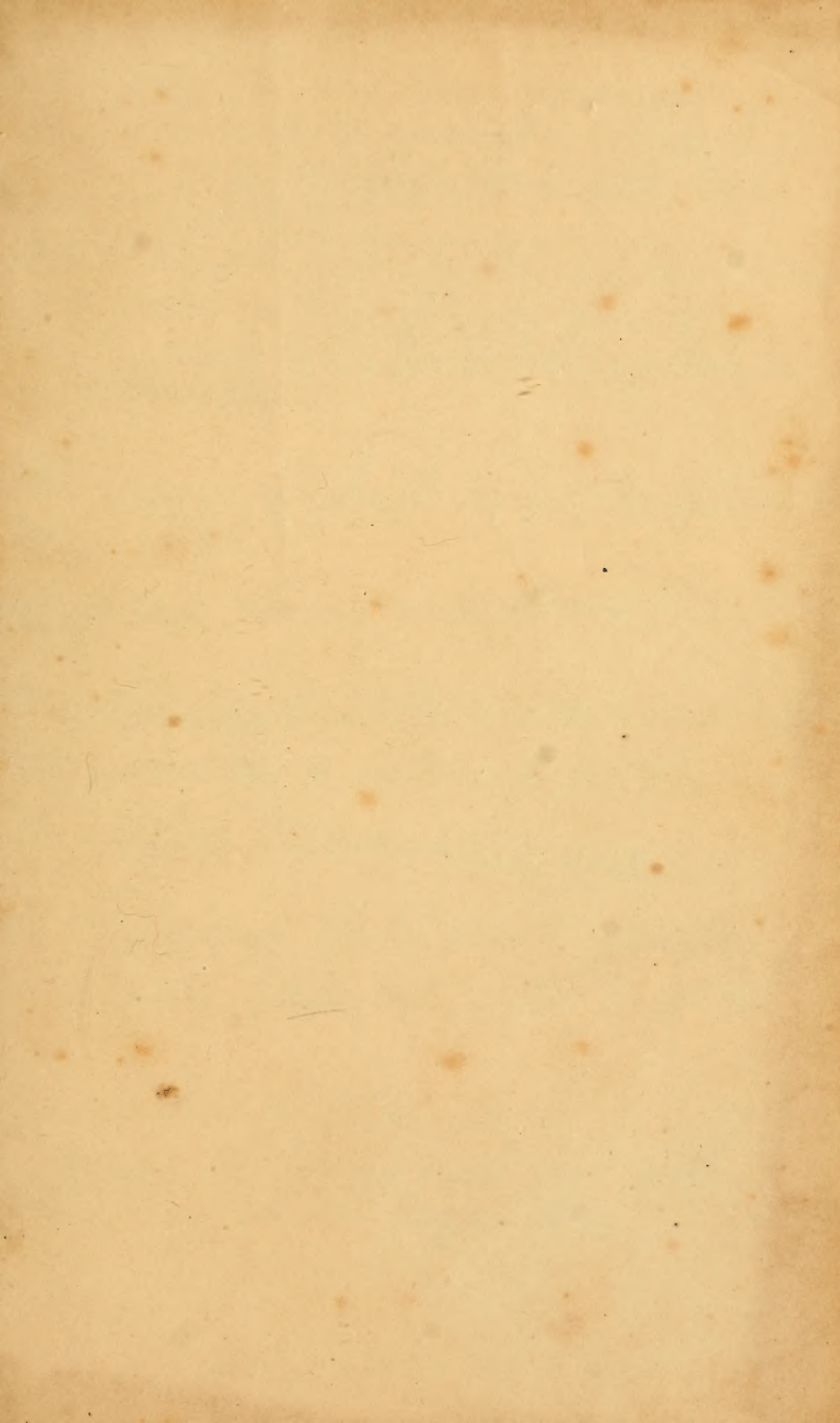
JOHN BATTY, I want to know of thee who brought the corrupt tree forth? John Batty said, Satan, I suppose. John Wroe said, The woman.

Noah was obedient to all the commands of God in building the ark, and all that God commanded him unto the flood, and all was destroyed but what was in the ark, and there was still the corrupt tree remaining.

John Wroe said, I will give thee until next Sunday morning to find out the riddle. John Wroe said, Does thou believe that the Jew and Gentile is bruising the head of Satan? John Batty said, I do. John Wroe said, God says I will put enmity between the serpent and the woman, and between his seed and her seed, the first shall be last. Paul served God with the law of his mind, and the law of sin with his flesh, though death separated his spirit from his soul, yet, he was accepted and to all the stars of heaven, which are the righteous men, though their bodies die, God will protect them. Taken from the mouth of John Wroe by George Dransfield.



England the primary
1361: P, Page 872; 873; 914.
7 - 743 - 997 - 1265



The Sabbath will be kept on the 7th day
of the week, & the last Hour before sun set -
Temporal work to cease at 6 o'clock P.M.
on that day - See page 1268, of the book -
also 1062-1140-

State & Church will speedily separated, &
Jew & Gentile will worship on one day -
Then the Saviors of the land shall gather Issc
page 1062-1371-

The Law of Christ is all important
page 1207

Fictitious Names not allowed page 86

The 9 pieces that the ro-man did not
loose - are the 9 vestures page 1098

A 1444 Thousand Saviors. 1327-

The Flying Roll shall go thro
the Land. page 859-1253-1254-

The Spirits of those who are of
the House of Israel had not sined
before they came page 1157-

